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Nov. 12, 2014

Colleen McFarland,
Director of Archives and Records Management
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Best wishes in this important endeavor.

Sincerely,

Anna Groff

Interim Editor
The Mennonite

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The Mennonite

Volume 64 — January 4, 1949 — Number 1

Let us make sure the three-fold prayer-circuit between God, our neighbor, and ourselves is intact before we say . . .

"Our Father . . ."

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Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

January 2 to 9, Universal Week of Prayer.

January 10, meeting of the ministers and wives of the Eastern District Conference at the Bethany, Quakertown Church.

January 30 to February 6, Youth Week.

January 31, 1949, 2:30 and 7:30 p. m., Third Quarterly Conference of the Eastern District, held in the Bethel Mennonite Church, Perkasie.

February 13, Race Relations Sunday.

February 15 to 17, sessions of the General Conference Council of Boards, at Bloomington, Illinois.

August 11 to 13, General Conference Minister's Retreat, Estes Park, Colorado.

Of Your Pen Acquaintances

FORD BERG, Scottdale, Pennsylvania, is missions editor of the *Gospel Herald*, the official organ of Old Mennonite Conference.

CORNELIUS BOLDT, is pastor of the Hoffnungsau Mennonite Church at Cuauhtemoc, Chih., Mexico.

GERALD STUCKY, Cachipay, Cund., Colombia, South America, is in charge of the General Conference missionary project among the untainted leper children of leper parents in Colombia. He is a native of Berne, Indiana.

JACOB T. FRIESEN, Beatrice, Nebraska, is pastor of the First Mennonite Church.

Beyond Our Own

NETHERLANDS.—The General Synod of the Netherlands Reformed Church, just prior to the outbreak of the present hostilities, sent a letter to the Dutch government opposing military action by the Dutch forces, and pointing out the "catastrophic" effect of armed intervention in Indonesia. The Synod declared, "To see a solution by force of arms would inevitably lead to very great difficulties in the future."

DENVER, COLORADO. — Seventh Day Adventists International Council meeting here recently heard that their membership had grown by 30,000 last year with 729 new foreign missionaries being appointed and per capita giving within the denomination set at $63.20. They voted to establish a school of tropical medicine under the College of Medical Evangelists in Los Angeles.

NEW DELHI, INDIA.—"Mahatma Ghandi Ki Jail" (Victory to Mahatma Ghandi) was the resounding shout as Article 11 of the new Indian constitution was adopted, abolishing untouchability. It reads thus: "Untouchability is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of untouchability shall be an offence punishable according to law." However, nationwide abolition of untouchability will not go into effect until the constitution does.

CHINA.—Out of 50,000 students seeking admission to the freshman class of the twelve Christian colleges in China last year, only 4,000 could be admitted, according to the United Board of Christian Colleges in China.

NEW YORK CITY.—Church groups were warned to be on the alert for financial appeals from a Captain Lawrence Aber of Guadalajara, Mexico. The Foreign Missions Conference of North America stated that Aber has mailed numerous appeals to this country for support of "missions projects" in Mexico; investigations of which have failed to uncover any of the projects. The letters, accompanied by a crudely printed pamphlet describing Aber's mission work, are written in longhand, and addressed "To any Protestant Church" in a given town. Over several years, these letters have appealed at various times for support of a mission church, mission school, a Bible-printing project, money for a boat, medical supplies, and books.

Official Conference Announcements

Appointment

The Officers of the General Conference herewith announce the appointment of Brother Marvin D. Linscheid, Aberdeen, Idaho, to fill the vacancy on the Board of Publication created by the recent homegoing of Brother C. Henry Smith. —Walter H. Dyck, Executive, Secretary.

At the last Western District Conference, the Charity Committee was instructed to make its needs known to the churches if and when they were in need of funds. The treasure informs us that he will not be able to meet the next monthly allowance unless churches make some contributions. May we, therefore, reques that an offering be taken in the churches for this purpose at an early date.—Western District Charity Committee, H. P. Fast, Chairman. (Please send contributions to Rev. Wald Kaufman, Hydro, Oklahoma).

Into the Beyond

SAMUEL S. KINSINGER, Darrtown Ohio, farmer, member of Trenton Mennonite Church, Trenton Ohio, born October 16, 1867, an died November 25, 1948 MOSE AMSTUTZ, Bluffton, Ohio, farme member Ebenezer Mennonite Churc of Bluffton, Ohio, born May 26, 186 and died December 3, 1948. GEORG GRISMORE, Bluffton, Ohio, hig school student, member Ebeneze Mennonite Church of Bluffton, bor April 9, 1932, and died December 1 1948.

The Mennonite

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Editorials

PRAYER IS THE MOST FUNDAMENTAL and intimate expression of the Christian Faith. It is giving personal, living witness to the fact that we belong to a personal God as revealed in our Lord and Saviour Jesus Christ, and that as a result of this conviction we, as actual children of God by creation and potential children of God by redemption belong together. This is why we have always insisted that true prayer is impossible apart from a person's being right with God and right with his fellow men. *Prayer is the throwing of a switch* that closes a circuit of which you, your God, and your neighbor are integral parts. As you gather with fellow-Christians in the week of prayer, make sure that the circuit is closed so that the power of God may flow into your life and into that of your neighbor. If you are not right with God, you are robbing yourself, your neighbor, and consequently the whole needy world of the blessing of God. If you are not right with your neighbor, you are robbing God of the opportunity of helping you to be a blessing in the world. When we say, "Our Father . . ." let us make sure the threefold circuit between God, our neighbor, and ourselves is intact.—JJE

IT IS TRUE that we must stand on our feet to march, but it is equally true that, as Christians, we must get down on our knees to get the marching orders.—JJE

THE UNIVERSAL WEEK OF PRAYER ought to be the Church's annual year-end spiritual inventory. At such a time people ought to be asked some rather heart-searching questions. Where are we in the Church as compared with a year ago? Are we, as a denomination, conference, churches, and individuals closer to the Center—even Jesus Christ? Have we grown in faith? Have we become more and more convinced of the Gospel? Has our conviction reached such proportions that we can harbor no feelings at all against anyone because every soul is infinitely precious in the sight of God? Have our consciences become more sensitive because of these convictions so that we refuse to have any part in any program or system or group that displays attitudes contrary to the love of God as manifest at Calvary?

Then what about our conference-wide programs and organizations including missions, relief, etc.? Are we using them to the glory of God as a direct expression of clean hearts and consciences that seek to reflect the love of God in Christ or are we letting them become a degenerate form of activism by which we seek to satisfy our consciences that are crying out against us because we have neglected this or that area of vital concern to the cause of the Gospel. Programs and organizations are inevitable and indispensable to the Church of Jesus Christ. No group is without them. The challenging question is how do we use them? Do they exist for people; are they geared to meeting the needs of individual people; are they used as means of "confronting people with and controlling their lives by the Gospel" as Vieth of Yale puts it? Or have we succumbed to the temptation of permitting a subtle, yet real, barrier to stand between organization and the needy people. Jesus had to set aside one program and organization because it stood between God and the people. He established His own program and organization—the Church—that it might be the open door for people to the new life in Christ.—JJE

"HOPE ALONE IS NOT ENOUGH." So said Secretary of State Marshall at one time last year when the world situation appeared to be unusually critical. If hope alone is not enounugh what is the 'plus'? Will it be the Cross of the atom bomb? Christ or Mars? The answer may be given this year. For the Church of Jesus Christ and particularly for our denomination this presents a crisis comparable to the crisis of the early church when John warned them against slipping into the popular program of emperor-worship which was a state program accommodating to itself religious forces in order to make it appeal to the masses. As the modern states continue on their godless, hell-bent march to mutual destruction, they are still seeking to accommodate the Church to their program. Churches are being tempted; some have already fallen in the temptation. Among these are not only churches with little emphasis on doctrine but churches which, like the Ephesian church, are very insistent upon sound doctrine. Let us not lose our first love! Let us re-affirm our conviction that the success of the Gospel is not dependent on this or that earthly regime, but upon regenerate men!—JJE

THERE IS A TIME WHEN DOING GOOD BECOMES A SIN. There was a time in the life of Jesus when he could no longer have a free conscience about going around and helping people get well and feeding people. There was a time when his more basic mission of witnessing to the truth brought him face to face with the cross, with the decision involving the choice between continuing his work of a healing, preaching, helping ministry, or setting his face as a flint to go up to Jerusalem and to face the real enemy, the enemy of the Spirit. Is the church facing a similar situation today without being aware of it?—JJE

To Bethlehem once came a Rose
Its fragrance sweet to share;
It found a Vase at Golgotha
And blooms forever there.
—by Joanna Sudermann Andres

Daily Bible Reading--A Load or a Lift

by Frederick W. Cropp

Maybe your Bible is no more interesting to you than the telephone directory or an arithmetic book. Or maybe you can say with the Psalmist, "O how love I thy law! It is my meditation all the day."

Why is it, a man asks, that when I read a detective story I lose a half night's rest to finish it, but when I read the Bible, I fall asleep?

This question, in one form or another, is a familiar one to all pastors. At a time when people from all over the world are crying earnestly for the Word of God, why do so many people in America find it drudgery to read the Bible?

Let us admit that it is one thing to believe that everybody ought to read the Bible, or to want to read the Bible with enthusiasm; it is quite another thing even for many earnest Christians to read the Bible regularly with satisfaction.

What is the trouble?

Is it the format? No; the column type of printing is used in many of the most popular magazines. Perhaps the breaks of verses and chapters do contribute to the difficulty, but not too much—and there are numerous Bibles which remove or de-emphasize the versification.

Is it the arrangement of the books of the Bible? Perhaps so. The new reader may begin grandly in Genesis, but finds himself soon involved in laws and customs or plain arithmetic. Or suppose he begins with the New Testament. I have some sympathy with the bluejacket who returned his New Testament to the chaplain with the camplaint that the first of Matthew's Gospel read like a telephone directory. He wasn't interested!

The difficulty may be in the language of the Bible itself, but new versions keep coming off our presses to make the words of the Bible as lively and fresh as its message.

Let us face it: the Bible is not the same as other books; it is not even like other collections of books. It cannot, as a whole, be read as other books are read for the Bible is first of all God's Book; then it may become ours.

The introductory paragraphs to a new series of Sunday-school lessons face the problem of Bible use and its relationship to spiritual growth in these words:

> "How shall there be a rebirth of faith unless God is known in our midst, and how shall He be known unless the word of Scriptures becomes again His living Word in which He speaks to man?"

Thousands of sermons, leaflets, even books, have been written to lead people into the Bible. Hundreds of devices and reading lists are published and widely distributed for this very purpose. And the evidence is at hand that there is more Bible reading now than ever before.

But it is also true that we still need new approaches and suggestions for Bible use.

The Bible deserves to be opened hopefully—at least with as much expectancy as one opens a letter.

Bible reading will revive if we read until a word strikes home to become the "order of the day" for us. That word from the Bible may on some days leap out of the first verse we read. On other days it will have to be hunted as we would search for a lost but valuable coin. It may be a word about God or His world, or more explicitly, His will for us. But be sure of this: in the Bible is planted enough truth to provide us with daily power for a lifetime.

Then there must follow reflection on the truth read. The process of continuous reading is difficult for many people, and even Bible reading has no merit unless the Spirit can work upon the reader's perception.

And finally each reader must make the Bible come alive in action. I find that people are always interested in the story of the translation of the Scriptures, but there is little that the average person can do about the language barrier of Bible reading. Each reader can, however, make the ultimate translation of the Bible into the language of action. A Chinese boy had become a Christian and was discussing his experience with a friend. Said he, "I am now reading the Bible and behaving it." *That* is a version which all the world can read.

Test your Christian life at this point: Is my daily Bible reading a load, or does it lift me up? If you cannot pass this simple test, try the remedies suggested here— and discover how the Scriptures come alive for you.—Reprinted from the *Bible Society Record.*

Why is it, a man asks, that when I read a detective story I lose a half night's rest to finish it, but when I read the Bible, I fall asleep?

MCC Resettles 6,881 Last Year

Other 4,000 Seek Help -- Farm Equipment Needed

Your MCC's Annual Meeting

AKRON.—When the World War II refugee migration efforts are completed, 1948 may stand as the peak year in the number of Mennonite refugees moved to new homelands. During the year, 3681 persons were assisted in going to Canada, 2445 to Paraguay, 751 to Uruguay, and 4 to the United States, making a total of 6881. It is interesting to note that more entered Canada than any of the other countries. On the other hand, only four could enter the United States. These totals do not represent a complete picture of the work accomplished, for they do not convey the relief and thankfulness which each of these persons felt in finding an opportunity to resume a peaceful existence. The task is not completed and as the new year is entered, there are many challenges in the refuge migration and resettlement program.

Our best estimate of the Russian Mennonites still remaining in Europe is 4000, of which number 1500 have substantial reason to hope that they may join relatives or friends in Canada. The other 2500 non-relatives hope to enter Canada or the United States. In addition to the 4,000 Russian Mennonites, there is a similar number of Danzig Mennonites who may also seek MCC assistance in migrating to South America.

More Farm Equipment Needed for Paraguay and Uruguay

The response to last year's tools-for-Paraguay program was good, but there are certain items that are still needed. The smaller items of equipment and tools and utensils are rather well supplied through last year's program and through purchases which the later groups of refugees were able to make just before their leaving from Europe. However, there is a scarcity of larger farm equipment, and it is extremely difficult to purchase these items in South America, both because of scarcity and high prices. Our Paraguay brethren who visited the United States and Canada a few months ago commented on the great use to which they could put a large number of abandoned horse-drawn farm implements which are in most of our Mennonite farm communities. We therefore are encouraging the churches to contribute such items.

Those items which are needed are as follows: disc harrows, walking plows, one or two-bottom riding plows, single row planters, single row cultivators, two-horse riding cultivators, stump pullers, ground scrapers, blacksmith tools, treadle sewing machines, and strap or rod iron.

The implements contributed should be in good condition. More detailed information will be sent to each congregation regarding packing and shipping instructions.

The MCC Annual Meeting

The Mennonite Central Committee consists of representatives of each of the various Mennonite and Brethren in Christ groups. Once each year this Committee of representatives meets to review the activity of the past year and plan for the continuaion of the work. Since the fiscal year of the MCC ends on November 30, an appropriate time for this regular annual meeting is about January 1. There may be special MCC meetings during the year for particular reasons, but the annual meeting is the time for an over-all view of the past work and planning for the future.

In this Annual Meeting there is first presented a series of reports covering the activity of all the sections and departments of MCC work. Throughout this critical review of the past year, there is opportunity for discussion and questions on the work. Recommendations are then made for the outline of the work for the ensuing year. Each of the Committee members expressed the extent to which he believes the group which he represents is able to and desires to take part in the work. On the basis of this a plan of work is adopted to which the members are unanimously agreed. This Committee does not act in a legislative way laying down resuirements with which the various groups are forced to comply. Instead it is a meeting where the desires of each group are expressed and a plan adopted through which the desires can unitedly and harmoniously be accomplished.

This year the MCC Annual Meeting was held on December 31 and January 1. On the previous day there were various sectional and sub-committee meetings. The meeting place was Chicago, since this seems to be a central location.

The present Members of the Committee are P. C. Hiebert, Hillsboro, Kans.; Henry A. Fast, North Newton, Kans.; Orie O. Miller, Akron, Pa.; Harold S. Bender, Goshen, Indiana; C. F. Klassen, Winnipeg, Man.; J. J. Thiessen, Saskatoon, Sask.; H. E. Bertsche, Archbold, Ohio; David V. Wiebe, Reedley, Calif.; Henry F. Garber, Mt. Joy, Pa.; Kenneth Geiger, Goshen, Indiana; Sam J. Schmidt, Marion, S. D.; S. C. Yoder, Goshen, Indiana; C. N. Hostetter, Jr., Grantham, Pa.; F. H. Wenger, Moundridge Kans.; Elmer G. Swartzendruber, Wellman, Iowa; H. E. Nunemaker, Goshen, Indiana; I. W. Bauman, Bluffton, Ohio; Eli J. Bontrager, Shipshewana, Indiana; J. G. Toews, Steinbach, Man.; Jesse B. Martin, Waterloo, Ont.; P. G. Lehman, Kitchener, Ont.; and J. A. Ringenberg (associate member), Ft. Wayne, Indiana.

Each branch of the Christian church must make its supreme task to come closer to Christ as Lord even more than its task of drawing closer to other branches of the church, important though that may be.—F. C. Mallott

Manitoba Conference Voices Concerns

This conference of The Manitoba Conference of Mennonites, meeting in Winkler on Nov. 19 and 20, 1948, recognizing in these days of unrest the increasing need of instructing our youth in the principles of non-resistance as held by our church, passed the following resolutions:

Peace

1. That the churches promote a more intensive distribution of the literature prepared by the Mennonite Central Committee on this subject.

Such pamphlets as "Must Christians fight," by Edward Yoder; "The Christian and Conscription," by Edward Yoder and Don Smucker; "Before you Decide," by Howard Charles, are to be recommended, as well as the series of six pamphlets entitled. "Mennonites and their Heritage."

These pamphlets sell for about 30 cents each and may be obtained through David Schroeder, 103 Furby Street, Winnipeg, Manitoba. Mr. Schroeder is representative for the MCC in Manitoba.

2. That the churches invite the peace team organized last year by the MCC for the purpose of instructing young people in the peace principles of our church. This team, composed of David Schroeder, Bruno Epp and Ramon Jantz, was active in Saskatchewan last summer, and is accepting invitations as time and circumstances permit.

3. That besides this one or two other men be appointed to visit the churches with the purpose of giving information on this subject.

4. That a conference of ministers in Manitoba be called before Christmas in order to consider the possibility of agreeing on the form of alternative service to be recommended to our young people in the event of another war.

Pastoral Care

5. In view of the fact that there is a great amount of work that needs to be done in connection with the visiting and spiritual care of our people living in Winnipeg, it was decided to appoint Rev. Jacob Toews of Glenlea, Manitoba, as full time mission worker in this city. Reverend Toews will pay particular attention to more recent immigrants from Europe who are now living in Winnipeg. This work is to be carried on in cooperation with the Bethel Mission Church and the Canadian Mennonite Bible College.

Education

6. After hearing a paper prepared by Rev. P. A. Rempel on the subject, "Our Schools," the Conference passed a resolution stating that our three Mennonite schools in Manitoba, the MCI at Gretna, the Altona Bible School, and the Bible College at Winnipeg, were equally entitled to the full support of our churches. Rev. Rempel stated that each school had its definite contribution to make. The Gretna school was necessary for preparing teachers for our public schools, the Altona school was needed to prepare Sunday school teachers and other workers in our churches, and the Winnipeg Bible College was needed to prepare teachers for the Bible schools, as well as ministers for our churches. It should be our aim to coordinate the work in these schools in such a way that a common purpose would be pursued.

The conference also recommended that our young people attend these institutions which are trying to serve the best interests of our people.

Retreats

7. Due to the necessity of providing a place where our young people, as well as others, might go for physical relaxation and also religious instruction during the summer months, the conference decided to rent a retreat ground for the coming summer.—From December issue of the **Bethel Beacon,** monthly news publication of the Bethel Church, Winnipeg.

In the Headlines

Mennonites Can Meat for Hungry of Europe.—A mass butchering of hogs for the benefit of Mennonite relief agencies in Europe was conducted December 16 and 17 by members of the Emmaus Mennonite Church, at Whitewater, according to reports.

Forty-six hogs weighing between 250 and 600 pounds were butchered and the meat canned on the farm of Albert H. Classen, well known Butler County farmer.

The congregation canned 4,700 No. 2½ cans of pork with the aid of a portable canning unit mounted on a truck and operated by electricity.

The meat will be sent to the Mennonite Central Committee at Akron, Pa., for distribution throughout the world. One hundred members of the Whitewater church participated in the canning.—**Hillsboro Journal,** December 23, 1948.

The Washington Scene

by Paul Goering

December 20. Selective Service reports from 42 states show 3211 registrants classified IV-E as of November 30. Twenty-four of these are negroes. Total classifications were 747,000—less than a tenth of the nearly 9 million registrants. IV-E's represent slightly over .4 of one-per cent of total classifications.

As for 1-A-O's while the law requires local boards to show them on a separate register National Headquarters of SSS says it does not separate 1-A-O's from 1-A's. States not reported are Arizona, California, Florida, Colorado, Minnesota, and Missouri.

Introducing the Mexican "Hoffnungsau"

by Cornelius Boldt

Our little church here in Cuauhtemoc consists of less than 30 members, although the congregation is considerably larger. As in the case of other churches, we, too, have many problems that confront us and must be overcome through unceasing prayer. Although we are strangers, the kind people are doing all in their power to make us feel at home.

Problems of the Leader

Taking charge of the teaching of secular and religious education here in school, I found the double burden of both school and church too difficult, so am trying to find a teacher to take my place in school. The subjects taught are religion, German, and English. The attendance is 20 pupils.

The Wider Community

Sunday afternoons, as often as possible, we serve a group of about 30 Mennonite people at Pedronales are taking part in our Bible Course. It seems to be a great incentive to weekly or even daily Bible reading. Should any of our readers be interested, I would be pleased to explain more fully. Our session for the Bible Course takes place immediately after the worship period, here in Cuauhtemoc after the evening service, and at Pedronales immediately after the afternoon service. If this kind of work is carried on prayerfully, no doubt it should bear fruit.

About the People

The elderly brother, David Redekop, who suffered serious illness some months ago, is much improved in health. Sunday mornings he is back again in church, and with renewed efforts participating in other church activities as well.

Death came to Pedronales, when Mrs. Bernard Penner suddenly passed away during the absence of husband and children. The funeral service took place here in church. According to law, the deceased must be buried within 24 hours.

The new leader of the M. C. C., Rev. P. J. B. Reimer, has consented to assist in our church services. The other members are also serving in various capacities in the furtherance of God's work.

About three months have passed since we stepped on Mexican soil. Praises are due our heavenly Father for guidance and protection all along the way.

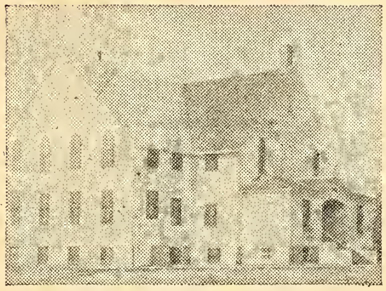
Ps. 136:1. "O give thanks unto the Lord, for He is good, for His mercy endureth forever."

To our parents, relatives, and friends in Canada and the United States, we send greetings and covet your prayers. Yours in His Service. Cornelius Boldt, Cuauhtemoc, Chih.

Mexico. Apartado 110

BEHIND THE 100% PLAN

TABOR MENNONITE CHURCH
Eleven miles north and one east of Newton, Kansas
H. B. Schmidt, Pastor
P. H. Richert, Pastor-Emeritus
(Serving 160 homes)



THE TABOR Mennonite Church was erected in 1908 and enlarged in 1938. It now has close to 400 members. A park was planted in 1929, which attracts picnickers and reunions.

In 1941 the General Conference passed a resolution that the churches pay for the Conference papers. Subscriptions increased 25 per cent in our church effectively. By 1945 subscriptions had increased 70 per cent. Much work has been done by the pastors and the local church paper agents to achieve the goal of the 100 Per Cent Plan. They have been especially anxious to place the MENNONITE in every home even where only one party is a member of our church. At first each family was asked to contribute to the cause. In 1945 the church took the payment to make the HUNDRED PER CENT PLAN complete. Now the Sunday school has the responsibility, as well as that of the JUNIOR MESSENGER HUNDRED PER CENT PLAN.

The HUNDRED PER CENT PLAN keeps the members informed about the work of the Conference. Young people are drafted into Conference work. They will take over the work tomorrow. They become familiar with its activities. It provides inspiration and information. It keeps even non-attending members informed.

The plan also works for unity. United we shall stand. What could our churches accomplish if we all take active zeal for peace! The results have been partially shown. "And working together with Him, we entreat also that ye receive not the grace of God in vain" (I Cor. 6:1).

DAILY VACATION BIBLE SCHOOL
Mennonite Publication Office
722 Main Street
Newton Kansas

Add my name to your list to receive announcements from time to time and information concerning Daily Vacation Bible School materials when ready.

Name ____________________________________
City ______________________________________
Street or Route ____________________________
State ____________________________________

Protesting A

on the Chri

by Ford Berg, M

Editor's Note: This artic
article which appeared in the
Mennonite Church.

Increasingly evident is a growing awareness of the problem of popular Fundamentalism entering our church. That it has been seeping in is familiar knowledge; that it has a substantial foothold in some quarters is less known; that some of its trappings are un-Biblical is not always known. An awareness of what popular Fundamentalism involves as compared to our position of maintaining the supremacy of the New Testament in faith and action will help us to realize that we need to continue to be "protestants" against the Protestants. We are also Fundamentalists, especially in what we believe concerning the inspiration of the Scriptures, the deity of Christ, miracles, the atonement, regeneration through faith, and the resurrection of Christ. Perhaps a better explanation is that we are fundamental but not Fundamentalists.

" . . . a rash disregard . . . ."

We need to mark that Fundamentalism, as popularly interpreted, has slithered into our church, bringing with it a hundred views on dispensationalism, faith in Christ only (failure to insist on discipleship), and a rash disregard of the teaching of the New Testament on man's relation to man. Some who have assimilated part of this Fundamentalism creed would rise in horror and would disbelieve it if someone should suddenly inform them that their system of Biblical interpretation lends support to contradictory positions, and is incompatible with an interpretation which says that the New Testament has supremacy in faith, life, and action.

" . . . still a radical difference . . . ."

Many points of Fundamentalism are good. Their stress on evangelism in going out and reaching the unsaved is commendable, indeed. They put us to shame in this. For this activity and initiative the New Testament faith is followed. We use the same verses for our activity on this point. But there is still a radical difference between Fundamentalism and our faith. Most Fundamentalists shift between the old covenant and the Holy Spirit age, using one period and then the next to prove their point. Our difference is that we place the period following the descent of the Spirit as recorded in Acts 2 as over and above the many Old Testament rituals, regulations, and enforcements. *"But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant has been faultless, then should no place have been sought for the second"* (Heb. 8:6, 7). We understand this to be final, that Old Testament laws are not to be observed unless there is specific mention in the New Testament in which there is a restatement, a repointing, or a sharpening of any one Old Testament teaching on life and conduct. Only those teachings of the Old Testament are carried over that are specifically mentioned by the New Testament church. Not to follow this interpretation of the Bible as a whole throws the reader into helpless turmoil concerning which guide to follow, the old or the new. Several examples will show that we need to be consistent on this. For example, the old law permitted concubinage whereas the new does not even sanction looking upon a woman with evil intentions. Also, the new says. "Whosoever hateth his brother is a murderer." The old was considerable different in this, permitting retaliation. The Levitical law system had dozens of sundry restrictions. But since these are not at all restated, repointed, or sharpened in the Holy Spirit age, we simply must disregard them. If we shuffle between the two, we become hopelessly confused.

Dare we be bold to say that the Fundamentalist's (remember the "F") confusion on this point is one of the reasons that war plagues this earth? For if the Christian church would denounce war and refuse to participate, there would be little war, especially in a nation such as the United States. War simply could barely exist. The nominal Christian readily admits that war is wrong and foolish. But along come certain Fundamentalists who actually advocate it for the preservation of the faith, as a means of serving God. War would probably continue despite what the Fundamentalists say about it, just as it continues despite what the Anabaptist have said about it. But to have a group of Christians openly urge that war is proper for a nation certainly must have its effect upon decisions and policies, the long-range planning that thwarts or encourages warfare. A *Religious News Service* release, under date of May 14 of this year, said, "Representatives of the American Council of Christian Churches, a fundamentalist group, presented a peace program to President Truman . . . . Following their meeting with the President, the American Council delegates quoted him as saying that he was glad to meet a bunch of preachers who were not pacifists."

Caution!

It is a difficult matter to point a finger at other individuals or church bodies, but to prove that some Christians throw in their force to warfare, and to avoid vague generalities, it will be done here for clarity, however frank. Generally it is much wiser to be positive than negative, considering the system of interpretation rather than the individuals.

John R. Rice, one of the foremost and most effective revivalists and evangelists of our day, has edited a book, *The Sword Book of Treasures*, which is a compilation of "Gems of Christian literature from writers living and dead and published in 'The Sword of the Lord' [Rice's magazine]." This book has some excellent articles, but the one of present concern is the chapter on "The Christian and War," written by R. L. Moyer, late dean of the Northwestern Bible School and Seminary. The fact that Rice includes it in his book is testimony of his seconding of Moyer's view, which is claimed to be the "Word of God."[1]

t Protestants

to Warfare

r, Gospel Herald

rint of a carefully annotated
official organ of the Old Men-

“ . . . . not all killing is murder”

R. L. Moyer’s first argument justifying warfare is that human government is ordained by God (to this we agree) substantiating his opinion by referring to Dan. 2:21 and other verses.[2] Next he avers that God takes life for the judgment of sin[3] and that God killed 185,000 Assyrians in one night. Therefore, since God has taken life, not all killing is murder. To prove this he quotes the seeming contradiction of “Thou shalt not kill,” and “Thou shalt utterly destroy them,” both written by Moses. The first applies to the individual, Moyer claims, and the latter to a nation. “Killing by an individual is prohibited, but killing by a nation is permitted.”[4] He attempts to prove this by Exodus 22:2, 3, where “we are told that if a thief, in breaking into a house, be smitten so that he die, there shall be no blood shed for him.”[5] The defender is not to be punished. Therefore, he continues, “The Bible recognizes a man’s right to defend his person, his property, his dear ones, and his country, too. Would you defend your home or your dear ones from attack? Certainly, you would. If you saw a big brute of a man abusing a boy, would you go to the defense of the boy? You ought to.”[6]

Moyer also says that God authorizes governments to take life (Num. 2:33-35), and “let us not lay any charge of cruelty against God.”[7] To the question, ‘Should nations ever declare war?” he writes, “Our answer is Yes,”[8] referring his readers to Ezekiel 14:12.

The Major Premise

By this time it is evident that Moyer, as do many of the Fundamentalists, fails to grasp an understanding of rightly dividing the Word, and uses Old Testament verses out of their setting. Moyer does, however, refer to the New Testament. His reply to what our Lord said in John 18:36, “If my kingdom were of this world, then would my servants fight,” is that “His kingdom is not of this world. It is the kingdom of heaven, and will be established by Him when He descends from heaven.”[9] He uses other Scriptures in the New Testament to bolster his support of warfare, but he does this only after he has established the law of retaliation and criminal justice in Genesis and Leviticus. He further jumps about by saying the Christian should obey the human government and then two pages later gives an emphatic no, that if the command of the government contradicts the command of God, God must be obeyed rather than men.[10] Of course, once he has set up the premise that the nation can institute war, his argument is at least consistent. “War today is not between soldiers; it is between nations.” [11]

. . . . it hath been said . . . .

Another Fundamentalist’s position is that of Harold Snider, in his book published by Zondervan, *“Does the Bible Sanction War?”* where he says icily: “Let it be said right here—sans sugar-coating— all who take their stand against capital punishment do so against the very teaching of the Word of God and pit their judgment against the judgment of the Almighty! Who am I to criticize God? Who am I to question His judgments? And if God, through holy man of old, said, ‘Whoso sheddeth man’s blood, by man shall his blood be shed’ (Gen. 9:6), and also ‘he that killeth any man shall surely be put to death . . .’ (Lev. 24:17), that is exactly what He must mean!”[12]

“ . . . . but I say unto you . . . .”

In examining Genesis 9:6, we find that God is there presenting His covenant to Noah, instructing him on the procedure of life after the flood. In the latter quotation, Leviticus 24:17, the third verse down says: “Breach for breach, eye for eye, tooth for tooth . . .” (Lev. 24:20). Let us compare this, remembering Hebrews 8:6, 7, with what Jesus said in Matthew 5:38, 39: “Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil . . . .” Snider’s difficulty here is the same as Rice’s and Moyer’s and many of the Fundamentalists’, in that he utterly fails to give the Word of the New Testament supremacy over that of the Old Testament.

Snider also uses as his pattern of conduct the practice found in Numbers 35:11-15, where the slayers are to flee to a city of refuge and there receive a fair trial.[13] A survey of his book’s subchapter headings shows that Snider uses Old Testament verses liberally; for instance, “ . . . With us is the Lord our God to help us, and to fight our battles . . .” (II Chron. 32:8).[14] One of the New Testament subheadings which he uses is, “I am set for the defence of the gospel” (Phil. 1:17).[15]

“ . . . . more fair . . . .”

Henry Ostrom, a prolific writer for Zondervan’s, in his booklet, *“The Christian and War,’*[16] is more fair and quotes New Testament verses in support for his argument. One of his last points, however, shows his failure to hold a consistent position on the relationship of the two testaments. He quotes: “I, even I, will bring a sword upon you” (Ezek. 6:3). “I came not to send peace, but a sword” (Matt. 10:34). “The Lord set every man’s sword against his fellow” (Judges 7:22). “He [the government] beareth not the sword in vain” (Rom. 13:4). “The book of the wars of the Lord” (Num. 21:14). Gideon, Barak, Samson, Jephthah, David—became through faith mighty in war. Heb. 11:32, 34.[17] Ostrom says that for a remarkable contrast of this latter quotation we are to look at Ezra 8:22.

During the last war, Bro. John A. Hostetler distributed some tracts on warfare and made them available to ministers of various denominations in the area in which he then lived. First Lieutenant Eugene McGee, a chaplain, sent Hostetler a message on which “Christian and Missionary Alliance” was printed on the letterhead. McGee said, in part "The policeman who put down crime within a country or the soldier who put down international crime in the world is *'the minister of God'* . . . . My dear brother, I pray you to repent of this serious error of doctrine, and ask God to enlighten you and forgive you."[18]

" . . . all conscientious objectors should be shot . . ."

Various Sunday-school commentaries, particularly *Arnold's* are notably weak on their understanding of warfare and do not hesitate to urge the Christian to participate. The *Sunday School Times* has long been noted for its sanction of Christian warfare. Most radio evangelists, Charles E. Fuller in particular, would send our young men off to the battlefield. A leading professor, a ringing Fundamentalist, in a newly established seminary on the West Coast is reported to have said that all conscientious objectors should be shot. And so the parade continues. We should not laugh about their views; rather we should grieve.

A Welcome Note!

Through all this, a welcome note comes from the book, *"The Uneasy Conscience of Modern Fundamentalism,"*[19] by Carl F. H. Henry, professor of Philosophy of Religion in the new Fuller Theological Seminary, Pasadena, California. Henry, a convinced Fundamentalist, an evangelical man, says that some time ago he asked one hundred evangelical pastors, "How many of you, during the past six months, have preached a sermon devoted in large part to the condemnation of such social evils as aggressive warfare, racial hatred and intolerance of liquor traffic, the exploitation of labor or management, or the like—a sermon containing not merely an incidental or illustrative reference, but directed mainly against such evils and proposing the framework, in which you think solution is possible?" He says that not a single hand was raised in response. Although Henry uses "aggressive warfare," his concern is to the point and is a good beginning.

Fundamentalists Not Alone

One could single out most of the Fundamentalists in Protestantism and even a few in other Mennonite bodies as defenders of war. The Fundamentalists, however are not alone in this war-view. Loraine Boettner in, *"The Christian Attitude Toward War,"*[20] has plenty to say about people who believe that war is not for the Christian. Daniel A. Poling, certainly not a Fundamentalist, in his book, *"A Preacher Looks at War,"*[21] says he hates war, but goes on to prove that Christians are indebted to the support of war when Christian principles are at stake. Word can be said for Poling, however, which cannot be said for many Fundamentalists, that he respects the view of the nonresistant persons (he calls them pacifists). Some of the Fundamentalists practically assign nonresistant persons to hell, call them cowards, shirkers, and whatnot.

"Sincerity not Enough"

In conclusion, we should not take an unwholesome attitude toward those who do not see as we do. Rather, we should be willing to explain our position to them and have them see that their position is hardly Christian, pointing out their inconsistencies in interpretation. No more sincere group of individuals than the Fundamentalists can be found. But since sincerity is no criterion of the Christian faith, we would do well to emerge from our shell, and perhaps the cloak of self-righteousness, and tell the Christian world about the love of God and how that love should be exemplified in every Christian. We should show them how God reconciled us to Himself. "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation" (II Cor. 5:18), and this reconciliation involves living godlike and Christlike.

Confusion Until . . . .

Our own Mennonite young people will continue their mystification as to which is right, participation or nonparticipation in war, unless we approach the whole question from the angle of a total overall interpretation of the Bible, warning about pulling verses out of their setting, and making clear that the New Testament has *supremacy in faith, life, and action.* It must be considered as the fulfillment of God's Word. We dare not suggest that all Scripture, verse for verse, has the same weight. We need to teach that faith through Christ is trusting in God, and having proper relations to our fellow men and the material world. Strangely, although many of our people live the full Christian life, they are not aware that that life is a result of an interpretation that the teachings of Jesus and His apostles are the fulfillment of the progressive relation instituted by God. *"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster"* (Gal. 3:24, 25).

Opportunity Supreme

We who understand this position have a tremendous opportunity of evangelization. Witness: "One of the young people in Neustadt, Germany, said to me last evening. 'We cannot understand the American people; a lot of them come over here and shoot us to pieces, and then a small group comes over and helps us the way you Mennonite Central Committee people are doing' "[22] Let us awaken! Dale F. Nofziger a worker among the Jews, feels that one of our primary tasks as Christians, as far as the Jews are concerned, is to help them understand that war-minded Christianity which so often involves persecution of the Jews, is not really true Christianity. Why, the Jews ask, should they love the Messiah whose followers hound, persecute them, and actually murder them—in the name of Jesus whom we proclaim to be the Son of God, the Son of Love. Can we blame them? Would we want to believe in Christ if we knew that so-called Christians are prejudiced and even hate us? All evangelization work, Jewish or non-Jewish, will be more consistent if one remembers that Old Testament sundry laws and restrictions should not be pulled out of their setting and that *a balanced view of the Bible as a whole is necessary before the war question can be satisfactorily answered.*

(Continued on page 16)

Our
Colleges and Seminary

BETHEL COLLEGE

More than $1,200 have been collected in cash and pledges from students and faculty to set up a supplementary feeding program for the students at the University of Mainz, Germany. The Student Christian Association, which sponsors this drive, announced that the campaign for funds will close Jan. 5, two days after the Christmas vacation.

Dean H. A. Fast and Dr. J. Winfield Fretz attended the annual meeting of the MCC held in Chicago, Dec. 30 to Jan. 1. Dr. Fast is vice-chairman of the MCC and Dr. Fretz is chairman of the Aid Section. Approximately seven students also went to Chicago to attend the meetings of the Peace Section held at the same time. Peace groups in colleges which are members of the Council of Mennonite and Affiliated Colleges had been invited for the first time to sit in on the meetings of the Peace Section of the MCC.

Five programs of sacred music will be given by the Bethel College Men's Octet during the week-end of January 7, with Dr. David H. Suderman directing the octet. The first program will be at Pawnee Rock, Kansas, followed by others at Waka, Texas; Turpin, Oklahoma; and a community concert at Hanston, Kansas. One other meeting will be arranged later. Members of the group are: Eldo Neufeld, Inman, Kansas, and Bert Russel, Portland, Oregon, first tenor; Walter Jost and Theodore Pankratz, both from Hillsboro, Kansas, second tenor; Novalis Toews, Mountain Lake, Minnesota, and O'Ray Graber, Marion, South Dakota, baritone; John Gaeddert and Walter Siemens, both from Buhler, Kansas, bass.

The Paganini Quartet will give a concert at Bethel College, Tuesday, January 18—the fourth program this season in the Memorial Hall series. The string quartet was only founded in 1945, but has become widely known for the classical music they are playing.

Dr. J. Winfield Fretz, recently appointed to a committee to advise the government of Kansas regarding the resettlement of displaced persons from Europe, reports a unanimous feeling in the committee that such persons would be welcome in Kansas.

FREEMAN JUNIOR COLLEGE

December 14, the students and faculty of Freeman Junior College and the people of the surrounding community celebrated Founder's Day, the 48th year since the filing of incorporation papers. Dr. L. L. Ramseyer, President of Bluffton College was the guest speaker. In the forenoon he spoke on the subject of "Christian Education and the Church," and in the afternoon on "Christian Education and the World." Both messages were challenging and timely for the observance of Founder's Day. The Home Economics Department served lunch to the visitors. In the evening a musical Christmas pageant was given by the music and art departments. An offering for the floor of the new gym was taken.

Christmas vacation for students of Freeman Junior College began December 22 and ended January 4, 1949. The students again had a white Christmas this year with proceeds going to mission work in America.

President Miller spoke to the students in chapel about "Playing Second Fiddle Graciously." As an example of a person who did just that he used the disciple Andrew. Rev. J. J. Regier gave a challenging message to the Student Christian Association in a talk entitled "Be More Than a Conqueror." A film about the song of Fanny Crosby was shown to the Christian Youth Volunteers. A March of Time film was also shown to the students. It concerned the very timely subject—the Atomic Bomb.

December 8, Dr. Gross and President Miller attended the Annual Conference of Church Related Colleges in the West Central Area held in Omaha, Nebraska.

MENNONITE BIBLICAL SEMINARY

This week has been a rich experience in special Christmas emphases. On Sunday, December 12, the Sunday school presented its Christmas program since this was the last Sunday that our entire Seminary family would be together before the Christmas recess.

Thursday evening the entire student body of both Bethany and Mennonite Biblical participated in an all-school party which featured the singing of carols and other informal activities.

On Friday there were two climatic activities to this splendid week of Advent celebration. First there was the all music program in the chapel which was climaxed by the singing of the Hallelujah chorus. Every student was given a copy of this music and the stirring rendition was given without rehearsal. Then the concluding event of the week before the students left for their homes was the faculty Christmas meeting. Outstanding in this meeting were reminiscences of vivid Christmas experiences from the youth period of the faculty's life plus some very interesting contributions from the mission fields of Africa, India, and China. Dr. S. F. Pannabecker gave an illustrated message of the conception of Christmas in Chinese art, showing how Chinese artists pictured Joseph and Mary and the Baby Jesus as Oriental people in an Oriental background, thus making Christ come alive to another group of people quite unknown to most of us. All in all it was a fine week in which to acknowledge that almighty God did something decisive, final, and ultimate in sending forth His Son.

Jottings

—**Friedensfeld Church, Turpin, Oklahoma:** A total of $2,268.64 was recently collected for war sufferers in Europe. Rev. and Mrs. C. H. Suckau of Nebraska, Mr. and Mrs. Wilbert Unruh, and Miss Ruby Unruh, from the "Go Ye Mission," were with us for our annual Harvest Festival. We have recently canned 1,325 cans of meat for relief. The boys with the canning machine gave us a nice musical program while they were in this vicinity.—Mrs. J. I. Koehn, Corr.

—**Walton Mennonite Church, Walton, Kansas:** On November 28, Dr. C. H. Suckau and the Ambassadors Quartet, from Omaha, Nebraska, were in charge of the morning service. The proceeds of the Mission Sale and Supper, held December 2, were $271.53. The C. E. held its annual Christmas program on December 5; featured topics were, "A Christian's Christmas Message to the World." and "What if There Were No Christmas?"—Ella Voth, Corr.

—**The Third Quarterly Conference of the Eastern District** will be held in the Bethel Mennonite Church, Perkasie, on Monday, Jan. 31, 1949, at 2:30 and 7:30. In the afternoon a paper will be presented by one of the pastors. The Old Folks Home at Fredrick will also be discussed. In the evening, Dr. Paul Minninger, Professor of Christian Education at Goshen College, will speak on "The Principle and Practice of Non-Conformity to the World."

—**Farms for sale:** W. H. Regier, pastor of the Colby Mennonite Church, has announced to interested members of the brotherhood that there are several farms for sale in the Colby, Kansas, area. He has expressed interest in inviting Mennonite farmers to consider these opportunities so as to strengthen the thriving church at Colby. Interested parties may inquire from Brother Regier or from the Board of Mutual Aid at North Newton, Kansas.

—**First Mennonite Church, Aberdeen, Idaho:** The week of November 28 to December 3 has been a week of spiritual blessings through a series of messages brought to us by Rev. Don E. Smucker, of the Mennonite Biblical Seminary, Chicago. December 5 the Men's Chorus of our church gave a musical program at the State Mental Hospital at Blackfoot, Idaho. Approximately 500 patients were reached by going to the various wards of the hospital.—Arnold E. Bartel, Corr.

—**Zion Church, Elbing, Kansas:** On Thursday, December 2, a group of about ten young people from our church spent the day working at the clothing center at North Newton. Following the noon meal at the college dining hall, the group met in the faculty room for a short program. Mr. Henry Claassen led in devotions and Miss Teatske van der Zijjp, foreign student at the college, told of relief work in Holland. Mrs. W. C. Voth and Miss Eleanor Camp were guest speakers at our Sewing Society meeting on December 9.—Dorothea Dyck, Corr.

—**Due to the illness of Dr. A. C. Schultz** of Northern Baptist Seminary, Dr. S. F. Pannabecker substituted for him at the Laymen's Missionary Rally at the Temple Building, Chicago, December 9. Approximately 600 men from the various Mennonite congregations of downstate Illinois attended these meetings which were planned by veteran city mission work, A. H. Leaman.

—**Rev. Don E. Smucker** conducted special meetings at the First Mennonite Church of Christian, Moundridge, Kansas, December 26-31. He presented also the Christmas sermon at the Emmaus Mennonite Church, of Whitewater, Kansas.

—**Calvary Church, Barlow, Oregon:** During the past month we have received 25 new members into our church, 11 by letter and 14 by baptism. Wednesday, December 8, the executive committee and evangelization committee of the Pacific District Conference met in our church. Their agenda was largely concerned with missionary projects. We are preparing for our Christmas program which will be presented December 19.—Beverly Yoder, Corr.

—**Saron Mennonite Church, Orienta, Oklahoma:** November 14 we celebrated the 50th aniversary of our church, with full day services. Rev. Lando Hiebert, of Omaha, Nebraska, and Dr. Dan Gilbert were guest speakers. In connection with this celebration our church sponsored a Bible conference which was held in the city auditorium at Fairview, Oklahoma, the previous week also conducted by Dr. Dan Gilbert, of Washington, D. C. Recently our pastor, Rev. H. P. Fast and Mrs. Fast, spent three weeks in Steinbach, Manitoba, Canada, where he was a guest speaker at a Bible conference. Our annual church meeting was held December 7.—Mrs. Ernest Voth, Corr.

—**Zionsville, Pa.:** The Upper Milford Mennonite Congregation has marked the beginning of a new era in its long history, on December 19, 1948. The First Mennonite Church, Allentown, and the Upper Milford Church have been one charge for the past 47 years, sharing the services of one pastor. Rev. Walter H. McDowell, Mechanics Grove, Pa., has begun his ministry in our church as a full-time pastor, serving only the one congregation. Reverend McDowell is the 15th duly elected pastor of the congregation in the 208 years of its history. The pastor was greeted at his new home in Chapel, Pa., by a decorated Christmas tree and a bountiful supply of food, also many helping hands assisting in unloading the moving van.—N. S. Schantz, Corr.

—**Lorraine Avenue Mennonite Church, Wichita, Kansas:** Once a week the men of our church meet for a "work night." Through their efforts, two Sunday school rooms, the mother's room, and hall on the main floor are well on their way to completion. The Ladies Friendship Circle sponsored a Christmas food sale in a downtown store December 11. Each Saturday afternoon the Primary, Junior, Intermediate, and Catechism classes meet in the church for Bible study, song, supervised play, and handwork. Reverend Langenwalter and six Bethel College students are conducting these classes. Our church was crowded on December 19, when the children presented the pageant, "The Bells of Christmas."—Mrs. Waldo Leisy, Corr.

—**First Mennonite Church, McPherson, Kansas:** Recent programs in our church have included Dr. E. S. Johnson, former professor at Hartford Seminary, who spoke about conditions in Europe; Hulda Gaede, who showed slides of last year's student tour to Europe; a program by the young people from the Free Methodist Church. Th cantata. "Carols of Christmas," was given December 19. The ladies of the church have canned 196 cans of jam, 18 cans of lard, and 196 cans of meat for relief. The Ladies Friendship Circle has recently had programs by the Hopefield Ladies Aid, and another by Vaio Alailima, of Pago Pago, Samoa, student at McPherson College, who spoke about conditions in Samoa.—Mrs. John W. Goering, Corr.

—**First Mennonite Church, Geary, Okla.:** The Ladies' Aid packed four boxes of clothing and sent it to the clothing center at North Newton, Kansas. The church has been enjoying the benefit of the minister's pulpit exchange during the months of October, November, and December. Ministers taking part were: Rev. Henry Hege, Corn; Rev. Waldo Kaufman, Hydro; Rev. C. Boese, Carnegie; Rev. G. Peters, Gotebo; Rev. P. Dahlenberg, Bessie; and our pastor, Rev. Abe Peters. The last of these series was on December 12, and Reverend Boese was our guest. The Brotherhood organization enjoyed a fellowship dinner Monday, December 13. —Corr.

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Editor
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Topeka, Indiana

Calling the United States by Amateur Radio

The Usefulness of 'Ham' Radio to a Missionary

by Gerald Stucky (W9KXS)

Cachipay, Colombia, South America

Fifteen thousand dollars lost by mail! For a long time we had been waiting for some necessary funds and now we had received a letter stating that the money had been sent some time ago. It had not arrived. Surely it must be lost, we thought. The mails are so unsafe—perhaps the money was stolen. It was imperative that payment on the check be canceled at once. We must cable at once to our Headquarters in Newton, Kansas. As I made preparation to go to Bogotá to send the cable, another plan began to take shape in my mind. Cables are so expensive, and besides, so little can be said Why not use amateur radio? Surely my "ham" friend in Bogotá would again be glad to loan me the facilities of his ham station. I got into our Station Wagon and made the trip to Bogotá to visit my ham friend. It was not long before we were calling "CQ Kansas," and lo and behold an amateur in Hutchinson, Kansas, replied to our call. We told him what our situation was and asked him to call Walter Dyck in Newton and to reverse the charges. He was glad to do so, and in a few minutes we received the answer—and everything had been fixed up. Total cost of all the communications—about 35 cents—the call from Hutchinson to Newton.

The joy, experience, education, and value that one gets out of being a radio amateur far outweighs the small investment one must make to buy equipment for a small transmitter and receiver. To be a radio amateur i.e., a liscensd operator, one must pass an examination given by the government. If one passes this simple examination, he is assigned call letters, and is permitted to own and operate an amateur station.

As a hobby, radio is intensely interesting. Although one may have no intention of making radio his vocation, still it is a paying proposition. It teaches one how to make and repair simple radio receivers and also how to make simple transmitters. The time and money that hundreds of young people spend at the soda fountain, theater, etc., could much better be used in some worthwhile hobby. Through amateur radio, a person can receive a good education in the line of radio and besides have the fun of talking to many people throughout the United States and the world. Some radio amateurs talk to almost all of the countries in the world!

On the mission field, amateur radio takes on a yet more practical value. Although we do not yet have the necessary $200-$300 that it takes to build a good station nor the necessary permissions, we have enjoyed the benefits of the occasional use of a station of a friend in Bogotá. When a missionary leaves the United States, it doesn't mean that he desires to live a secluded life and forget all of his friends and loved ones. It doesn't mean that he looses all interest in the life about him nor in the life of his homeland. Since he can only return to the United States every three to seven years for furlough he finds it very difficult, however, to maintain a standard of life common to his former friends as well as a progressive spirit. Radio has been, and can be, of great help.

Through the use of amateur radio here, we have been enabled to occasionally talk with old friends. How good it has been to hear the familiar voice of my good friend N. Paul Stucky (WHOM) at Newton Kansas. Through amateur radio LaVerne and Harriet Rutschman have been able to talk to LaVerne's father and family. Even the little baby, David Henry, cried, over microphone for the benefit of his grandparents. Through amateur radio we have been enabled to talk directly with various members of our Board of Foreign Missions to tell them of what we are trying to do here and what our problems are. We have been enabled to straighten out some of the difficult problems that have confronted us and that are often so difficult to get straightened out by mail. By radio we have been able to do in an hour what often takes weeks and months by mail. It has given us new encouragement, and it has been a great blessing to listen to voices, familiar voices, talk to us about what they are doing at home. Although Mary Becker has gone on furolugh we have still been able to keep in contact with her through amateur radio. Recently we talked with her for about an hour telling her of recent events on the field and listening to her tell of her trip home, of her contacts with friends and Board members. Through the medium of radio we hope to be able to effect a much better cooperation between missionary staff and Mission Board. What a great blessing and of what great benefit it would be to talk with one or more members of the Board every week! Then the missionary would no longer be isolated but would be as near to his constituency as their telephone. Is it wrong to add efficiency to the wide flung missionary activity of our church in India, China, Africa, and South America? No, let us do this and much more that the Word of God might penetrate into the remotest corners of the globe. Let us use the advances of science to the glory of God.

There will be an opening for a secretary in the Mennonite Publication Office approximately January 1st. If interested, write for Qualification Sheet indicating the nature of the job before making your application. Girl with Mennonite background and affiliation, naturally, preferred. Write to Mennonite Publication Office, 722 Main, Newton, Kansas.

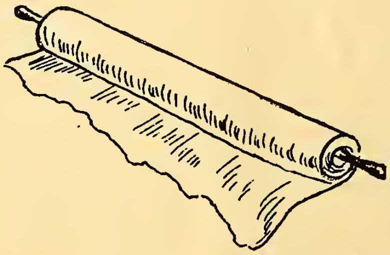
How We Got Our Bible

"When the Jews Change Languages"

Article I in a Series

by Jacob Friesen, Beatrice, Nebraska

SATURDAY John went to the synagogue with the other members of the family. It was the Jewish Sunday or Sabbath. As they walked, they chatted in the common language of their community. Though the language was quite new, most people spoke it. Alexander the Great had conquered the world bringing with him the Greek culture and language. Alexandria became the center of learning. New opportunities invited Jews of Palestine to make their homes in Egypt.



As the family walked along, a real problem was being discussed. When the children were small they spoke only Hebrew, the language of the Scriptures, of the synagogue and of their forefathers. All was well until John's oldest brother went to school and learned to speak Greek. His youngest brother and sister learned it too, and now they thought it old-fashioned to speak their childhood language. The change began about 15 years ago. Now Greek was rapidly becoming the language of the home. The seriousness of this change was most evident on the Sabbath. Only Hebrew was used in the services.

Time for Church!

The family had entered the synagogue and had taken its traditional place. As the service began, John and his sister Lois were more interested in what happened than in what was being said. As the scroll was brought out from its place behind the red drape, they recalled its history and meaning as told them by their father. God chose to lead Abraham, their father, and his descendents as a special people. Later He spoke to Moses and gave him the Ten Commandments. Under God's direction the experiences of his people were written down, together with the story of how the world came into being. Later God sent prophets to explain his will to the people. These divine messages were preserved and became the sacred Scriptures reverenced by their parents.

There were three main divisions: The Law, The Prophets (including the former and later), and The Writings. These had been hand-copied, either on parchment (a thin leather) or papyrus scrolls. Usually a scroll was one book of the Bible as we know it today in our Old Testament. Books such as Samuel, Kings, and Chronicles, were too long for one scroll so they were copied on two and numbered "first" and "second." The copiers were very exact, watching every letter and writing evenly. After this was finished, they were so sure of its accuracy that they would often destroy the old copy. Every Sabbath the Rabbi took one of these scrolls and placed it upon the pulpit. As he read, one assistant on either side held the scroll while the third pointed to the lines. This was very impressive, but it was all in Hebrew.

How Long, Mother?

Long before the service was over Lois asked her mother, "When will he stop talking?" John could understand the Hebrew, but the Greek of the week was so much a part of him that he didn't follow the words of the Rabbi very closely. The problem of this family was common. Children were not receiving the proper instruction and parents were staying away from worship. The empty pews and the attitude of the children re-emphasized the concern of the parents. The family returned home realizing that something had to be done.

To day we do not know the details of what happened. One tradition tells us that seventy distinguished leaders and scholars were assigned the task of translating the Hebrew Scriptures into the Greek vernacular. The seventy men worked seventy days. When they compared their work, the translations were identical. The details of this tradition are not generally accepted today, but this first translaton is still called "the Septuagint," — "The translation of the seventy."

Many Translations

Since this first translation of our present Old Testament was made from the original Hebrew into the Greek, the Bible has been translated into 1,900 or more languages. The great work of translating and distributing the sacred Scriptures is carried on today by our Bible societies. Millions are reading the Bible in their mother tongue as the story of new translation is told.

A Ship! A Ship!

Rescue After Thirteen Days Adrift at Sea

by A. Donald Miller

When we had our first rest and the Captain had come into the cabin, we had our first real talk with him. We told him our position when our ship had been sunk, and the course we were making for St. Helena.

"You are still about 150 miles away," he said, "But you are right on your course."

My wife showed him the little pocket compass by which we had steered.

"That is wonderful," said the captain. "And there's another thing which is wonderful, too. We've been at sea for over forty days, and I was given my course before leaving Scotland all the way to the Cape. And then, last night, we received a wireless message from the Admiralty, to change our course by so many points. And that is the only reason why I have come to cross your path!"

We were deeply moved. The Admiralty knew nothing of our position; the ship knew nothing. But God knew, and in this mysterious way our prayer had been answered.

"This is the Lord's doing, and it is marvelous in our eyes."

Postscript

As I finish the writing of this narrative a letter reaches me from a friend saying that he feels sure God must have had some special word for me in the experiences of those days adrift, and in that marvelous rescue.

What It All Means

God had many words for me—chiefly two. The first was one of quickening, of challenging, to "stab my spirit broad awake" to what physical and material want and isolation from one's fellows mean; and what, on the other hand, the grasp of welcome and the provision of those material needs bring. The second word was one of strong assurance that God uses all for good; that He hears man's cry, and that He uses man's co-operation to frustrate the assaults of evil and to bring, out of life's very disasters, a fuller life.

As the happening of those thirteen days drift further away they become more and more symbolic—even sacramental. For twenty years I had been engaged in the task of helping to provide havens of refuge and rescue for desperately needy men and women. I had seen them arrive in their tattered and soiled rags; looked into their careworn and ill-nourished faces; listened to their pitiful tales of separation from their loved ones and their homes as the disease of leprosy had shattered their lives. All the while I had never known hunger and thirst myself; I had never known what it was to be cut off from human aid, from access to the world of men; I had never looked in vain upon bare horizons that offered no sign of hope of help. I had never known what it meant at last, stripped and possessed nothing, to be taken into strong and welcoming arms, clothed, fed, and made clean—all without price, all with the sweetness and the courtesies of gentle service.

Now I knew more of what these things meant. The material things of life took on a new value. While I learned, on the one hand, that so much is unnecessary, a mere weight and burden, on the other I also learned that much else is very necessary if these earthly and yet heaven-bound lives of ours are to be lives as God intended them. I saw that rescue ship of ours, coming to us when we were spent and stripped, as a symbol of what the Mission to Lepers, in its work of rescue, means to so many thousands of dispirited, diseased, and lonely folk. I saw it more and more as a divine task of human succor—at once sacramental and practical, making of the material service of human need a liberating act for the spirits of the children of God.

God Was Still There

I saw that in that experience of human extremity, caused not by the goodness of God but by the evil of man, the Maker of heaven and earth still was regnant, yet still awaited human co-operation and human instruments to enable His perfect will to be fulfilled. Those prayers of so many hundreds of my leper friends, of loved ones bound by blood, of ourselves brought to a position where we owned our inability to save ourselves, and our faith that God was able to do so—those prayers did not go unheard or unheeded. The bravery and willing service of those good men upon the ship and the devotion to duty of those who directed their course from afar—these too were seen and used of God to be His instruments. Our prayer, God's provision, and man's presentation of that provision, all met.

Again I recognized in this a symbol and representation of the history and fruitfulness of the Mission to Lepers. The prayers of many, from the foundation of the work in 1874, have been offered to God every day and night for men in direst need. "The Mission," wrote our founder, Wellesley Bailey, to a colleague "was cradled in prayer and it has been carried along in the arms of prayer ever since." "I ask from everyone," he wrote in the first *Occasional Paper* of the Mission in 1875, "earnest, expectant prayer that the Lord may bless us in this work." God has answered those prayers by moving the hearts of His people to be His instruments of mercy, His hosts, His bearers of good tidings, His healing hands.

My mind goes back to the little cabin which the Captain placed at our disposal. For two days my wife and I had done little but rest and sleep and gradually take more substantial food. Together we had offered our thanksgiving to God. Now, rather falteringly, my wife was moving about the cabin, I still lay back. On the Captain's table was a Prayer Book.

"Shall I read to you?" said my wife.

"Do," I said. "Read the Psalm for the day."

"What is the day? I've forgotten."

"It's the twenty-second."

Mennonite Biblical Seminary
Bulletin Editor
4614 Woodlawn Avenue
Chicago Illinois

So she opened the Psalms for the twenty-second day, and began to read Psalm 107.

"O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever . . . .

"They went astray in the wilderness out of the way: and found no city to dwell in;

"Hungry and thirsty: their souls fainted in them.

"So they cried unto the Lord in their trouble: and he delivered them from their distress.

"He led them forth by the right way . . . . .

"O, that men would therefore praise the Lord for his goodness and declare the wonders that he doeth for the children of men!

"For he satisfieth the empty soul: and filleth the hungry soul with goodness.

"Such as sit in darkness, and in the shadow of death . . . .

"They that go down to the sea in ships, and occupy their business in great waters;

"These see the works of the Lord: and his wonders in the deep . . . .

"They reel to and fro, and stagger like a drunken man: and are at their wit's end.

"So when they cry unto the Lord in their trouble: he delivereth them out of their distress . . . . .

"Then are they glad, because they are at rest: and so he bringeth them unto the haven where they would be.

"O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men! . . . . .

"Whoso is wise will ponder these things: and they shall understand the loving-kindness of the Lord."

We pondered, and we understood.

THE END

PROTESTING AGAINST PROTESTANTS

(Continued from page 10)

And this means that we must continue to be "protestant" against a large section of Protestantism.

[1] Rice, John R., *The Sword Book of Treasures* (Sword of the Lord Publishers, 214 West Wesley St., Wheaton, Ill.; 352 pp.; 1946), p. 79.

[2] Dan. 2:37, 38; 4:24; Rom. 9:17; Isa. 44:28; and John 19:11.

[3] Gen. 38, where God took the lives of two sons of Judah.

[4] *Op. cit.*, p. 81.

[5] *Op. cit.*, p. 81.

[6] *Op. cit.*, p. 82.

[7] *Op. cit.*, p. 83.

[8] *Op. cit.*, p. 84.

[9] *Op. cit.*, p. 89.

[10] *Op. cit.*, pp. 90, 92.

[11] *Op. cit.*, p. 95.

[12] Snider, Harold, *Does the Bible Sanction War?* (Zondervan Publishing House, Grand Rapids, Mich.; 158 pp.; 1942), p. 12.

[13] *Ibid.*, p. 43

[14] *Ibid.*, p. 55.

[15] *Ibid.*, p. 114.

[16] Ostrom, Henry, *The Christian and War* (Zondervan Publishing House, Grand Rapids, Mich.; 32 pp.; 1941).

[17] *Ibid.*, pp. 29, 30.

[18] Personal letter to John A. Hostetler, dated March 21, 1946.

[19] Henry, Carl F. H., *The Uneasy Conscience of Modern Fundamentalism* (Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich.; 89 pp.; 1947).

[20] Boettner, Loraine, *The Christian Attitude Toward War* (Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich.; 120 pp. 1942).

[21] Poling, Daniel A., *A Preacher Looks at War* (The Macmillian Company, New York; 101 pp.; 1943).

[22] Wiebe, Elizabeth, in *Women's Activities Letter* (Mennonite Central Committee), November, 1948, p. 2.

Concerning Peace and War

Will America Profit in Russian Trade?

by Marvin B. Dress, Bluffton, Ohio

WHO would suspect that at this point in our contest with the Soviets our dollars, appropriated for the strengthening of our military machine, are finding their way into Russia? And who would ever guess that our own army was responsible for the Russian profits?

It is all "on the level" of course, yet it remains as an imponderable inconsistency (one of those things that appear with increasing frequency in the field of international politics) and it goes like this.

Manganese and chrome are extremely important in the manufacturing of the harder steels, and the United States has few of either as natural resources. At the same time Russia has considerable quantities of manganese and chrome ore which she has been exporting to us that we can build up our military stockpiles of these vital materials.

During last year, Russia shipped to us 48 per cent of our chrome, 37 per cent of our manganese along with quantities of undressed furs and platinum ingots. The first six months of this year showed even greater quantities of these war-vital materials imported by the U. S. from Russia.

Meanwhile, agitation in this country has sought to reduce and eliminate our trade with Russia. So effective has this been, that we have decreased our exports to Russia by one-third each succeeding year since 1946; thus, a balance of trade favorable to Russia, and Russian profits. Many person think that we should eliminate all trade with Russia, but little do they realize that we, not Russia, would be harmed the most by such action.

Yes, despite the cold war, Russia continues to send us strategic raw materials and our stockpiles keep growing, along with the Russian dollar supply. In this regard Russia is extremely naive if she thinks the dollars she earns now will protect or prevent the deathly return of the chrome hardened steel later on. At least, American scrap iron profits before Pearl Harbor offered little protection against Japanese shrapnel after Pearl Harbor. Kremlin, take note!

—The Witmarsum

The Mennonite

Volume 64 January 11, 1949 Number 2

Isaiah's message to a blood-guilty world whose sins were "as scarlet" portrayed snow as the . . . .

Symbol of Hope

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Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

January 30 to February 6, Youth Week.

January 31, 1949, 2:30 and 7:30 p. m., Third Quarterly Conference of the Eastern District, held in the Bethel Mennonite Church, Perkasie.

February 13, Race Relations Sunday.

February 15 to 17, sessions of the General Conference Council of Boards, at Bloomington, Illinois.

June 23 to 26, The Fiftieth Anniversary Sessions of the Pacific District Conference at the First Mennonite Church, Upland, California.

August 11 to 13, General Conference Ministers Retreat, Estes Park, Colorado.

Of Your Pen Acquaintances

HERMAN J. ANDRES, Newton, Kansas, is administrator of the Bethel Deaconess Hospital and Home for the Aged; he served as MCC commissioner to Uruguay in recent months.

MALCOLM WENGER, Busby, Montana, is one of our General Conference missionaries to the Cheyenne Indians.

ELMER EDIGER, Akron, Pennsylvania, is in charge of MCC Voluntary Service, and former president of the Young People's Union.

RUSSSELL MAST, Wadsworth, Ohio, is pastor of the First Mennonite Church, vice-chairman of the Peace Committee of the General Conference, and member of the Peace Committee of the Middle District Conference.

Beyond Our Own

NEW YORK.—An interpretation of the basis for membership in the Federal Council of Churches of Christ in America, adopted six years ago by the Executive Committee, was affirmed by the Biennial Meeting at Cincinnati, attended by delegates of the 25 church bodies that are members of the Federation. It is as follows: "The Executive Committee of the Federal Council of the Churches of Christ in America. . . . records its understanding of the Council's position as being in full accord with that of the World Council of Churches. In the preamble to its Constitution the Federal Council avows its faith in Jesus Christ as 'Divine Lord and Saviour' which is an affirmation of the deity of Christ, in keeping with the historic faith of Christianity."

DES MOINES.—The Pentecostal Fellowship of North America was the result of the planning of two hundred delegates representing one million members of the Independent Pentecostal Churches. In Great Britain, Europe, India, and China, similar Pentecostal movements are under way. There is a strong possibility that there will be an international body of Pentecostal believers in the near future.

NIMES, FRANCE.—What is believed to be the largest rally in Europe since the Reformation was the Youth for Christ Rally which drew some 20,000 people and which resulted in three hundred confessions of faith.

NEW YORK.—CARE now has available two seed packages for shipment abroad, being offered at $4 each. Orders should be sent to CARE, 50 Broad Street, New York 4, at the earliest possible date to insure delivery in time for the planting season.

LOS ANGELES.—A judge here celebrated the anniversary of the Prince of Peace by sentencing four conscientious objectors to prison for three years the day before the Christmas holiday.

ATLANTA, GEORGIA.—The forty-five members of the Methodist Minister's Association of Atlanta signed resolutions denouncing the Ku Klux Klan as, "A cowardly anti-Christian mob," saying: "We are scandalized at the Klan's desecration of the Cross of Christ." This came at a time when the Klan was staging one of its periodic attempts to recruit members.

COLUMBIA — Anti-Protestant demonstration forced the missionaries of the Evangelical Lutheran Church in Duitama to leave the city. The missionaries had been stoned and their lives threatened over a period of six months. They were threatened at one time by 2,000 persons massed in front of the mission station. Police offered protection but withdrew for fear they would be killed or demonstrators shot.

Official Conference Announcements

The Emergency Relief Board will, God willing convene in its 1949 Annual business session at Bloomington, Illinois, on February 16 and 17. All members of the Board please note this and be in attendance if possible. Friends of the General Conference are urgently requested to remember the Board and the work in your daily prayers.—Yours in the work of the Lord, John C. Mueller, Secretary

OVER OUR SHOULDERS

Our Brethren in Fort Leavenworth

The Exemption Committee of the General Conference has received information from the Third Assistant Secretary of War, dated, December 28th, that the first steps have already been taken for a review of all court-martial cases of conscientious objectors now in the disciplinary barracks at Ft. Leavenworth. But the proceedings will necessarily take some time and those directly concerned will have to exercise patience.—J. W. Kliewer, Chairman of Committee, taken from *The Mennonite*, Vol. 34, No. 2, January 9, 1919.

The Mennonite

Acting Editor, Jacob J. Enz
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Editorials

THE DAY OF THE GUARDING OF THE DEAD IS NOT OVER. Occupation authorities in Japan have forbidden the publication of a last message by Tojo for the world. They have also cremated the remains of Japan's war-makers who were recently hanged and kept the ashes from relatives, scattering the same in order to prevent an enshrinement. Why are we afraid of the ideas of these men? Why are we afraid that they will be resurrected? Is it because we know that martyrdom only spreads a cause—a cause, which the very action of execution itself shows that we have not been able to improve upon? Force has never killed an idea—not for Japanese or Americans.

AS WE LIFT OUR HAND AGAINST OUR BROTHER a deadly cancer begins to destroy us. This fundamental law of life was illustrated again in the headlines during Christmas week. It was called to the attention of the editor by one of our young prophetic-minded preachers who preaches from the Bible and the daily newspaper. On Monday it was reported that five atomic scientists were losing their sight as the result of the research that was necessary to finally conquer Japan, which conquest was symbolized in the hanging of Tojo and six other Japanese war-lords reported just two days later.—JJE

WHAT KIND OF AN EDUCATION should a Christian worker have? On the one hand, some would say that Bible is all that is needed; after that the sooner you get out with the Gospel, the better. This sense of urgency is Scriptural and commendable, but more often than not it lacks wisdom. Others say that Bible is needed but much more—psychology, philosophy, language, sociology, etc. These point to Moses and Paul saying that their breadth of education made them more useful. In the attempt to stress breadth of knowledge there has, in the past, been a crowding out of Bible. This problem is not a matter of either-or. Recent emphases in the field of Christian Education point in the direction of a **both-and.** What does this mean? It means simply that we must **both** have something to say **and** we must be able to say it in such a way that this troubled old world will know beyond a shadow of a doubt that the Christian Gospel is the answer to her need. This is a "handwriting on the wall" for that type of education that spends all its time acquainting the prospective Christian worker with the culture and analyzing its problems without confronting him with Christ's answer for these problems. Such education only hastens the collapse. But it is no less an omen of doom for the education that concerns itself with the task of infusing only Christian witness without helping students of the Word to understand the society or culture to which they will speak. There may be a definite witness; but of what value is a witness if the world around does not understand what you are talking about. True, some will say that the world will not understand; but this must not be an excuse for laziness on our part more fully to understand so that we can say the word that will stab the conscience, bring another precious soul to Christ, and straighten out his relationship to others.—JJE

TREMENDOUS THINGS ARE HAPPENING IN CHRISTENDOM! The Federal Council of Churches, in its recent biennial assembly, has stated clearly its position on the deity of Christ in line with historic Christianity, thus placing it on the same docrinal basis as the World Council of Churches. Equally striking is the definite concern for Christian education that is developing in Fundamentalist circles. Just pick up a magazine like the **Moody Monthly** or **Christian Life** and notice the emphasis given to the application of the Gospel. ("Why Not Enter Christian Social Service," is an article in the January number of **Moody Monthly.**) All this is clear evidence of the inherent vitality of Christianity—the work of the Holy Spirit in the Church—to keep its message clear. relevant, and dynamic. On the one hand Christian conscience is demanding that the works—Christians re-examine their basis of operation and source of power. On the other hand, Christian conscience is demanding that doctrine-minded Christians ask themselves whether they are sufficiently concerned about using all possible channels to make their faith meaningful in an extremely needy world.—JJE

It may safely be said that the Judaizing of the Church has done more to hinder her progress, pervert her mission, and destroy her spirituality, than all other causes combined. Instead of pursuing her appointed path of separation, persecution, world-hatred, poverty, and nonresistance, she has used Jewish Scripture to justify her in lowering her purpose to the civilization of the world, the acquisition of wealth, the use of an imposing ritual, the erection of magnificent churches, the invocation of God's blessing upon the conflicts of armies, and the division of an equal brotherhood into "clergy" and "laity." —C. I. Scofield, editor, of the Scofield Reference Bible, as found on p. 13 of his booklet, *Rightly Dividing the Word of Truth.*

IT IS DIFFICULT TO IMAGINE what the Japanese people must think when after having abolished war constitutionally, they hear of people in this country—this country which brought pressure on them to take that position—they hear of people here saying that it may be necessary to re-arm Japan.—JJE

The Drama of a Volendam Arrival

by Herman J. Andres

On the sixteenth of October I arrived in Montevideo, Uruguay, in the interests of our immigration and resettlement work. I was joined the next day by Brother John W. Warkentin. Our work was to cover three phases. First, we were to prevail on governmental authorities to grant the proper authorization that a group of our people might be allowed to enter this country as permanent settlers. Secondly, we were to secure temporary housing facilities for the potential settlers. The third phase had to do with the finding of the right location and type of settlement program for permanent residence.

A Close Schedule

The first several days were spent almost exclusively with various governmental agencies all of which were most courteous and helpful but at the same time also extremely cautious. It was apparent that they did not wish to have anything done which might form the basis of undue criticism. The final decree allowing our people to enter was signed the evening of October 26, just one day before the arrival of the VOLENDAM. It was issued on the basis and understanding that our people present good conduct certificates from the country of origin and that they be settled on lands for agricultural purposes.

There was very little time to devote to the securing of temporary housing and after several possibilities failed to materialize, the use of two army camps was secured.

The VOLENDAM with her full load of 1,695 immigrant passengers arrived in Montevideo harbor at 6:00 a. m. on the morning of October 27. It was an eventful day, not only for the seven hundred and fifty immigrants who were to disembark here and make this country their new national home after years of homelessness and twenty days upon the high seas, but also for several other groups.

The governmental authorities, after taking a good look at our people seemed to proceed with less caution. The appearance and orderly conduct of our people made a distinct impression as did also the many children in the group. It was apparent that the governmental authorities looked upon them as good potential timber for Uruguay citizens.

An Answer to Prayers

The Mennonite Central Committee workers present saw in the arrival of these people the answer to many prayers and the result of many days and months of hard and difficult work in Europe, as well as the result of many generous and sacrificial gifts from people in the United States and Canada. If at such times our contributors could be present, it would prove a real inspiration and provide a large incentive to greater effort.

After proper documentation, our people were taken by special train and busses to the two army camps. Two hundred ninety-three to Colonia and four-hundred fifty-seven went to Arapey. Their one hundred sixty tons of heavy baggage was taken by trucks and special freight train.

Meat, Least Expensive!

At these camps they have lived quite happily but are very anxious for a home of their own. The food is wholesome and not too costly. Meat, bread, and milk are the basic foods with some fill-ins for variations. Incidentally, meat is the most inexpensive food in Uruguay.

While we have had some health problems, they have not been insurmountable. In addition to one immigrant doctor who has been allowed only very limited practice and two nurses, local medical help has been made available to us without cost to the extent that serious and emergency cases are taken by air for necessary hospitalization or surgery. Life also goes on in Uruguay. Three children have been born two marriage ceremonies have been performed, and we have had three funerals.

Many of our people, including whole families, have gone out to work on farms where work is available. Also, some of the women have found housework in the homes of Colonia and near by.

Problem: How to Resettle?

The large problem which is still with us is the manner and type of settlement program. Quite a bit of exploratory work and orientation has been done also, together with representatives of our people. To evaluate the various agricultural possibilities of a country with the attendant economic factors and implications within a few short weeks is not within the realm of possibility. Much valuable information has been gained through the agricultural attache of the American Embassy. Also, knowledge and data collected by the technical staff of the Institute of Colonization has been placed at our disposal. However, the most valuable information comes from direct contact and visits to the various fields and areas of the country especially during the present harvest season.

From information on hand thus far, it is evident that our greatest problem will be to plan the resettlement program within the framework of financial possibilities. Uruguay is an agricultural country and land its greatest assest. Therefore, it demands good prices.

It appears that this country offers good possibilities for the settlement of progressive agricultural people. The Uruguayans are a friendly people, the government is stable, transportation facilities are fairly good. The crops produced are wheat, oats, barley, flax, sunflower, peanuts, potatoes and the garden vegetables. In favorable seasons, the progressive farmers produce two crops annually from the same land. Our people have been used to a much higher standard of agricultural practices and with proper opportunities should be able to make a real contribution to the country.

In all of our work, all of the various governmental agencies have been most courteous and helpful. They have taken a special interest in the welfare of our people which is most encourging. It is, therefore, but natural that we should be anxious to fulfill all of the obligations on our part.

(Continued on page 5)

A NEW GENERAL CONFERENCE SUMMER BIBLE SCHOOL CURRICULUM FOR 1949

For many years the Board of Education of the General Conference and others interested the Summer Bible School Movement has been concerned as to what might be done to provide adequate materials for our own use.

In 1945 an attempt was made by the Western District Education Committee to provide supplementary material for use in the churches of the Western District. This work was also rcommended for use in other districts by the Board. In the summer of 1946 the Curriculum Committee, a sub-committee of the Board, began working on a plan whereby it might provide better materials for Summer Bible Schools. The Old Mennonite Publishing House was just then producing a new summer Bible school curriculum. The committee met with A. J. Metzler, manager of the Scottdale Publishing House in December 1947 to consider the possibility of coming out with this series to include our own mission- and music materials This was approved by both the Board of Education and the Board of Publication. Editorial work on this special edition adapted to General Conference churches was begun at once.

The Old Mennonite material is to be used in its entirety with the exception of Grades III, IV, V, VI, VII, VIII. In these units our own materials, presenting our own mission fields and a separate music section, is to appear. The editor-in-chief is Mrs. H. J. Andres, of Newton, Kansas, who was asked by the Board to act as the editor of the General Conference edition.

The material in alternating grades including Grades III, V, VII of our own, is ready for use this spring. Watch for other announcements concerning this new venture.

DAILY VACATION BIBLE SCHOOL
Mennonite Publication Office
722 Main Street
Newton Kansas

Add my name to your list to receive announcements from time to time and information concerning Daily Vacation Bible School materials when ready.

Name ________________________________
City ________________________________
Street or Route ________________________
State ________________________________

—Continued from page 4.

Evangelicals Take Hope

Another group which has taken a special Christian nterest in us and in our work are the Evangelical roups in Uruguay. Those of us who has been active ere are agreed that without their very substantial ssistance, the work here could not have been acomplished. They have told us that they see in the 'coming of the Mennonites" a source of strength and hristian fellowship for the Evangelical churches in ruguay. They further tell us that they need this dded strength to bring the knowledge of the living hrist to the people of Uruguay, which is their reatest need.

Are You Weary, Heavy Laden?

Next time you feel tired, weary, and exhausted, remember the story of Charlotte Elliott.

First get your MENNONITE HYMNARY and read song No. 245 to yourself, thoughtfully, "My God and Father, while I Stray." If you know it, sing it; if you don't know it, learn it.

Then read the following story about this song:

MY GOD AND FATHER, WHILE I STRAY
Charlotte Elliott, 1789-1871

A hymn written by one who had disciplined herself to accept with patience and resignation the bitter cross of ill health which was laid upon her.

She writes of her experience:

Oh, many struggles and apparently fruitless ones it has cost me to become resigned to the appointments of my Heavenly Father. But the struggle is now over. He knows, and he alone, what it is, day after day, hour after hour, to fight against bodily feelings of almost overpowering weakness, languor, and exhaustion; to resolve not to yield to slothfulness, depression, and instability, such as the body causes me to long to indulge, but to rise every morning determined to take for my motto: "If any man will come after Me, let him deny himself, take up his cross daily and follow Me."

The hymn is based on Matt. 26:42: "O my Father if this cup may not pass away from me, except I drink it, thy will be done." It is a hymn of humble resignation. Another hymn setting forth the will of God as demanding active co-operation, is found at No. 342. Some fine stanzas have been omitted here:

4. Though Thou hast called me to resign
What most I prized, it ne'er was mine;
I have but yielded what was Thine—
"Thy will be done."

5. Should grief or sickness waste away
My life in premature decay.
My Father, still I strive to say,
"Thy will be done."

6. Let but my fainting heart be blest
With Thy sweet Spirit for its Guest;
My God, to Thee I leave the rest—
"Thy will be done."

For comments on Charlotte Elliott see Hymn 233.

MUSIC. Hanford was written for "Jesus, my Saviour, look on me," another of Miss Elliott's hymns. The composer, who often stayed in the home of Mrs. Gertrude Clay-Ker-Seymer at Hanford, in Dorcetshire, wrote the tune there, hence its name.

For comments on the composer, Arthur Sullivan, see Hymn 113.

The above is the way the story of this great song will appear in the HANDBOOK TO THE MENNONITE HYMNARY when it appears very soon. That is just one of 618 write-ups, filled with interesting stories, inspiring experiences which will call back, all those who read it, to a truer, purer, and more perfectly Christian walk with God. When it appears, we believe that you will agree with us that it will do as much for our people as the HYMNARY itself did when it first appeared in 1941.

At the End of a Way of Life . . .

Which Way?

by Malcolm Wenger

The Cheyenne are a people who are just emerging from a tremendous change in their way of life. Dora Littlehawk still tells of the days when they lived in the tepees and roamed the plains in search of the buffalo. Old Man Risingsun as a little boy when the Sioux and Cheyenne wiped out General Custer and his men on the Little Big Horn river. But the coming of the white man and the disappearance of the buffalo has ended that way of life forever.

". . . . provoked by treachery . . . "

A first the Cheyennes did not resist the whites, but later provoked by deceit and treachery on the part of the whites they fought back until they could resist no longer. When finally settled on reservations in Oklahoma and Montana they were a beaten and poverty stricken people.

Mennonites Follow Quakers

Shortly after this in 1878 Quaker missionaries arrived among the Southern Cheyennes in Oklahoma and two years later turned over their work to the General Conference Mennonites. It was not until 1904 that work among the Northern Cheyennes, in Montana was started. How strange it must have seemed to the Cheyennes to have the white men who had deceived them and whom they hated now come with a message of love and salvation through the Son of God, the Lord Jesus Christ. Yet the Word of God slowly took root in Cheyenne hearts and bore fruit in changed lives.

Painted Lips and Permanent Waves!

Today many things in the Cheyennes' way of life have changed. Along with the braids and moccasins and blankets one sees painted lips and permanent waves. Many travel in wagons but some in cars. Near the primitive rums and songs of the peyote men may be the blare of jazz from the radio. Some of the sick may be taken to a modern hospital others are "doctored" with rattles and songs and incantations. Outwardly there many evidences of the white man's ways but in the heart are still the fears of spirits and black magic. What a joy that some have been delivered from fear through Christ.

" . . . a certain veneer of Christianity. . ."

The Sun-dance, an important ceremony of the old heathen worship is losing out to some extent but still draws a majority of the people. A new movement, the Peyote cult or the native American Church as it is called has attracted the majority of the men. This group uses the dried top of a cactus which grows in the Southwest. Their meetings which last all night consist mainly in drumming, singing, prayers and the eating of peyote which is said to give pleasant visions and a detachment from reality. A certain veneer of Christianity has been added which makes this group a particular pitfall for backslidden Christians. The non-Christian Cheyenne are a religious people but their religion has no connection with living and a clean and holy life or the righteousness which God demands.

Cheyenne Girls

Pray!

Now perhaps you have a little glimpse of the chains that bind the non-Christian Cheyenne and the temptations that face the Christian. Please include them in your prayers remembering especially the Christians that they may stand true and grow into the likeness of our common Savior. Reprinted from *The Workers' Exchange* of the Pacific District Conference.

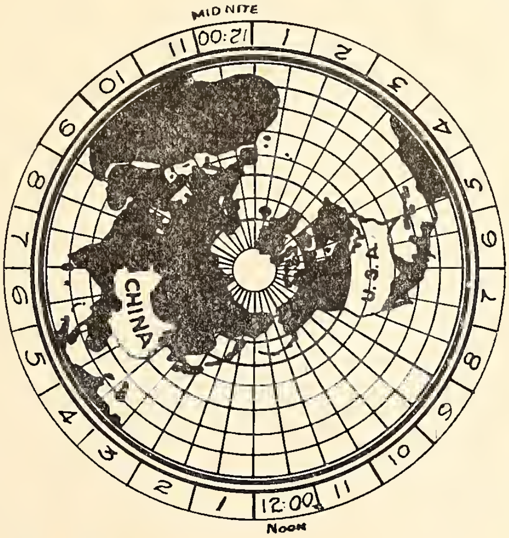
They Choose to Stay

NEW YORK CITY. Dec. 28—The overwhelming majority of foreign missionaries at present expect to remain in China, even though the Communists gain control of the government, a report released here today by the Foreign Missions Conference of North America revealed. The agency with headquarters at 156 Fifth Avenue is comprised of 108 foreign mission boards and agencies, representing major Protestant denominations.

Only 137 Have Withdrawn

In a report on 16 Protestant groups responsible for the bulk of Protestant mission work in China, the Foreign Missions Conference disclosed that the 1,758 Christian workers and missionaries, only 137 have withdrawn. A high percentage of this number were described as wives of missionaries with small children and missionaries scheduled for retirement.

Of those remaining, the report continued, 115 are in Communist controlled or immediately threatened areas. Approximately 10 of these are single women.



Boards Favor Staying

Except for Lutheran groups, the majority of foreign mission societies included in the report expressed a policy of favoring the continuance of Christian work in China, irrespective of the political outcome of the present struggle.

Dr. Lloyd S. Ruland, secretary of the board of foreign missions of the Presbyterian Church, U.S.A., expressed the general view held by missions boards when he recently wrote to members of his denominations that "True to the highest traditions of the missionary enterprise, even though some personal risk may be involved, it seems essential that we try to maintain our Christian program in cooperation wth the Chinese Christians in the areas facing Communist control."

Lutherans Alone in Withdrawal

The Lutheran groups in China have adopted a policy of evacuating missionaries from Communist areas, the report stated, and of sending missionaries to the United States, unless they can be found useful in other countries or in China areas not threatened by the Communist armies.

Two of the 16 groups covered by the report have taken an active policy encouraging field personnel to remain at their posts. These are the China Inland Missions with over 700 missionaries, about 50 of whom are in Communist areas, and the YMCA with six field personnel in Communist territory.

Matched Communist Offensive

Several groups have increased their missionary personnel since the launching of the Communist offensive. These include the China Inland Mission, which added 26 missionaries, the Congregational-Christian, the Baptists, the Reformed Church, the United Church of Canada, and the Free Methodists.

Chinese Urge Holding Posts

One reason a number of missionaries have decided to stay in China, according to Dr. Rowland Cross, executive secretary of the Far Eastern Committee of the Foreign Missions Conference, was a recent statement issued by leading Chinese Christians urging missionaries not to leave China. This statement, he said, helped to offset the impressioin among many missionaries that their presence might embarrass Chinese coming under Communist control. The names of the Chinese Christian leaders were not disclosed.

Older Missionaries Least Worried

The group described by the report as least worried by the Communists are the older missionaries. One of them is quoted as saying: "We have lived through many revolutionary periods and this situation in many respects is no different than the others."

In Communist Areas

Seven of the groups surveyed have missionaries now in Communist areas. These are the Congregational-Christian with 20; the China Inland Mission with about 50; the YMCA with 6; the Methodist General Board with 10; the Seventh Day Adventists with 10; the Foreign Department of the Women's division of Christian Service of the Methodist Church with 8 single women missionaries, and the Evangelical and Reformed with 11. The Presbyterians are thought to have missionaries in Communist areas, but no accurate report is available.

The majority of these missionaries in Communist areas are described as engaged in medical and educational work.

Personnel Breakdown of Boards

Mission and Christian groups, and the number of missionaries representing each, included in the report are the Presbyterian Church, U.S.A., 235; The Congregational-Christian, 75; the Reformed Church, 39; Protestant Episcopal, 91; United Lutheran, 20; YMCA, 14; Women's American Baptist Foreign Missionary Society, 37; Methodist General Board, 108;

(Continued on page 13)

Thank-You's from Afar

Gratitude — from a Parent in the Philippines

"We thank and praise the Lord for the beautiful package you gave to our dear son Romeo. We thank God for your kind hearts and thoughtfulness of the needy like the Filipinos. Yes, we suffered during the war, want of food and especially clothing. Our children were in desperate condition. But thank the Lord we do enjoy help from abroad. Members of the Mennonite relief in Bangued came and distributed these gifts in front of our Christian church to our children."

From a Children's Home Superintendent

"I had over three hundred children to take care of during these last four weeks in a home near Stuttgart. Out of these three hundred there were only ten who were not undernourished. We thank you for your gifts which my wife and I, and other members of the church could use to satisfy the hunger of the children each day.

It did my heart good to see your symbol of that handclasp while I was planning and figuring about my work. In this symbol you have helped many weak children to become strong and to return to the homes of their parents. I never grew tired of telling the children again and again how wonderful lasting love we find underneath the Cross. This is the only power which some day will possess the world."

From a Mennonite Refugee at Gronau Camp

"We are especially grateful for the Christmas packages which are giving our children such great pleasure. With thankful hearts we would like to cry out with the Psalmist: "Bless the Lord, O my Soul, and forget not all His benefits." I would like to wish you, dear brother and all your co-workers, God's richest blessing for your efforts."

From a Medical Student in Germany

"I know that it is not easy for you to help us and that you are not giving out of your abundance only, and yet if I would ask you today just why you are helping us I am certain you would reply that the love of Christ constraineth you to do so. Yes, He is indeed the only One who can work in us, both the will to do and the doing itself. May the Lord bless you and your work. May He cause it to bear fruit also among my classmates many of whom have not yet felt the power and love of Christ.

"Ever since I was 16 years old I have had a desire to become a missionary doctor. The same Lord which has given me this burden to go and serve His people in other lands also led me through the trials of the war, constantly drawing me closer to Him."

From a Widow in Germany

"Since I received a gift from you today, I wish to thank you with my whole heart. We were entirely bombed out and therefore one is thankful for every gift. I am alone with my little daughter, and we are dependent on the help of good people. However, we do not want to complain, for the Father in Heaven will show us the right way each day. Today when one is forsaken by man, the love of God gives us the only strength to live."

Happy children with Christmas bundles.

Jottings

—On January 10, the ministers and wives of the Eastern District will meet in the Bethany, Quakertown Church for an afternoon and evening of fellowship. Problems that will be discussed will include divorce, re-marriage, mixed marriages, etc.

—**First Mennonite Church, Colfax, Washington:** Rev. Herbert Tyler, evangelist on the Youth for Christ Rally, and who recently returned from Europe, was a speaker at one of our Sunday evening services. At our annual business meeting at which we elected new officers for the coming year, it was reported that a total of $8,523 was given for missions during the past year.—Mrs. Horace D. Rogers, Corr.

—**Salem Mennonite Church, Dalton: Ohio:** Sunday, December 19, Rev. Harold Gerber, a lay Methodist minister, challenged us to wait upon the Lord in expectation through faith and prayer in his sermon entitled, "Spiritual Progress." At a recent evening service, following a peace program including three orations, Reverend Richert showed slides taken in Europe at the time of his cattle trip abroad. The slides illustrated very graphically the utter destruction and futility of war. The young people going Christmas caroling on Christmas Eve decided to give all cash donations received to the cause of the Bluffton College station wagon.—Mrs. Ivan Badrtscher, Corr.

—**Bethesda Church, Henderson, Nebraska:** Grace Liu, Chinese student at the Mennonite Biblical Seminary, gave us her interesting testimony in word and song, plus a report of conditions in China, on December 19. Recently Rev. Marvin Dirks, of the Mennonite Biblical Seminary, held meetings in our church. Our pastor, Rev. Arnold Nickel, underwent a major operation at Rochester, Minnesota, December 17.— Clarence E. Friesen, Corr.

—**Zion Mennonite Church, Donnellson, Iowa:** At a recent special congregational meeting it was decided to adopt the 100% Plan. A number from our church sang in 'The Messiah," December 12, which was presented as a union service. December 5, at our evening service, Richard Bentzenger, member of the Methodist Church who became interested in MCC after 3½ years in CPS, gave us a first-hand report of MCC work in Italy. His encouraging and challenging report, stressing the efficiency of the MCC made us feel a greater responsibilty to support the work.—Mrs. Milton Krebill, Corr.

—**Grace Mennonite Church, Enid, Oklahoma:** The Ladies Mission Circle held an all-day meeting December 9, at which they quilted, sorted and repaired clothing for relief. Our Christmas program was December 19. Reverend Unruh recently underwent a major operation. We hope he can soon leave the hospital.—Mrs. J. F. Kliewer, Corr.

—**Ebenezer Church, Bluffton, Ohio:** At our recent communion service, eight new members were received into the church. Our oldest member Aaron Geiger, who is a faithful attendant at our services, recently celebrated his 90th birthday. At the request of the pastor, Mr. Geiger favored us with a piano solo during our service on December 5. Our recent clothing drive for relief brought in 16 cases of clothing and 68 pairs of shoes. The Living Links Class provided over 200 bags of candy and nuts, also books and gifts, for mission work in Kentucky.—Anna Landes, Corr.

—**Deep Run Church, Pa.:** Rev. A. E. Kreider, chairman of the General Conference Foreign Mission Board, and Marie Regier, missionary to China, were recent visitors of our congregation. Our pastor recently attended the Ministers' Conference and also assisted at the Dedication Service of the remodeled meeting house at West Swamp. At a special congregational meeting it was decided to build an addition to enlarge our meeting house for our Sunday school and Christian Endeavor needs, which will be started in the near future.—Mae Gross, Corr.

—**First Mennonite Church, Chicago, Ill.:** A recent wedding in our church was that of Betty Lorraine Argile to Edward George Prohaska, both members of our church and both engaged in active Christian work. Mr. Prohaska is leader of our young people's work, and Mrs. Prohaska is secretary of the Church Council.

—**First Mennonite Church, Allentown, Pa.:** We observed our annual White Gift Service on December 12, with the Sunday school classes giving a total of $339.12 for various causes. Three of the classes forfeited their Christmas gift from the Sunday school to send their money to the Mennonite home in Colombia, South America, for a Christmas treat for the children there.—Mrs. LeRoy K. Weidner, Corr.

—**Mennonite Church, Richfield, Pa.:** Reverend Schulz, of Quakertown, Pa., conducted a series of meetings closing December 10. Miss Marie Gehr returned missionary from China, was with us December 8.—Mrs. Albert Sheaffer, Corr.

—**Hoffnungsau Church, Inman, Kansas:** Our Sunday school recently sponsored a project called "Stocking Sunday," with each member bringing a pair of stockings in their own size. The children had a short service, after which a ladies trio sang, "Hear the Stockings Dropping," as the children dropped their stockings into a box. 335 pairs of stockings were collected, of which 110 pair were donated by children. At our mid-week Bible Study, a family night with classes for everyone, the young people have a series of discussions on "The Family," conducted by J. Winfield Fretz, Dr. R. C. Kauffman, and Mrs. Eva Harshbarger. On December 12 the cornerstone laying services of our church building were held.—Mrs. Wilbur Schmidt, Corr.

—**Saron Mennonite Church, Orienta, Oklahoma:** At our annual business meeting it was reported that we now had a membership of 120, an increase of 10 members over last year. Contributions for all purposes amounted to $10,000. The pastor preached 260 times, made 160 house visitations, and traveled 25,000 miles in his work. By unanimous vote, the pastor's call was extended for another two years.

—**Johannestal Church, Hillsboro, Kansas:** Missionary John H. Lohrenz, from India, of the Mennonite Brethren Church of Hillsboro, brought us the New Year's morning message on, "Three Prayers of Moses." These included the prayer for Thy guidance, prayer for Thy presence, prayer for Thy glory. Rev. J. M. Regier, representing the Home Mission Board, was in Chicago for the relief workers conference of the MCC, from December 30 to January 1.—Arnold A. Plenert, Corr.

—**First Mennonite Church, Pretty Prairie, Kansas:** Harold Ratzlaffs, missionaries to India, were our guest speakers the first Sunday of the New Year. Our group of twenty students who attend Bethel College and Grace Bible Institute presented a program on the evening of New Year's Day. The use of a weekly church bulletin consisting of Sunday morning service program, announcements and activities of the week, was adopted at our annual business meeting. Our newly organized Choral Society presented Handel's *Messiah* for the first time in this church on Christmas night. It was conducted by Mr. Raymond J. Stucky. It is hoped that this may become an annual affair.—Ralph Krehbiel, Corr.

—**Salem Mennonite Church, Munich, North Dakota:** Recent guest speakers in our church included Rev. David Pritchard, Sunday school missionary, and Rev. G. W. Schroeder. The ladies of the Sewing Society gathered in the church basement on December 27 to tie comforters for relief. Rev. and Mrs. H. F. Ortman spent the Christmas holidays at Marion, South

Dakota, where they visited Reverend Ortman's father, who is ill.—Corr.

—Salem Mennonite Church, Munich, North Dakota: Rev. Jacob Hoffman and the Lustre Bible School Quartet, all of Lustre, Montana, rendered a program on December 29. The Be Ye Doers Mission Society gathered shoes and overshoes for relief at the December meeting.

—First Mennonite Church, Colfax, Washington: The Missionary Society had an all day meeting January 6 to can lard and make comforts for relief. On December 27, Miss Marjorie Scott, of Spokane, and Melvin Unruh, of Colfax both students at Whitworth College, were united in marriage, with Rev. P. D. Unruh, father of the groom, performing the ceremony.—Mrs. Horace Rogers Corr.

—Spring Valley Church, Newport, Washington: Eight of the young people of our church are attending three different Bible schools—Los Angeles, Newton, and Omaha. During the past year our missionary society has made seven quilts, sewed dresses and mended for relief, sent bandages to Africa, layettes to American Indian stations, quilt blocks to Montana, and 250 pounds of clothes for relief.—Corr.

—Salem Mennonite Church, Dalton, Ohio: Outstanding among our White Christmas gifts were the contributions for the Seminary; the Junior Sunday school gifts to Africa; and the Christmas carolers gift toward the cause of the Bluffton College Station Wagon. Our annual congregational business meeting was held in the evening of December 27. December 26 Miss Ethel Amstutz and Mr. Harley Himes were married, with Rev. Irvin E. Richert performing the ceremony.—Corr.

—Tabor Church, Newton, Kansas: Recent guest speakers in our church have been Missionary Mary Becker, who related her experiences in the new mission field in Colombia, South America; Dr. Cornelius Krahn, who showed historic Mennonite history slides; and Rev. Abe H. Peters, of Geary Oklahoma. A farewell was held for Elma Voth, who is going to the mission field in South America. On December 30 Milton Tieszen and Helen Back, of North Dakota, were married in this church. We are expecting Arthur A. Voth, who has been doing relief work in Europe for the past several years, in the near future. Mr. Voth was married January 2, in the Deep Run Mennonite Church.—D. S. Thiesen, Corr.

—Herold Church,Bessie, Oklahoma: Our last speaker to serve us during the pulpit exchange program was Rev. Henry Hege, Corn, Oklahoma. On the evening of December 19, a program and reception were given honoring Rev. and Rev. Herbert Dalke, of Weatherford, missionaries to the Indians."—Mrs. H. B. Schmidt, Corr.

—Correction: Rev. Paul Roth, of Canby Oregon, is now president of the Pacific District Conference, succeeding Rev. Harold Burkholder, of Los Angeles. It was erroneously reported in a recent issue of the paper that Revened Burkholder still held that position.

1900 Jubilee Gems 1950

50th Anniversary

celebration of

General Conference Mennonite Missions in India

The Bethesda Leper Home, of Champa, India, began when in 1902 two lepers came to Dr. P. A. Penner as beggars. They found one who had pity on them, and soon others came. Today, due to a shortage of funds, the enrollment in the leper colony stands at five hundred. Must the others be turned away, or can we give a little more?

BEHIND THE 100% PLAN

ALEXANDERWOHL MENNONITE CHURCH

Rev. P. A. Wedel, Pastor

(Serving 386 homes)

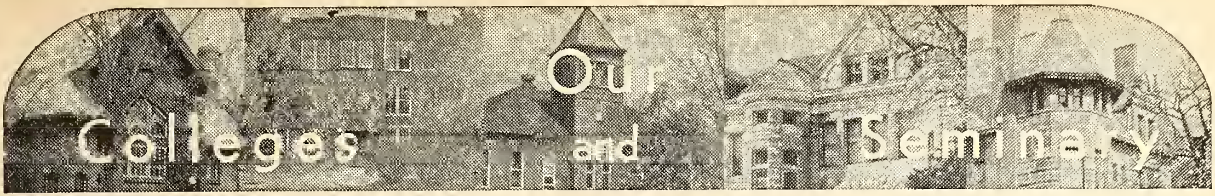
WE HAVE tried the HUNDRED PER CENT PLAN for two years. The paper is sent to our people through the mail. It acquaints them with our Mennonite traditions and principles of faith which many of them would not get to read any other way. It also informs them of the Conference needs and a greater loyalty for our Conference boards is created.

The most difficult problem that confronts us as a large congregation is to get **The Mennonite** to the single individual who is working hither and yon in some city. We often fear that the paper does not reach those as it is not sent as first-class mail.

The HUNDRED PER CENT PLAN enables everyone to have the church paper regardless of financial ability, for the church budget provides for that.

One of the duties of the pastor, however, is to inspire his congregation to read the paper even after it has reached the home. Religious periodicals and church papers are so often neglected in our reading in the home. Even a free paper in a home does not insure the reading of it. Since the religious life of our people is greatly affected by what they read, we believe that the HUNDRED PER CENT PLAN is one step forward in giving our people a chance to cultivate a varied spiritual type of reading which our church papers contain, and which is so necessary for Christian growth and advancement.

Churches coming on the HUNDRED PER CENT PLAN in the last six months of 1948 are the Glendale Mennonite Church of Lynden, Washington; The First Mennonite Church, Sugar Creek, Ohio; Arlington Mennonite Church, Arlington, Kansas; First Mennonite Church, Mountain Lake, Minnesota; Zion Mennonite Church, Donnellson, Iowa.



BETHEL COLLEGE

The Pagannini String Quartet will appear at the Bethel College Memorial Hall on January, 18, 8 p. m. The group of four use Stardivari instruments once owned by Paganinni.

The MCC peace section called an inter-collegiate peace institute, Dec. 30, upon request of Mennonite college peace groups at Chicago, Ill. Bluffton, Goshen, Mennonite Biblical seminary, Hesston, Tabor, Grantham, Freeman, and Bethel sent representatives to the meeting.

Several faculty members attended national meetings during the Christmas vacation. Dr. Walter H. Hohmann and Dr. David H. Suderman attended the session of the Music Teachers National Association. Dr. H. A. Fast and Dr. J. Winfield Fretz took part in the annual MCC meeting, and Robert W. Tully attended the National Conference of Coaches.

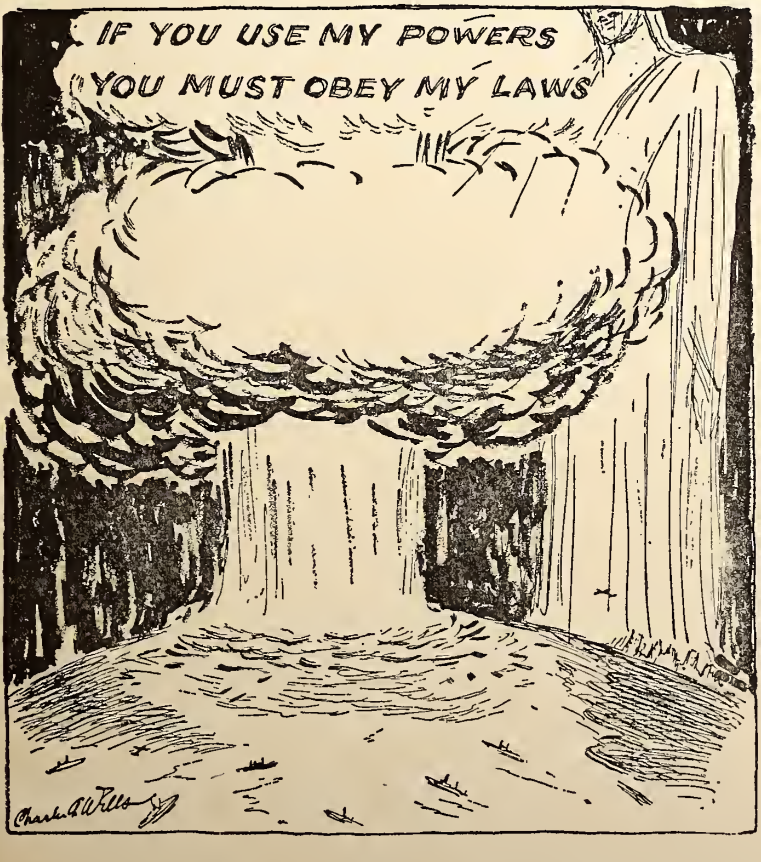
Pres. Ed. G. Kaufman left on December 31 for New York City where he is visiting his son Gordon a student at Yale Divinity School and wife. President Kaufman will attend the meeting of the Association of American Colleges from January 10-14. He will visit the Mennonite Biblical Seminary in Chicago on his return trip.

Edith Claassen and Marjorie Linscheid recently, reported on the Christian conference they attended at the University of Kansas, from December 27 to January 1, sponsored by the United Student Christian Council calling together 1200 student and faculty representatives from colleges and universities in the United States. Students from foreign countries were also in attendance.

Among the speakers at this ecumenical conference were Dr. Elton Trueblood, Dr. John MacKay, and Dr. George Kellsey. The emphasis of the meetings was upon putting Christianity to work.

N. Paul Stucky, instructor of physics at Bethel College, was married to Lydia Pagan, Puerto Rico, on December 27 at the Eden Mennonite church, Moundridge.

Betty Regier, daughter of Mrs. A. J. Regier, North Newton, was married to Marvin Wasser, Bedminster, Pa., on December 31, at the Bethel College chapel. Mr. Wasser, former relief worker in Europe, is a student at Bethel College.


IF YOU USE MY POWERS
YOU MUST OBEY MY LAWS
Charles A Wells

ULTIMATUM

By Charles A. Wells

January 8, 1949

There is much evidence that nuclear research has reached a climax,—bringing within man's grasp far greater atomic forces than used at Hiroshima. Not only are the atom bombs much larger and more powerful but the time is not far distant when such weapons will be much cheaper and simpler to make. Then national security will not be just a matter of U. S. — Russian relations, — for such little countries as Paraguay or Siam can have enough A-bombs to blast any big power into frightful collapse. Atomic power is no longer a secret to scientists everywhere. It has been the industrial problems of A-bomb production that has given America the monopoly of this weapon,—a monopoly that is rapidly fading as the industrial processes are simplified. The military men and politicians are saying little about this, but the nuclear scientists are expressing their fears as audibly and factually as they dare. This means that man has grown physically to the place where he has seized for his own use the physical powers of God,—the power of lightning, the flame and heat of the sun, the very forces that hold the universe together. Unless man is prepared to obey the moral laws that surround the physical universe, he will destroy himself. The truth of our day is as simple and as terrible as that.

Y.P.U. OFFICERS
President
Kenneth Bauman
Bluffton, Ohio
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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

Artisans of Peace

I

TIME: *One hundred years ago (but it might have been yesterday afternoon).*

PLACE: *One ocean away—on a London street corner (but it might have been the square in your town).*

SCENE: *Mr. Hoag, a middle-aged, slender man with a deep voice, is saying, "England should adopt the weapons of friendliness and love, instead of violence and war, in all of her international affairs."*

HECKLER FROM THE REAR OF THE CROWD: *"Well, stranger, if all the world were of your mind, I would turn and follow after."*

HOAG: *"So! You have a mind to be the last in the world to be good! I have a mind to be one of the first!"*

God send us men and women who are heroic enough to be among the first generation to love their enemies.

II

TIME: *Centuries ago.*

PLACE: *A dusty road in China.*

SCENE: *Mencius, the philosopher, is asked a difficult question: "Can the weapons of love succeed in a world that is full of violence and selfishness? Mustn't we be realistic?"*

MENCIUS: *"Love conquers want of love as water conquers fire. Men's deeds of love today are like pouring a cupful of water on a house that is burning. When the fire burns on, people say, 'See—water does not put out fire!' "*

In a world where the fires of hate are hot and fierce, God send us men who will invest their lives in the faith that water can put out fire.

III

TIME: *1900 years ago (but too modern yet).*

PLACE: *A hill, which is called Golgotha.*

SCENE: *Jesus, the Man of Nazareth, is being crucified. Peter has tried to defend him, but Jesus has refused to crucify his faith in a God of love, by killing his enemies . . . . And even as he hangs on that cross, Jesus holds fast to the weapons of love: "Father, forgive them, for they know not what they do."*

In a world where brotherhood is forgotten and swords are drawn, God send us men who, specialize in the tools of unselfish love and patient forgiveness which alone can build on earth the City of God.

—OUR YOUNG PEOPLE

Akron Training for Voluntary Service Unit

[The first unit of Voluntary Service workers has begun its long service program. The members of the unit were at M.C.C. headquarters at Akron, Pennsylvania for a month for the purpose of orientation into the service program. This is a report of their month's experience at Akron. Additional volunteers will be going to Akron each month for a similar orientation period. EDITOR]

Classes

The day began each morning with a period of devotion and meditation.

The first two weeks we studied and discussed "Life in the Kingdom," which was led by Glenn Esh. We also had discussions by the different Mennonite Central Committee departments in "Service" and "Missions."

"Individuals and Group Problems" was a discussion led by Wesley Ewert. We also had classes on the "Story of Our Church" or "Mennonite History," which was led by John Hess. Lotus Troyer led a class on "Living the Peace Testimony."

We enjoyed different illustrated lectures in the evenings in conjunction with our course.

All through our orientation we stressed the importance of nonresistance and love as a part of our Christian lives.

After our classes we gathered in the chapel room with the group of workers from headquarters for another period of devotion.

Voluntary Service

IS NOT
- a vacation
- just a job

IS MORE THAN
- social service
- an alternative to the draft
- an internship; it may be a gateway to a life of service
- a privilege

IS
- Christian love in action
- showing our faith by our works
- a positive Christian witness
- channeling consecrated youth's energies to human need
- it is a responsibility
- for you

Work

The work of the Voluntary Service group at the Mennonite Central Committee headquarters during the time of their orientation period was under the direction of Amos Yoder, a very likeable fellow from Oklahoma, who had previously spent a term of relief service in in Paraguay.

This work consisted of remodeling the old warehouse into apartments for married couples. The porches on several of the different buildings were painted.

Some of the fellows were found useful in the laundry and kitchen. They also loaded a railroad car with tools and machinery to be shipped to Paraguay. A few of the fellows helped bale clothing at the center in Ephrata.

Field Trip

During the past month of orientation the volunteers made one major field trip.

A short tour was made of the field where the Battle of Gettysburg was fought. At Brook Lane Farm we had a bountiful Thanksgiving dinner. Our next stop was at New Windsor, Maryland, where we visited the Church of the Brethren Voluntary Service group overnight. Our next major point of interest was a tour of Washington, D. C. Paul Goering, who is the representative of the National Service Board for Religious Objectors, served us as a guide.

A visit to the Benjamin Franklin Institute, at Philadelphia, concluded a profitable three-day tour.

Recreation and Leisure Time

During our Voluntary Service orientation we had various activities. We had a recreational committee which consisted of four people of the Voluntary group. The most common indoor recreation was table tennis. Several tournaments were played during the month. We also had several games of volley ball with the Mennonite Central Committee headquarters group.

The last Friday night, Dec. 10, the Akron Fire Hall was rented. The Voluntary Service group played the Mennonite Central Committee headquarters group a game of basket ball. There were also several games of volley ball played.

Understanding Each Other

Four Mennonite groups coming from eight states and one province are represented in our service training group. Though varying backgrounds cause us to have individual beliefs, ideals, and customs, and soon came to realize that we have much in common. Christ is our Saviour, and His love in our hearts motivates our service. Through living and working together through discussions and group worship we have learned to know and understand each other as Christian brethren. In class we studied fundamentals of Christian faith, our Mennonite Heritage, and Christianity in everyday life. We have worshipped in churches of Old Order Amish, Brethren in Christ, (Old) Mennonite, and the General Conference Mennonite. All have learned how much we as Mennonites have in common, to respect our differences, and that we can work together to the glory of God as we serve our fellowmen "in the Name of Christ."

THEY CHOOSE TO STAY . . . . **(continued from p. 7)**

Seventh Day Adventists, 85; Northern Baptist Convention, 57; China Inland Mission, 700; Foreign Department of the Women's Division of Christian Service of The Methodist Church, 150; others, 147.

Racial Tensions and Gulfport

by Elmer Ediger, Akron, Penna.

If Christians are committed to the principle of brotherhood and they themselves in a situation in which strict segregation and discrimination is the social custom, what should they do? If they find segregated churches which have distinct racial cleavages and they find that to cross racial barriers is to jeopardize not only themselves, but the racial group being subjected to discrimination, what is the means of realizing Christian brotherhood? In an excerpt of a letter written by Elmer Ediger, this question is discussed as it relates to the Gulfport, Mississippi project. His reference to the Friends is in the light of the fact that they have had considerable experience along this line.—Editor.

Our aim in Voluntary Service projects is not, first of all, to rid the South of the racial segregation. I realize that some other groups place this highest on the list. It is interesting to note, however, that at the recent inter-denominational meeting, where we discussed these polices, the Friends pointed out that because they have had so many units closed in the South where they have tried to have inter-racial units and projects, they this summer tried to establish a work camp in South Carolina of only white members, which would serve a community where Negroes would benefit largely. Their aim was to have the community first of all accept the work-camp technique rather than immediately forcing the racial issue. They had to close this unit also, however.

The aim of our unit in Gulfport has been to meet human needs in a Christian way, to aid in the building of a good community, and with the hope that our work in deed and word would help in the spiritual revitalization of the Christians and churches which are now there and be a general witness for true Christianity. We have always tried to have clear in the minds of Southern people our attitude toward the colored people, but we have respected some of their traditions of segregation, because we feel that we have a purpose larger than that of bringing about racial equality. We have discovered, and I believe the Quakers will take that as their next step, that in order to do a job of reconciliation between the races we must first of all prove our basic integrity and message by having a valid project with the whites and then moving as nearly similtaneously as possible to serve the colored people in an equally valid way. From this center we encourage inter-racial activities as they come naturally into our total program.

During the last two or three years a number of inter-racial activities have been sponsored which are just as far or farther than any other group has carried out successfully as far as I know. For example, we have had training schools for Bible teachers in which both colored and white have been in the same class, sat on the same benches, sung out of the same songbooks. Thus far this is not a regular practice on our part; but when the occasion is natural for it, we will do it again. Within the past few months we have had colored and white boys in the same shop classes at the camp. We tried to set up a unit in a predominately colored community. Tylertown, Mississippi, where after a few days of helping colored people with canning and other home activities and living in a colored schoolhouse, we were threatened by the local sheriff and withdrew. We returned to the community after several days after things might have calmed down a little and tried to speak reasonably with the white people and also to speak to the colored people. As the Friends have learned and the reason they retreated we also have retreated because the danger is not only to ourselves but much more to the lives of colored people as we discovered very clearly this summer. We are not giving up on that type of a unit in a predominately colored community, but we will not force the issue in that particular place at this time. Our nurses working in the community hospital made several gains for the colored patients. For example, giving privileges to the colored physician to use the hospital operating facilities and to be called on special cases at night.

Middle District Young People Pledge $1930

by Orlin Frey

The Young People's Union of the Middle District Conference have pledged themselves to a budget totaling $1930 for the Conference year. This amount is distributed as follows: Support of Rev. and Mrs. Holliman, missionaries at Paint Rock, South Carolina, $1,000; Middle District Conference share of General Conference Y.P.U budget, $645; Traveling expenses $200; Publication of *The Vine Press* $85. (*The Vine Press* is the paper published by the Middle District Conference Young People's Union.)

The Middle District Conference, in session at Wayland, Iowa, April, 1948, approved a plan whereby the field secretary be remunerated from the Conference treasurer. The field secretary in turn is to visit as many of the young people's societies as possible, to counsel with them, and encourage them in their work.

Robert Amstutz, senior at Bluffton College, is president of the Middle District Conference Young People's Union and Orlin Frey, student at Mennonite Biblical Seminary, is serving as field secretary for the current conference year.

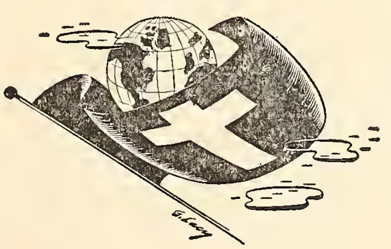
"Military expenses themselves form the largest single infaltionary element in the economy. To go deeper and deeper into military expenses in preparation for another war is, ... the surest means of wrecking the economy."

The Courage to be Different

by Russell Mast, Wadsworth, Ohio

THERE once lived a man in Concord, Massachusetts, whose name was Henry David Thoreau. He was eccentric, cynical, and in many ways decidedly impractical. In order to escape the shallow world of tinsel in which he lived, he decided to live by himself at Walden Pond. Yet, with all his eccentricities, Thoreau has much to say to those of us who consider ourselves followers of Jesus. For instance, he once said, "If a man does not keep pace with his companions, perhaps it is because he hears a different drummer. Let him keep step to the music that he hears, however measured or far away."

It is not difficult to put that thought into the language of the Bible and the Christian faith. To take but one of the many passages which might be selected, Paul, in writing to the Romans said: "And be not conformed to this world: but be ye transformed by the renewing of your mind" (Romans 12:2). Both of these statements suggest that there are times when good living requires that we possess the courage to be different, that goose-stepping to the prevailing tune of the day is likely to lead us into blind alleys, and that again and again it is the best part of wisdom to be out of step with the passing throng. Certainly no one is suggesting that we be different only for the sake of being different. Thoreau would say that it is because we hear a "different drummer." Paul would say that it is because our thinking has been transformed by the Spirit of Christ. However you wish to put it, we have a loyalty that is not bound by the limits of this earth, It is transcendent, eternal, and spiritual in character. So to live as a Christian in an un-Christian world has, as one of its requirements, the *courage to be different.*



What Music?

Granting this, we proceed to ask, What is the music that we hear from the "different drummer"? What is the will of Him to whom we render our supreme allegiance? God has left us in no doubt concerning his ultimate nature. He has made it abundantly plain concerning that which he requires of us. He came to this earth in the person of His son, Jesus Christ. It is through His life, His teaching, His death, and His resurrection that we are brought into a sufficient knowledge of the way we are to live. There are many aspects to God's nature which have a bearing upon our behavior. That aspect, which in our world is perhaps most decisive, and which in the Christian revelation of God is most unique is borne in the simple statement, "God is love." The most distinctive quality of God, as we see it in Christ, is His outgoing, suffering, redemptive love.

At no point in His dealing with man does He even depart from His loving nature. He loves, even when our spirits are corrupted by sin and evil. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." God hates sin, but He does not hate the sinners. God's way of overcoming sin and evil is to redeem sinners and evildoers. Hatred of sinners does not redeem them; only love is strong enough to redeem. In human history the ultimate expression of love is at the cross. Referring to the cross, Jesus said: "And I, if I be lifted up from the earth, will draw all men unto me." It was the power of love to draw, to persuade, to win the hearts of men, that has been the secret of that strange power that the cross has had in human life. Had there been any power other than love, which could have won the hearts of sinners and converted them to a better way, we can feel certain that God in His wisdom would have used it. Love and the cross, symbolizing the outpoured life, stand at the center of our deliverance from sin and its power over us. In loving sinners and evildoers God is acting in a manner consistent with His nature—God Is love.

But to Live It!

Now it goes without saying that in the conduct of our lives we are under obligation to act in such a manner as is consistent with the compulsions of love. Even in our own dealings with evildoers and those whom we would call our enemies we are given no warrant to depart from the impulses of love. Indeed, God has laid upon those who call His son "Lord and Master" a commission to carry on a ministry of reconciliation, *to become peacemakers* in the total range of human life. It will mean that in every relationship of life they will work for mutual understanding, forbearance, tolerance, good will, fellowship. It will mean to renounce war, for war is essentially a question of dealing with evil and evildoers in our world.

To follow the way of reconciliation and peacemaking in a world where war and its methods are deeply interwoven with our total life, would mean that we would be very much out of step with the world. It would mean that we would be misunderstood, as all who have ever been out of step with the world have been misunderstood. We have no choice. We march to the music that we hear. There is a "different drummer" whose steps we follow. We cannot conform because our minds have been transformed to another way of thinking.

Yes, Very Different!

It is well to remind ourselves that those who have been on the front line in every forward movement, whether in religion, or science, or statesmanship, or reform, have been those who have had the courage to be different. They have dared to follow a "different drummer" as they cast their weight of

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their influence on the side of a small creative minority. So to live on the front line of some forward movement is to live with meaning, purpose, and significance. The hope of every generation always has been with a small creative minority *who will not conform or compromise with evil.* The time has come—according to an increasing number or people—when to be on the front line in the battle against evil, is to make a personal, final, and decisive break with war and all its methods. Is that not the distant music of the cross? Is it not true that the Mennonite Church started out to be just such a minority? The question is, Do we have within ourselves the courage to be different, to step faithfully to the distant music of eternity?

Japanese Women Seek a Christian Educatian

by Ruth Miller

WITH th daintiness and charm charactristic of her race, tiny,Japanese-born Miss Tokiko Kawagiri delighted everybody at the Committee for a Christian University in Japan when she visited the New York office recently. But Miss Kawagiri, former teacher in Girls' School in Kumamoto, Japan, and now a student at the New York Biblical Seminary, belies her "helpless female" appearance with a comprehensive knowledge of the educational system in Japan today, especially in regard to women.

It is well known that in the past Japanese women were completely shackled by convention, which dictated that they receive no education past the high-school level; they were being trained for marriage and motherhood. It is not so well known, however, that since the recent war many of the old restraints on women in Japan have been relaxed or completely removed, so that they are entering medicine, teaching, politics, and other public fields, and proving their worth to their country. According to Miss Kawagiri it is recognized now that women must receive a broad education if they are to be good wives and mothers; goodness does not spring from narrowness, nor is wisdom a hothouse plant.

But formal education, infinitely valuable in itself, is not enough. If Japan is to become a democratic nation, this present educational reform must include the opportunity for spiritual development. General MacArthur declared recently, "Only the Christian religion with its emphasis on **Freedom,** because it postulates **Human Dignity,** because it believes in **Almighty God** as Creator and Sovereign of all, can make democracy a reality in Japan."

The Committee for a Christian University in Japan proposes to build a great international, nonsecterian, Christian university near Tokyo, Japan, dedicated to the principles of Christianity and democracy. At first the university will consist primarily of a graduate school of education, to train the thousands of teachers needed in Japan today. A United States education mission to Japan in 1946 reported, "It is felt that Japan's greatest and most pressing problems of education derive from lack of the proper type of teachers" . . . . "Preparation for teachers is meager. Only certain types of teachers receive specific preparation. Professional preparation should be extended to all types of teachers, and to all teachers within each type" . . . . "A large proportion of teachers receive their education in colleges in which little training is given in professional preparation." Yes, the educational reform in Japan must start with the reeducation of the present generation of teachers, as well as the education of new generations of teachers. Later on it will embrace more categories.

Miss Kawagiri pointed out that Christian teachers especially are needed; there are not enough to supply even the Christian schools. Indeed, since Japan's future depends largely upon a change of viewpoint and attitude by her people, the Christian message must be brought to bear upon the highest levels of leadership, in educational circles, and in the professions—especially teaching—who will in turn bring their views to bear on those on less high levels. The youth of today will be the leaders of tomorrow; they must have Christian training, which they can get only with Christian teaching.

Perhaps you are wondering whether this message will fall on barren ground in Japan. The answer is an emphatic No. Miss Kawagiri declared, "The Japanese people are excited about this great new university, and they are eager to support it. The people are interested, also, in becoming Christians. There is great opportunity here—we must reach these people."

"Yes, we must reach these people. Only through better understanding brought about by higher education and by Christianity can Japan take a constructive role in the world family of nations. When the community-wide campaign for funds is held next spring, won't you show your willingness to help in this great cause? Won't you contribute something, however small, toward a goal of truly united nations?

For future information regarding this project, please write to Japan Christian University Foundation, 214 East 21st Street, New York 10, New York.

Prepare for 1949 European Summer Service

Investigations are underway in Europe to choose locations for 1949 Summer Service Units. Present plans again provide for co-operative arrangements with the Council of Mennonite and Affiliated Colleges, similar to 1948. Students in these colleges will apply through their schools, for the college-sponsored tour and these Voluntary Service Units. Provisions are again being made for Mennonite students from other schools, and non-students, teachers, farmers, etc., to apply directly to Mennonite Central Committee, Akron, Pennsylvania. All the expenses for this short service and visit in Europe need to be paid by the individuals. The applicants will be chosen early in the new year.

The Mennonite

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MENNONITE LIBRARY

The Church at the Bethesda Leper Home, India.

And they shall come from the east, and from the west, and from the north, and the south, and shall sit down in the kingdom of God.

--Luke 13 : 29

The Christian Missionary Creed

We believe in a Christ-like world. We know nothing better, we can be content with nothing less. We believe that men are made for Christ and cannot really live apart from Him. Our fathers were impressed with the horror that men should die without Christ—we share that horror; we are impressed also with the horror that men should live without Christ. Herein lies the Christian motive. We cannot bear to think of men living without Him. Since Christ is the motive, the end of Christian missions is nothing less than the production of Christ-like character in individuals and societies and nations through faith in and fellowship with Christ, the living Saviour, and through corporate sharing of love in a Divine Society. Christ is our motive and Christ is our end. We can give nothing less and we can give nothing more. (Int. Missionary Conference, 1928).—Reprinted from Stirling Avenue Mennonite Church Bulletin, Kitchener, Ontario, Canada.

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Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

January 30 to February 6, Youth Week.

January 31, 1949, 2:30 and 7:30 p. m., Third Quarterly Conference of the Eastern District, held in the Bethel Mennonite Church, Perkasie.

February 13, Race Relations Sunday.

February 15 to 17, sessions of the General Conference Council of Boards, at Bloomington, Illinois.

March 13-18. Bethel College Bible Lectures with Jacob H. Janzen, Waterloo, Ontario and Rockwell C. Smith, Garrett Biblical Institute, Chicago as speakers. Minister's conference March 15-17.

June 23 to 26, The Fiftieth Anniversary Sessions of the Pacific District Conference at the First Mennonite Church, Upland, California.

August 11 to 13, General Conference Ministers Retreat, Estes Park, Colorado.

BERLIN. — Reconstruction of the war damaged Protestant cathedral has been discontinued because of a shortage of building materials and lack of funds. This made it impossible to hold a Christmas Service in the cathedral as was originally planned.

Beyond Our Own

GERMANY.—The postponement of the execution of 139 Germans who were condemned to death by the AMG courts for war crimes has been asked by Evangelical and Catholic churches. A protest has been made to President Truman on the grounds that so far no legal examination of the sentences has been allowed.

CHINA.—The missionaries, both American and British, in Communist-held Tsinan, are reported "safe and well." "All foreigners in Tsinan are engaged in useful employment. There are no financial or food problems. . . . The Communists are continuing their new policy of protecting missionaries, especially medical workers."

SPAIN. — Inadequate properties and insufficient number of pastors hamper vigorous Protestant work in Spain, reports Dr. A. Stanley Trickett of the World Council's Reconstruction Department. The persecution of minority groups "continues to an alarming degree," stated Dr. Stanley Stuber, American Baptist leader, who urged the U. S. government to refuse cooperation with the present Spanish government.

CHICAGO.—The second convention of the World Missionary Aviation Council with men representing fifteen denominations, met December 7-9. Among topics discussed were makes of aircraft suitable for missionary work, maintenance on the field, and publicity for missionary aviation. The purpose of this Council is to pool experience and knowledge in the field, and co-ordinate aviation among missionary groups.

ITALY.—An International Association of ex-priests, meeting in Rome denounced clauses of a Concordat which denies all civil rights to around 4,000 priests who have left the Church of Rome.

BUCK HILL FALLS, PA. — To stay out of the projected National Council of Churches of Christ in the U.S.A. was the decision of delegates of the 61-denomination Foreign Missions Conference at its recent 55th annual meeting. This, the oldest and largest group invited to participate, rejected a move toward formation in 1950 of a Protestant super organization embracing virtually all interdenominational agencies.

LOUISVILLE.—"As far as I've been able to find out, I'm the only full-time resident County Jail chaplain in the country," said the Rev. Herman M. Janssen recently to the jail committe of the Louisville Council of Churches, the group of laymen who had helped make it possible.

Of Your Pen Acquaintances

JOHN E. FRETZ, North Hills, Pennsylvania, is secretary of the Laymen's Organization of the General Conference, member of the Education Committee of the Eastern District Conference.

JOHN T. NEUFELD, Chicago, Illinois, is chairman of the General Conference Evangelism Committee, Business Manager of the Mennonite Biblical Seminary, and serves the Mennonite Bible Mission in Chicago as pastor.

DWIGHT PLATT, North Newton, Kansas, is a student at Bethel College.

ELLIS GRABER, Souderton, Pennsylvania, is president of the Eastern District Conference, and serves the Zion Church.

ERNA J. FAST, Hamburg, Germany, serves on the MCC Unit. She is a native of Mountain Lake, Minnesota.

Into the Beyond

ELLA M. WENGER, Wayland, Iowa, housewife, member of Wayland Mennonite Church, born March 26, 1872, and died November 12, 1948. JACOB KREHBIEL, Halstead, Kansas, laborer as sexton of Halstead Cemetery, member of First Mennonite Church of Halstead, born September 24, 1875, and died November 19, 1948. MRS. AUGUST HIRSCHLER, Donnellson, Iowa, housewife, member of Zion Mennonite Church of Donnellson, born November 28, 1865, and died December 22, 1948.

The Mennonite

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Editorials

ALTHOUGH THE ARMY REFUSED to name the men who are responsible for the execution of seven Japanese war leaders who were regarded as responsible for the recent conflict, it is known that Lieut. Charles C. Rexroad and Sarg. Martin Luther have performed previous executions and probably had some connection with the present ones. The irony of it all is that Rexroad, who has officiated in multiple executions on Guam, originally intended to be a minister, and the other executioner carries the name of the great hero of Christendom. Rexroad passed up the ministry because he drinks and smokes. —J.J.E.

SOME ARE ASKING THE QUESTION, when they hear so much emphasis upon the sin of war, whether we are not preaching a denominational gospel rather than the Universal Gospel. Are we not concentrating on that which is of secondary importance at the expense of that which is primary? That is a fair question and demands a fair answer. Throughout Scripture we see a pattern in which not only the prophets and the Apostles, but even the Lord Jesus Christ made it a point to attack sin just where it was the most obvious and deadly. For preaching judgment upon sin in its most clear manifestations sets off in that much bolder relief the mercy, love, and grace of God that can redeem from sin. Some one has said that it is precisely at the point of our deepest sins that conversion must begin. If this is true for individuals as such, how much more true for individuals in society! If the above is true, then there is involved in our preaching of the saving gospel the obligation to condemn sin wherever we find it. In fact, the hideous nature of modern war and the tremendous contrast between statism, the modern Anti-christ and the Living Redeeming Christ as witnessed to by regenerate men presents to the Church at large one of the most unique means of appealing to lost humanity. Let us not cheapen the Gospel by restricting it to the common sins. The Gospel will win its way into the hearts of more men only as we permit it to speak increasingly to our whole need.—J.J.E.

JOHN WESLEY HAS TRIUMPHED after two hundred years. The very church that had no room for Wesley's warm evangelical message is beginning to quake with revival. It is difficult to imagine a revival meeting in an Episcopal cathedral, yet that is precisely what happened some weeks ago in New York City's fashionable and world-famed Cathedral of St. John the Divine. Imagine 9,000 people packing the world's largest cathedral to hear a man preach on sin and judgment. Furthermore, he fearlessly applied the saving Gospel to the complex, but nevertheless ghastly, social sins of our time. Do we not have at this point the real revival potential of the future? If the saving grace of God is to be meaningful, it must speak directly to the sins of man. Modern man simply will not put up with the type of a gospel that produces Christians who are bold about speaking against little sins but fear being branded if they launch their attacks against the colossal sins of war, intemperance, divorce, crass materialism, and heathenish immorality within, not only the boundries of our "Christian" land, but, tragically enough, within the walls of our own respectable churches. John Wesley spoke directly to the evils of early England and revival broke out—revival that brought untold blessing to the world of his day. Thank God, his spirit which is the Spirit of God, is beginning to speak again in churches where he was silenced.—JJE

IT IS REPORTED that in the gathering mentioned above some 300 decisions were made. This brings up the much-discussed point, shall we evaluate a series of meetings, a church program, a relief program, etc., in terms of the number of decisions that were made? Well, to do so is certainly within the perspective of Biblical Christianity; for Luke, writing under the direction of the Spirit of God, recorded the number of new believers after Peter's great sermon at Pentecost. But having said that we must be quick to add that just because there have been no visible results, we dare not say that the Holy Spirit has not been working. Paul was certainly influenced by the witness of Stephen. Extreme care should be exercised on the part of Christian leaders that they do not fall into two common temptations. There is the temptation to assume that the outward result in terms of the raised hand, the going forward, and "inquiring" is sufficient to say a person has had a genuine experience. This assumption has often resulted in catastrophic neglect of Christian growth. On the other hand, there is the temptation on the part of others to say that Christian experience is simply not reducible to statistics (and they are surely right); but is it not possible for this point-of-view to neglect important opportunities to appeal directly to people as Jesus did when he knew they were ready for decision? In winning people to Jesus Christ only one rule can save us from either pitfall. That rule is to live so close to Christ that we will be led to speak the decisive word at the decisive time.—JJE

"A Christian church in 'pagan' Africa has sent an offering to their church headquarters in America to combat "the evils of civilization and the bad habits of some Americans in their neglect of Christianty." They have given twenty-five dollars out of their poverty to help save us. The gift is from an Episcopal Mission in Sierra Leone. Several millions of dollars have been given this year by Americans for missions in Africa. Christ still stands by the treasury. Have these African Christians, out of their penury, given more than all the rest? And for an equally urgent need?"—Taken from **The American Friend,** January 6, 1949.

World Peace Through World Missions

by Modena Studebaker, Gar Kida, Nigeria

Perhaps you have never even thought of missions as being a force for world peace. Actually, there is no other leaven working so consistently or so continuously for peace in the far corners of the earth, as Christian missions. Let us analyze that statement a bit. Is it actually true?

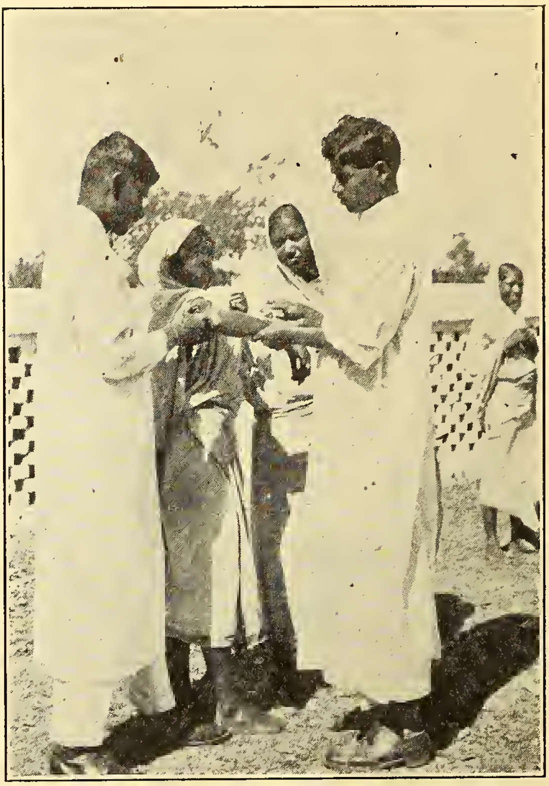
"Our purpose is simple and clear . . ."

What do missions go into the distant lands to accomplish? Our purpose is simple and clear, though the work may take many forms. Missionaries go out as Christ's ambassadors to carry the story of God's redeeming love and Christ's atoning death on the cross. The very essence and fabric of this wonderful message is love—God's eternal love and Jesus' sacrifical love. From this message of God's love comes the great commission, "Go ye therefore and teach all nations." So if we as ambassadors of Christ are faithful we are constantly preaching and living living the gospel of love and peace.

"How beautiful upon the
mountains
Are the feet of him that
bringeth good tidings,
That publisheth Peace."

At First, Distrust and Fear

This is the way the leaven of peace has been quietly working in our mission area in Northern Nigera. When the first missionaries came into this territory twenty-five years ago, the Africans regarding them with intense distrust and fear fled into the bush. A great barrier of suspicion and differences stood between the two races. As the missionaries remained and gradually won the confidence of the Africans, the barriers crumbled. Slowly the message of love replaced the veiled hostility and distrust of former days. Friendship began to ripen. Finally came the beautiful fruitage of Christian fellowship.



Lepers receiving medical treatment at the leper home in India.

" . . . cementing peace . . ."

Is not this changing of fear to friendship, suspicion to love, the promoting of world peace in the truest sense? From being potential enemies behind barriers of racial differences our African people have become our Christian brothers. What a high and sacred privilege missions have in building Christian brotherhood and cementing peace and goodwill around the world!

" . . .in missions alone. . ."

Frank Laubach quotes a pertient statement from the 1945 Foreign Missions Conference of United States and Canada: "Thinking people are desperate. They want hope, and a plan, something they can do instead of looking on in helpless dismay. The church through her mission program has the only ultimate hope and it is the way of Christ. Our plan is to send many Christ-filled missionaries with technical training to try to heal all the festering sores where the next world war is breeding. In missions alone are the machinery, the spirit and the experience for this undertaking."

When we as missionaries gave our lives and our love to this challenging endeavor we probably did not consciously think of becoming ambassadors of world peace at all. But now, in this crucial age, when the world is longing for peace, we realize with deep satisfaction that we have been given a very real opportunity of being messengers for world peace.

May God forgive us that we have often been imperfect ambassadors of peace. May he grant us a clearer vision and deeper humility that we may more faithfully present the incomparable Christ of peace.—Reprinted from the *Gospel Messenger* official organ of the Church of the Brethren.

When we as missionaries gave our lives and our love to this challenging endeavor we probably did not consciously think of becoming ambassadors of world peace at all.

The Crusade of the Printed Page

by John E. Fretz

Twenty Million copies of the Scripture are needed now. Men and women are pleading for the Bible or Testaments, from all corners of the earth. Ten million Bibles are needed in Germany urgently. In China there were one thousand colporteurs before the present upheaval, now there are less than one hundred; the demand is simply tremendous among all classes. The Japanese need is so critical that it is being handled as "Emergency" item.

Once each year the American Bible Society invites the Protestant Churches of the United States to send representatives to an Annual Advisory Council meeting, held this year in New York City, Nevember 30 to December 1, 1948, where the Society presents its program of advance in distribution of the Scriptures; the aims and problems arising out of this great work.

Still the World's Greatest Text Book

Twenty million copies of the Bible needed this year can be produced, if we enable the work to go on by our contributions. Foreign and Home Missions go forward with the Bible and depend on the Bible societies constantly for assistance in translating native dialects. Were denominational mission boards to undertake such work, the cost in most cases would be utterly prohibitive. Apart from the Holy Bible and Testaments no mission work could be carried on. The Bible is still the world's greatest text book. It can go where missionaries cannot go and in numbers sufficiently large to reach multitudes *now!*

The Vacuums Will be Filled!

Time is of the essence in the distribution of the Scriptures. Changing conditions everywhere have created vaccums. These will not remain vacuums. Christianity has perhaps the greatest opportunity in its history to win these people; but if we fail now and if we do not act while the time is ripe, these vacuums will be filled by atheism, or in some cases communism. A sobering thought to ponder is "What if there were no Bible societies," and "Who knows but that the whole course of this world's history may be changed by the distribution and use of the Bible!"

A Press to Germany

On the other side, there was much to encourage one, too. In Germany, twenty Bible societies are uniting to carry on the work under extreme difficulties. A new printing press has been bought and shipped to Germany for the sole purpose of printing the Scriptures. Paper and binding supplies are furnished from the United States or bought outside the country.

Europe . . . . Japan

In Switzerland, the Scriptures are being printed for distribution in Europe, particularly to Hungary (this past year). The Netherlands and Belgium Bible Societies are getting under way with encouraging progress. In Japan, the Japanese Bible Society wants to make the Bible the first book of Japan. An interesting production this past year by the Bible Society was the printing of "The Sermon on the Mount" in Japanese. The demand for this little 1½c piece is tremendous. There are many smaller Bible societies doing fine work in the most unthought of places.

A number of denominations are assuming the responsibility of presenting the Society's program to their constituency, either as part of their own denominational program or for the Society, feeling that to support the A.B.S. is to further missionary activity in general.

The cost of Bibles and New Testaments is almost twice as great as before the war.

An interest in Protestantism and Evangelism in Brazil is also noted. There is much interest in buying and using Bibles. One representative in Brazil reports that whereas he used to be threatened for selling the Scriptures, he is now beseiged for copies on every side. Much effort and considerable money is earmarked for this area.

The average contribution per person for Bible societies in America is ½c; in England, 1½c; in Scotland and Canada, from 2-3c.

Visual Aid material is coming to the fore and should be made available to churches whenever our programs call for it. There are folders available describing it.

The Representative Evaluates

I should like to summarize or comment upon my impressions of these meetings as follows:

(A) A good feeling to sit down with other Protestants and in a common cause unite our efforts to carry our Lord's charge to the Church. Matt. 28:19-20 (Teach all nations).

(Continued on page 6.)

Evangelist Packs Cathedral

NEW YORK.—One of the greatest triumphs ever scored by an evangelist in New York City occurred when more than 9,000 persons crowded the Cathedral of St. John the Divine to hear Bryan Green, Episcopal rector of Birmingham, England. Earlier sermons by Dr. Green in the Protestant Episcopal diocesewide mission sponsored during the past six weeks had drawn total crowds of more than 30,000.

"He preached about sin . . ."

The campaign culminated with a seven-day mission at the cathedral. On Sunday the British rector spoke for 40 minutes, his sermons interspersed with periods of prayer and hymn-singing. He preached about sin, and about the church as a "place for sinners." He warned his vast audience that "sin is corporate" and leads men on to acts they would not commit as individuals, citing atomic warfare as a "gigantic corporate evil."

Hundreds of young people accepted Christ

During the mission, Dr. Green held smaller meetings after the main sermons to which "no one over 30" was invited. Hundreds of young people accepted Christ and other hundreds made a new dedication of their lives to Christ. Bishop Charles K. Gilbert of the New York diocese explained the large turnouts which greeted the mission thus: "There is no stunting. Dr. Green believes in telling the truth, and he has no trombone."—Reprinted from the *Christian Century.*

(Continued from page 5)

(B) The impression that in supporting the American Bible Society one contributes directly to the far flung mission fields of the whole world. This need not rob one's own denomination of support, but the Bible Society is the servant of the Churches in that it seeks to distribute the Scriptures.

(C) A great deal of work is being done for a small amount of money.

(D) A more profound respect for the Bible itself, its power, its purpose, and its ultimate survival.

(E) A word should be said for the personnel, the secretaries, who are in charge of the various phases of this work. I was deeply impressed with the warm zealous spirit of these men as they spoke of the work and activities of the Society. Particularly the eminent Dr. Eric North, a good friend of the Mennonites, and more personally, Mr. Frank H. Mann. It seemed to me that each one considered himself or herself as a missionary indeed, and conscious of a holy calling.

(F) Mennonites were picked out for special mention since contributions from our people (all branches) was among the highest per member and the total contributions from Mennonites rose to an all-time high.

(G) After hearing the reports and discussions throughout the meetings and facing directly these needs coming from every direction, I felt somewhat like Dr. North when he said, "What shall we say or how shall we answer this plea for the Word of God? How shall we answer our Lord?"

"Newspapers Speak Peace"

by John T. Neufeld

A letter was recently received at the Mennonite Bible Mission in which the writer, a former Sunday School scholar, related that she had been down and out with a sick husband and other difficulties. A friend of hers handed her a copy of a Chicago newspaper which prints a Bible verse for each day, and this happened to be the verse which I had sent in upon the request of the newspaper. The Bible verse, together with the name of her former pastor, and the remembrance of her Sunday school days caused her to think and she said to herself, "I must come back to Him," (meaning God). She then and there knelt down and surrendered her life to God, and in her letter she expresses the joy and peace felt in her heart, adding "But why did I wait so long?"

In a Veterans' Paper

This was a case where the newspapers gave some free space to evangelism. However, the churches should not expect the newspapers to do everything free of charge, as printing at the present time is very expensive and the cost of distributing a newspaper, and other such items, runs high. Churches should be willing to spend some money on newspaper evangelism. May I cite some further experiences. A veterans' newspaper called the writer and asked for a Christmas greeting by our church in their annual Christmas magazine. This was to cost five or ten dollars. We said we would be happy to give this announcement, providing we might write the advertisement. Our message to the veteran's organization, together with the Christmas greeting, was "Blessed are the meek, for they shall inherit the earth." It was accepted and printed in their annual bulletin.

To Twenty Thousand

Again the local community newspaper called and asked for our church to join with other business men and churches in Christmas greetings. This would cost from five to fifteen dollars. Here again we said we would cooperate, but if agreeable, we would write a Christmas message. They were very happy to receive this, and a Christmas message in the form of a sermonette on the song of the angel's "Goodwill To Men" was inserted. As the newspaper gave us good space and an additional free announcement, we also inserted a New Year's greeting together with a short message. This paper reaches some twenty thousand people in the community.

Opportunity for Laymen

Some ministers find it possible to insert a short sermon each week and pay for the space to the local paper. This, I think, is a very effective way of bringing the message to the people. One church has a weekly message in one of the large Chicago daily papers which reaches over a million people. Sometimes newspapers will ask for sermonettes and will give free space or even pay for the message. Where it is necessary and possible to buy space, it is a good plan to have some organization of the church take

Continued on page 7

Great Need for Implements

Reports of great need for additional agricultural equipment in the Mennonite colonies in Paraguay and Uruguay were given by C. A. DeFehr and Herman J. Andres to the Annual MCC meeting held on December 30 to January 1. These brethren have been active in the Mennonite refugee resettlement program in Paraguay and Uruguay until their recent return.

In response to this need, as confirmed and clarified by these personal reports, a new appeal is being made among the North American brotherhood. Our Paraguay brethren who visited the United States and Canada in the last year commented on the good use to which they could put a large amount of abandoned horse-drawn farm implements which had been seen in most of our Mennonite communities.

A folder is being prepared and sent to each congregation giving details of needed items, as well as packing and shipping instructions. It is important that repairing and proper packing be done in the local communities. Any necessary further information may be secured from the MCC office at Akron, Pennsylvania.

Relief Opportunity in Sumatra

The MCC program has not been adversely affected by the recent extension of Dutch rule over the major portion of Sumatra. On the other hand, there are at present emergency needs for food, clothing and medicines among the people of newly occupied territory, which is now accessible to the workers. The Dutch government welcomes relief aid to those who are in need.

Material Aid Shipments

During the month of December the following shipments of materials valued at a total of $64,765.81 left port: **To Austria:** 10 tons clothing, bedding, shoes, and soap; **To China:** 42 tons flour; **To Japan:** 1 ton Christmas bundles; **To Poland:** 40 tons flour; **To British Zone Germany:** 2½ tons dried milk, 18 tons food and clothing, 7 tons lard; **To American Zone Germany:** 3 tons food and clothing; **To Paraguay:** 2 International trucks, 2 Farmall tractors, 500 reels of wire, 19 tons agricultural equipment.

In the Headlines

Charles Rickert, Presbyterian pre-theological student, at Bluffton, who had refused to register, had his hearing in Federal Court in Toledo on January 7. The case continues until the 13th. About forty Bluffton students and faculty members attended the hearing.

Austin Regier, also a non-registrant, whose trial at Minneapolis, Minnesota, early in December was put off until a later date because the judge wished to have more information, was sentenced Monday morning, January 10, to one year and one day in prison.

Jacob Kroeker Passes December 12 in Germany.—Rev. Jacob Kroeker, formerly of Wernigerode, Germany, passed away on Sunday, December 12, according to reports from his son, John J. Kroeker, at Newton, Kansas. Rev. Kroeker had been seriously ill for the last two and one-half years. He died in the home of his daughter, Mrs. H. Bartel, at Viesenhaeuserhof, Stuttgart-Muehlehausen.

Reverend Kroeker was well known through his writings to many people in this country. He was the director of a mission in Germany for many years. More detailed information about his life and work will doubtless be available soon.—**Hillsboro Journal,** December 23, 1948.

Newspapers Speak Peace . . . Continued from p. 6

over this project and with the cooperation of the minister see that proper messages are ready for the paper. I believe that this type of evangelism is just as practical and effictive as radio evangelism.

A Student in Germany Today . . . . (cont. from p. 13)

they founded their whole life has been found wanting. They are hungry to learn how the rest of the world lives, thinks, and judges. They do not have the sense of guilt which their fathers have. They desire—and deserve—a chance to know and thus to establish their own standards. What a tremendous challenge for all of us who are convinced that in Christ—in a convincingly Christian life—they will find this answer they seek! These young people are seeking, testing, and taking nothing for granted. Every opportunity for contact with those beyond their own borders helps them in this search. International correspondence offers one bridge of understanding and appreciation. Nowadays many German young people are well equipped to read and speak the English language. This offers another avenue of contact—periodicals, books, and other types of publications. Student exchange is recognized as one of the best ways to serve this need. The relatively few who are able to study in foreign schools are privileged. One student made this suggestion: "It would be wonderful to have a number of foreign students studying and working and living among us here." The opportunities for mutual exchange and the consequent direct contact of young people from various countries offer one of the best ways to satisfy the hunger of the isolation German student, and it is also a means of building bridges of understanding and appreciation whose value cannot be estimated.

German young people have lost practically everything which meant anything to them at all. They deserve to be aided in their quest for truth, for faith, and for a sense of permanence and security. They are eager, alert, courageous. Because of the past, they are often inhibited and shy, but there lies a great promise for the future in them—if they are given a chance. As future leaders they look to us—will we serve them?

Not Without Honor

Imagine our surprise, recently, when the manager of one of our Conference book stores made the remark, "Not more than ten per cent of our total business is done with Mennonite churches." We could hardly believe our ears! Going back to our reports we discovered that during the last fiscal year our three book stores—Berne, Newton, and Rosthern—they had sold a total of $52,468.84 worth of merchandise of which, according to the opinion expressed, probably not more than $5,000—$6,000 came from Mennonites.

Is it possible that the words of Jesus apply, "A prophet is not without honor save in his own country"? Is it possible that our Mennonite churches, passing by their own Conference stores and their offerings, are purchasing their books, literature, and religious instructional materials through non-Conference sources? A pastor of one of our large city churches a few weeks ago wrote for a complete line of samples of our Conference publications—running the whole gamut from Cradle Roll to the adult level—and a few days later wrote us as follows:

> "After observing the school here . . . . for two years, I am more than ever convinced that our basic principles of faith are taught to and caught by the children in Sunday school or they are not taught or caught anywhere in the years of Sunday school training. I believe our time with the children is too short as it is, and then if that time is used to recount Old Testament war lore, we are surely misusing the time we have!"

Our Conference bookstores are able to furnish anything in the line of religious literature, reference books, instructional aids, and other literature needs in the church, the Sunday school, or the home. The least, we would suggest, that our people can do is to at least place your order through a Conference bookstore.

We believe you will agree that if the difference—90 per cent!—amounting to $47,221.96, were put into Conference publications, there might be a different story, both to be told and to be heard!

THE CHILDREN'S HOUR

Don't let the children tell you, "Daddy, I've read **all** the story books."

Here is one little book they probably haven't read (neither have you!), and it has the advantage of being true. Stories which apeal to the children's sense of adventure, courage, spiced with the flavor of their times, is here at your fingertips—eighteen stories from the early Christian church, and, in particular, from our Mennonite history.

The name, please?—surely, the name is TALES FROM MENNONITE HISTORY, written by our good friend, Jacob H. Janzen, at Waterloo, Ontario, Canada.

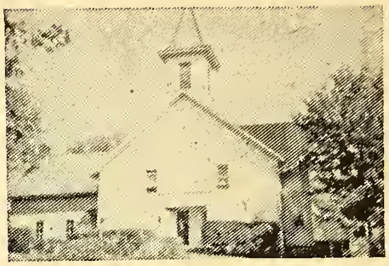
And the price, please?—yes, surely: only 98 cents.

BEHIND THE 100% PLAN

First Mennonite Church, Sugarcreek, Ohio,

William H. Stauffer, Minister

Serving 99 homes



This church voted to adopt the HUNDRED PER CENT PLAN. They write:

"We think this is a real step forward.

"The First Mennonite Church was organized in 1926 under the leadership of Rev. Lester Hostetler. He served as its pastor until 1930, with one year of absence at Upland, California. From 1930 to 1935, the church had supply ministers. Mr. Wilbur Miller, of Columbus, Brother of Orie and Ernest, served for several years. Rev. Jesse Smucker served the last few years before 1935. Rev. and Mrs. William Stauffer came in February, 1935. They have two boys, Bruce, 8, and Billy, 4.

"Our church has three parts. The main part seats about 200. The left wing seats 100 and is used by the Men's Bible Class. The right wing is our religious Education Wing. We have 12 class rooms and a large basement with kitchen. The Women's Missionary Society has its own room. We have four women's organizations and a youth group. We have services each Sunday morning. In the evening we have a Bible Story Hour for the boys and girls, and young people's meeting. We have a robed choir of some 25 voices, mostly young people and young adults.

"The church was organized with 85 members. The present membership is 225."

LET'S GET ACQUAINTED

That's what one of our good ministers thinks is exactly what we need—to get acquainted.

In order to acquaint his church with the General Conference and its operations more fully. he has written to the Mennonite Publication Office requesting that for one month his church receives fifteen copies of THE MENNONITE. Now isn't that a splendid idea? Imagine a pastor sitting down with his young folks, or even with the older folks for an intensive study for a whole month of all the various Conference activities—textbook: THE MENNONITE, official publication of the General Conference of the Mennonite Church of North America.

We say he chose a good textbook, because there is something in THE MENNONITE for everyone in the family, for young and old alike. It's a good family paper—providing the family takes it. That's true of a great many things, like good family dinners, fine family devotions, and good family discussions. Each is good—providing the family takes it—as a family.

The Campus Peace Witness

Mennonite Inter-College Peace Conference

by Dwight Platt

CHICAGO.—About twenty-five students, representing eight different Mennonite schools—Mennonite Biblical Seminary, Messiah Bible College, Goshen College, Bluffton College, Tabor College, Freeman Junior College, Bethel College, and Hesston College —met for the first meeting of the Mennonite Inter-College Peace Conference held on Thursday December 30, at the Mennonite Home Mission in Chicago. This Conference was called by the Mennonite Central Committee Peace Section after requests had been made by peace groups on some of the Mennonite college campuses for such a meeting.

Needed—Aggressive Peace Groups

The stimulation of a greater interest in peace among the student bodies, and thereby getting larger membership in peace societies was evidently one of the big problems in most of the schools as revealed by reports of the activities of the peace groups on the various campuses. There was also general agreement that these peace groups ought to send peace teams to speak in the churches to awaken in them an interest in peace.

On Becoming Evangelical About the Peace Witness

Speaking on "Our Witness to the Non-Mennonite World," Winfield Fretz said that the witness we are now giving to non-Mennonites is a helplessness in stopping war, a cooperating with the state in administering conscription, a divided witness, and a demonstrative witness. The witness we ought to be giving is production of literature for non-Mennonites, teaching those non-Mennonites among us peace principles more effectively, making our position clear in the newspaper, going directly to the supporters of war, and laying our burden before them, and becoming evangelical about our peace teachings. Other messages were given by Guy Hershberger on "Available and Needed Peace Literature," and Albert Gaeddert on, "Our Responsibility to our Own Constituency." Harold S. Bender and Albert Gaeddert, chairman and secretary respectively of the MCC Peace Section, led the discussions.

Spiritual Resources for a Peace Witness

Rev. C. N. Hostetter, in closing the conference, stressed four points in our spiritual resources for peace witnessing: adequate Christian experience, prayer, exercise of faith, and expressing Jesus' principle of love in our daily life.

This Resolved!

Peace work in Europe, the work of the Mennonite Central Committee Peace Section, and the peace teams that were sent out last summer, were the subject of further reports and discussion. Out of all this the findings committee of the conference, composed of one representative from each school and headed by President Ramseyer, Bluffton College, formulated twelve resolutions which were adopted by the conference::

1. That we emphasize work among the teenage groups.

World-wide Witness

2. That we help in establishing the Mennonite Central Committee peace center in Europe by gifts of books, money, etc., and also by encouraging some students to study in a European university and give part-time service to peace work at that center.

3. That we make greater use of foreign exchange students in our college peace socieities.

4. That we encourage those students who are corresponding with foreign students to choose peace problems as topics for their letters.

5. That we encourage those students who are planning to go to Europe next summer to study conscientiously the peace teachings of our church and specific peace problems.

The Local and Regional Witness

6. That we organize regional inter-collegiate peace meetings.

7. That we encourage the launching of a peace contest (peace oration and/or research).

An Integrated Witness

8. That we conclude from the reports of several college peace groups that definite link between the Conference peace committee and the college peace society is a very valuable thing.

Biblical Witness

9. That in our meetings we stress especially the Biblical basis of our peace conviction and non-resistance as a total way of life.

Plans for the Future

10. That we establish a mailing list of peace group officials of each Mennonite and affiliated college.

11. That a continuation committee be formed composed of one M.C.C. Peace Section representative (as chairman), one member of the Council of Mennonite and Affiliated Colleges, and two or three students from college peace groups located in the same region (by rotation). That this continuation committee prepare another inter-collegiate peace institute for next year to which we invite students interested in active work for peace but not necessarily members of peace societies. Bluffton, Goshen, and the Mennonite Biblical Seminary were chosen to have representatives on this committee this next year.

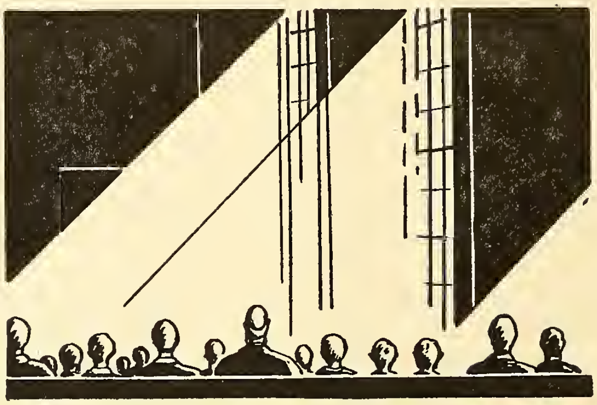
12. That a secretary be selected to pool ideas from the different college peace societies on all the campuses, circulate programs and minutes of the peace groups, and help in planning for next year's Inter-College Peace Institute. Emma Sommer, of Goshen College, was chosen for this post for next year.

Quiet in the House of God

by Ellis Graber

Sunday morning! What a welcome change from the hurry and confusion of a pressing week. With a sense of eagerness I prepared to go to church. I found myself walking along hurriedly in the brisk morning air. It must have been the strains of organ music that magnetically lured me on.

As I entered the church it seemed a haven of quietness and peace. The Spirit of God seemed very near waiting to be received by those who came into its presence. The usher led me to my favorite pew and I bowed my head with the prayer that this one short hour might accomplish its purpose.



— Harmon

The strains of the organ were soothing and majestic. One could just listen and feel the surge of inspiration that music in God's house can bring, preparing one for the scripture reading, prayers and the sermon . . . . What was that? ? Directly ahead of me and to the left, a red plumed hat and a green one excitedly moving back and forth—now one is quiet, now it flutters vigorously before me. Stubbornly I resolved not to look. Closing my eyes I tried to catch the spirit of worship from the music. Perhaps the piece had changed, maybe the organist was not at her best now—somehow the effect had been lost.

I was conscious of sounds that didn't come from the organ—hissy, breathy sounds of people whispering behind me—rather close—first one speaking, then another, then both. I shifted my position in the pew. One could close his eyes to distractions but how could one close his ears.

What had happened to the atmosphere of hallowed, calm undisturbed peace for which my soul sought and which answered when I came into the door? Why had these people come? Were they really seeking the presence of God? Were they not in God's house? Had they not learned "In quietness and confidence shall be your strength?"

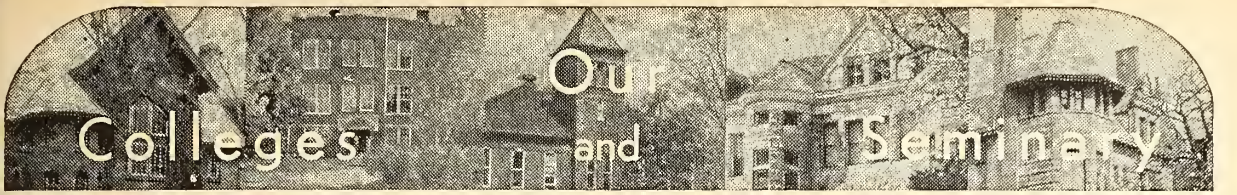
I looked about me, the pews were filled, the organ playing—but, here and there people were busy—busy talking. And from the back came actual voice sounds. My heart sank in utter disappointment. I had come to seek a Presence and to be filled with God's Spirit, but in the confusion I could not receive.

What could I do? What could I say? I know—I will pray. Yes, I will pray: *Heavenly Father, grant that when I come into Thy house of worship I may never be guilty of distracting another soul from communion with Thee. AMEN.*

FROM PASTOR TO PEOPLE

Ministers need a certain amount of time in which to work without interruption. It is of great help to them if there are no telephone calls, or calls to the parsonage study during the forenoon, and if Saturdays are kept as free as possible in order that they might prepare in heart and mind for the Lord's Day. We have suggested this in the bulletin previously and in various conversation. The cooperation has been wonderful beyond all anticipation. For this thoughtfulness your pastor is truly grateful.

We want to make it very clear, however, that you should feel free to telephone your pastor at any time you feel you should. He is always glad to be of service. For that reason he has a private telephone and for that reason he is always ready to make appointments with you for a time mutually agreeable He always has time to help members of the parish But it is our hope that whenever possible these things be done after 11:30 in the morning.—Taken from the Zion Mennonite Church Bulletin, Souderton Pennsylvania.



BLUFFTON COLLEGE

Nancy Carr, soprano, gave a concert in the college chapel on the evening of January 12. This was the second number on the College Concert Series. The monthy faculty religious discussion meeting was held Friday evening, January 14. Charles Richert, non registrant Presbyterian pre-theological student, had a hearing in Federal Court in Toleda January 7. The case was continued until the 13th. About forty students and faculty members attended the hearing. President Ramseyer attended the meeting of the Association of American Colleges in New York City January 11-12. Sessions of the Council of Mennonite and Affiliated Colleges were also held at this time. Semester examinations will be held January 18-21, with the new semester opening January 24. A meeting of candidates for full time church vocations was held Thursday evening, January 6, Reverend Hamblen, an alumnus who is now pastor of an Evangelical United Brethren church in Lima, spoke on "God's Call."

CANADIAN MENNONITE BIBLE COLLEGE

College is again in full swing after the Christmas holidays. The winter term opened with six new students enrolling. The new students are: Rudy Goerzen, Starbuck, Manitoba; Elly Janzen, Winkler, Man.; Aaron Klassen, Homewood, Man.; Peter Krahn, Niverville, Man.; Jacob Warkentin, Headingly, Man.; and Arthur Wiens, Herschel, Sask.

The Bethel Mission Church observed the week of prayer from January 2 to 6 in which students participated. Various speakers took part in drawing us into a fellowship of prayer. The theme for these services centered in the Holy Spirit.

The College is anticipating the visit of Elmer Ediger for the fifteenth of January. He will be visiting the different Mennonite schools and colleges of Canada in behalf of Voluntary Service. A number of students are preparing themselves for work on peace teams, mental hospital team leadership and other forms of service during the spring and summer months.

BETHEL COLLEGE

The School of Missions sponsored by the Bethel College church held its first sessions on Sunday evening, January 9. Five meetings, based on the the theme, "China," have been arranged by the educational committee of the church. A fellowship hour with a light meal is held at 5:30 followed by discussion groups for all ages.

Mr. and Mrs. Azriel Pinskers, Newton, contributed 10 volumes of "The Universal Jewish Encyclopedia" to the Bethel College library. On Monday, Jan. 10. Rabbi Richmond, of Temple Immanuel, Wichita, dedicated the set of encyclopedias at the chapel services.

The Bethel College Octet presented programs of music in five churches during the week-end of Jan. 7-10. They traveled to Pawnee Rock, Kismet, and Hanston, Kan. Waka, Texas; and Turpin, Okla. Dr. David H. Suderman. accompanied the group.

The Bethel College A Cappella choir presented a concert in the Inman high school auditorium on Sunday afternoon, Jan. 16.

H. J. Andres, director of the Bethel Deaconess Hospital and Home for the Aged, Newton, spoke at chapel on Thursday, Jan. 13. Mr. Andres recently returned from Uruguay where he assisted in the settlement of Mennonite refugees.

A peace program was presented by the college Peace Club in Burrton, Kansas on Sunday evening, Jan. 16. Bertha Fast, Daniel Classen, Henry Poettcker, and Marvin Wasser were in charge of the program.

MENNONITE BIBLICAL SEMINARY

Two outstanding reports by returned relief workers were featured in the life of the school during the past week. At the Wednesday night prayer meeting, Ruth Hilty, Pandora, Ohio, gave a very moving message of her experiences in Europe. The other message was delivered by Melvin Funk of Hillsboro, Kansas, who has enrolled in the Seminary this quarter. He gave a report on his work in Mexico for the Mennonite Central Committee. This is one of the pioneer Voluntary Service projects. He declared that the principle of non-resistance was confirmed by the victory of these Mexican people over the banditry which characterized their earlier experiences in Canada. He also declared that the impact of these Mennonites on the Mexican economic set-up had been considerable. Describing the structure of Mennonite life as a "country within a country." In the Voluntary Service project there was work with both the Mexican and the Mennonite people, the help with a small German School, the development of a ten-bed hospital, an agricultural program to permit these people to raise crops more in line with Mexican conditions, classes in English, work in the churches of the community, Melvin Funk concluded with four points. First, the struggle which goes on to maintain a distinctive culture in the midst of the hostile culture; second, opportunity to appreciate the Mexican people and their fine qualities; third, the superabundance of the American people in contrast to the average Mexican who earns eighty to ninety cents a day; and fourth, the need for a genuine international Christian witness in Mexico.

The kitchen in the main building has been remodelled to permit more efficient cooking for the expanding number of students who take their meals there.

Jottings

—First Mennonite Church, Butterfield, Minnesota: Our church is promoting a Bible reading plan for the coming year. All members willing to read the entire Bible this year agreed to read 3½ chapters a day. As a congregation we plan to read the 1,189 chapter before next year. Some of the thoughts which we want to keep in mind as we work towards this Bible reading plan are: Pray for God's wisdom and grace as we read; seek God's will as we read, follow God's word as we read; and put God first in our daily program.—Mrs. Ted Linscheid, Corr.

—Beartrice Mennonite Church, Beatrice, Nebraska: The Young People's Fellowship of the First Mennonite and Beatrice Mennonite Churches had their annual banquet on December 30. Parents were honored guests, with Mr. B. Bargen, of Newton, Kansas, as speaker of the evening. The children's Christmas Sunday Sunday school program was given the evening of December 26.—Mrs. Donald Claassen, Corr.

—First Mennonite Church, Halstead, Kansas: During January 16-23, our church will have its annual week of services, with Dr. J. E. Hartzler, of Bethel College, as speaker. Hulda Gaede and Harris Waltner both Bethel College showed slides at a recent Sunday evening program. These were slides which they had taken during their Student Exchange and Voluntary Service tour last summer. On December 19, the C.E. members gave a Christmas program, concluding with the cantata, "The Wondrous Story," by the church choir. Approximately 60 children, choir members, and sponsors participated in the annual Sunday school Christmas program on Christmas eve. A pageant of the story of Christ's birth was presented by the children. Several men of the congregation helped build a new garage for the parsonage recently.—Betty Jean Franz, Corr.

—First Mennonite Church, Philadelphia, Pennsylvania: A fellowship and worship service at our church on Christmas day began with a breakfast at the church at 6:00 a. m. This was followed by a worship service at 7:30 a.m. The evening of December 26 we had our White Gift service.

—Rev. and Mrs. Loris Habegger are the happy parents of a baby girl, Lorna Jean, born December 11. Reverend Habegger is pastor of the Halstead Mennonite Church.

—First Mennonite Church, Mountain Lake, Minnesota: Our church was the scene of two golden weddings during the month of December. Mr. and Mrs. John P. Duerksen celebrated their December 11, and Mr. and Mrs. John D. Harder, December 19. At our annual meeting we adopted the Mennonite Hundred Per Cent Plan. —Corr.

—Hereford Mennonite Church, Bally, Pennsylvania: Groups from our church took part in the following activities during the holiday season: conducted Christmas services at our Home for the Aged and also at the Eastern District Sunday School Service at the Home for the Aged; carolled for the aged and shut-ins; conducted a New Year's Eve service at the Home for the Aged in Fredrick, following which we attended a watch-night musical and candlelight communion service in the Eden Mennonite Church of Schwenksville. On January 10 we began our Training School for Sunday school teachers. This school is to continue for eight weeks on Monday evenings, using the book "How to Teach in the Church School," as a textbook.—Mae Latshaw, Corr.

—Walton Mennonite Church, Walton, Kansas: Due to generous gifts from two church members and a gift of $100 from the Walton State Bank, the church begins the year with a clear record. Lamont Woelk, member of our church and a ministerial student at Bethel College, brought the message on Christmas day. Mary Becker, missionary to South America, spoke and showed pictures January 7, as part of the Prayer Week observance.—Ella Voth, Corr.

—First Mennonite Church, Beatrice, Nebraska: Dr. J. E. Hartzler will be in our community on the week-end of January 30, speaking in both churches in the morning and in the Beatrice Mennonite Church in the evening. The contribution of our church on Universal Bible Sunday entitled us to at least 40 free individual one-year subscriptions to THE RECORD, the American Bible Society periodical giving monthly information converning the work of Bible distributon.

—Bethel Mennonite Church, Mountain Lake, Minnesota: "Zum neuen Jahr den alten Vater." He has proven true in the past, therefore let us show Him our love by our humble obedience in the new year. Our church has purchased a station wagon for our missionaries in China. It will be sent as soon as it is safe to do so. Prayer Week was observed by our pastor speaking on Revelation. The entire community was saddened by the tragedy the Ted Janzen family met while on their way to California, where they had intended to spend Christmas. Two young sons, aged 21 and 17, were killed. They were sent home for burial, at the largest funeral ever held in our church. The parents and one daughter are still hospitalized in Gallup, New Mexico.—Helen Penner, Corr.

—Correction: Since the article, "The Magic Word for Mennonite D. P.'s" appearing in the December 21 issue of **The Mennonite**, was prepared some time before publication, it gave an inaccurate picture on one point—the number of Mennonites who had emigrated to Canada. The author, Arthur A. Voth, writes, "At that time. (the time of the preparation of this article) about 1,400 Mennonites had emigrated to Canada. By November 18, 1948, which is the last figure that I have, 3,983 had left."

—Menno Mennonite Church, Lind, Washington: We observed Universal Prayer Week in our church with meetings every evening. The pastor conducted "A Study of Old Testament Sacrifices and their Fulfillment in Christ," for these meetings. The congregation held its annual business meeting the afternoon of the first Sunday in January. A twenty-four voice choir, under the direction of Mrs. Arthur Franz, presented as its Christmas cantata, "The Light of Christmas."—Mrs. Willard Wiebe, Corr.

—Lehigh Mennonite Church, Lehigh, Kansas: Mary Becker spoke recently on her experiences as missionary in Colombia, South America. 329 cans of beef were canned for overseas relief. The young married women sent $175 to missions and gave $175 to local church support. The money was derived from a benefit sale. The church auditorium has been redecorated and a new furnace installed. Our church was one of four participating in Week of Prayer services.—M. E. Goering, Corr.

—Waldo Harder, Elbing, Kansas, is the new treasurer of the Education Committee of the Western District Conference, succeeding Mrs. H. J. Andres.

—Bethesda Mennonite Church, Marion, South Dakota: Rev. T. A. ven der Smissen our pastor, conducted meetings in the First Mennonite Church at Beatrice, Nebraska, January 1-4. Rev. Edmund J. Miller, president of Freeman Junior College, served our church during the absence of our pastor. The young people had a watch night service in our church December 31.—Corr.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

What It Means to Be a Student in Germany Today

by Erna J. Fast Relief Worker, Hamburg, Germany

"May I trouble you a moment?" These words were addressed to me as I stepped into the car in front of the Studentenwerk (Student Welfare Center) of Hamburg University. A young man had hesitantly approached me and was waiting for an answer. For about an hour I had vicariously lived in such poignant need while discussing the distressing situation facing so many of the students in Germany with Frl. Steffen, the motherly woman who cares for the students' welfare. I didn't feel it was possible to grasp or hear any more, but of course I listened to the young man who wished to speak with me. "Can you do anything to help me get a room so that I will be allowed to continue my studies here at the university?" he asked. "I am a refugee from the East, have lost everything, and can stay here only if I find a room. How I wish I knew where to go!"

You can help give German students contacts with the outside. You can help by corresponding with a student. To get in touch with German Students write the Young People's Union correspondence secretaries, Helen Tieszen or O'Ray Graber, North Newton. Kansas. They will help you.

Yes, a place to stay, even if it is only a bed with a straw mattress in an unheated room, or a corner of a larger room in which many people must live together, or some other makeshift arrangement. Frl. Steffen told me at the beginning of our conversation that right now at the opening of the semester the need for rooms was her greatest concern. "It is like fighting with a dragon!" she exclaimed. With this comes the need for beds, linens, blankets.

Then through our conversation I learned about the refugee student who had just recently failed in his final examination because of overwork and worry. He has a wife and two children for whom he must care besides finishing his study. Now he cannot remain in Hamburg because he is no longer considered a student. Return to the Russian Zone is unthinkable, permission to settle in some other "land" almost impossible. The future is very dark and uncertain for this unhappy father.

Always clothing needs are a great problem. So many students are all alone in the world and have no one to turn to for help. The disabled veteran with artificial limbs finds that his clothes wear so much faster than before. Before the currency reform while their meager or even fairly substanial savings were available to them, students could not buy because the German economy refused to give them sufficient ration points; now these points are easily available, but there is no money to buy the clothes which fill the shop windows in every street and corner.

Three Major Needs of Students

Pastor Bannach, the spiritual father of the student congregation at Hamburg University and also at present the German leader of the Student Christian Movement, suggested three major areas of need which the students faces today. The **first** of these is the financial bankruptcy in which so many students, as well as their supporting agencies, have been plunged by the currency reform. Personal savings were wiped away. Reserve funds at the universities disappeared in like manner. Practically all students must work if they wish to continue their studies. In some localities work opportunities are numerous, whereas in other cities they are very difficult to find. Pastor Bannach stated that many church and educational leaders fear a general collapse among the students at the end of the present semester (February-March, 1949). This collapse will be due either to lack of funds, physical and spiritual exhaustion, or the disappearance of work opportunities.

The **second** great area of need is that of an opportunity for fellowship. Since almost all students live privately in homes or in single rooms, this enriching experience, which is so much a part of college or university campus life in America, is impossible here. But how much the students need it! Classrooms are in constant use from morning until the evening hours with lectures. This is due to the fact that such a relalively small part of the university buildings remains intact. There are few, if any, study halls. Where the student lives it is either too cold or too noisy to study. There are no quiet corners where the student may concentrate, or have a free and pleasant talk with fellow students, a place to read books and magazines, or to be alone for a bit. One students said to me one day: "If only we had a little room in which we could sit undisturbed and quietly now and then!"

The **third** need which is very obvious to anyone who has opportunity to meet students is their hunger for contact. Those who are now preparing to serve as future leaders of Germany were either preschool or primary grade pupils when Hitler came to power. They have lived in isolation. Now they live in a mental and spiritual vacuum because that upon which

(Continued on page 7)

Plans are underway to

Unite Two Youth Movements

which are interdenominational

[The two large interdenominational youth organizations, the United Christian Youth Movement and International Society of Christian Endeavor, are considering the matter of uniting their forces in one organization. The following bases of agreement are those that the organizations are considering. Ed.]

CHICAGO—Agreement on "the goal of an inclusive, united evangelical Christian youth movement" in United States and Canada was reached at a recent meeting of representatives of the United Christian Youth Movement, International Society of Christian Endeavor, and the International Council of Religious Education, it was announced today.

Recognizing "the primacy of the organized Church" and outlining seven areas for further discussion and agreement, the joint committee adopted a statement which listed the bases for continuing consultations and which will be presented to the three organizations for approval.

The committee met Oct. 22 at Buck Hill Falls, Pa. The statement of the joint committee was released today by Dr. Isaac K. Beckes, director of young peoples's work in the International Council of Religious Education and executive secretary for the International Society of Christian Endeavor.

The text of the statement follows:

"Reaffirming our loyalty to Jesus Christ as Lord and Saviour, and to the Christian Church as the visible expression of His body on earth, and acknowledging with humility the strategic need of this hour for a united ministry of youth, we, the members of the Joint Committee of the International Society of Christian Endeavor and the United Christian Youth Movement—International Council of Religious Education adopt the following bases for our continuing consultations:

1. We are agreed upon the goal of an inclusive, united, evangelical Christian youth movement, committed to Christ and His Church. This movement must serve the spiritual needs of youth.

2. We agree to and support the primacy of the organized Church in the development of this youth organization and program. This principle must be interpreted in the light of the varieties of denominational structure and polity and the growing ecumenical movement within the church, and provide for an expression of the interest and leadership of Christian lay people in the welfare of youth.

3. We are agreed that the governing body of this inclusive youth movement contain a majority of young people in its membership.

4. We recognize the following areas which must be explored in order to find bases of agreement:

a. The name of the inclusive organization.

b. A time schedule sufficiently lengthened to permit necessary consultation and understanding in order to reach common agreement.

c. Provision in this youth movement for the widest possible participation, including those groups in denominations, churches, and agencies not at present associated with the International Society of Christian Endeavor and/or the United Christian Youth Movement.

d. To preserve the heritage and contribution of Christian Endeavor in the main stream of the church, in accordance with the principles stated above.

e. To relate effectively this inclusive movement to the world outreach of Christian Endeavor, the World Council of Christian Education, the World Council of Churches, and to the urgent need for a great movement of Christian youth around the world, recognizing the responsibility of existing American organizations to youth groups in other lands.

f. To define clearly the relationship of the inclusive youth movement to the programs of children's and adult work in the churches.

g. To reconcile the principle of denominational responsibility for youth programs with the problem and need of those churches that have or may have Christian Endeavor societies and desire to retain their identity when they become part of this inclusive youth organization and may require continuing assistance in program.

5. We are agreed upon the urgency of finding means to mutual understanding, fellowship and cooperative action which will serve as a basis for the establishment of the inclusive youth movement.

6. We are agreed to name a continuing committee, to work in the interim between meetings of this joint committee and to develop proposals for the implementation of the above agreements.

7. We are agreed that during this intermin period the agencies represented here are free in good faith to conduct their activities and promote their programs."

IDEAS HAVE LEGS

Church attendance is being stimulated by an unusual campaign in Yarmouth, Nova Scotia, where local dairies are capping milk bottles intended for home delivery with special tops bearing message. "Go to the church of your choice." The special caps are put on milk bottles for deliveries on Saturday morning only. Printing of the caps is financed by the local Kiwanis Club, and Yarmouth ministers say the scheme has helped increase attendance at Sunday morning and evening services.

The are people who would not for anything defraud another out a penny, but who will deal unfairly with another's motives and his reputation.—Selected.

* * * *

The path to political purity runs over the tavern, not through it.

And what do people say about the

Revised Standard Version of the New Testament?

Here are the viewpoints of some

By Dr. J. Carter Swaim*

[Editor's Note: Dr. Swain toured the nation recently, speaking in 40 seminaries, colleges and universities and helping students, faculty members, and others become acquainted with the Revised Standard Version of the New Testament.]

At the end of February, 1946, the vice-president of a college was traveling on a bus in the South. It was after midnight and most passengers had their lights out and their seats in the reclining position.

Across the aisle from the college official, however, the light was burning. By its dim radiance a fellow-passenger was diligently comparing two books. One "looked like a Bible"; the other appeared to be a well-printed book, bound in blue.

"Does this light bother you?" asked the student. "No," said the vice-president. 'You appear to be studying the Bible."

"Yes," said the young man. "I am getting acquainted with the recently published Revised Standard Version of the New Testament. I have already memorized the Gospel according to Matthew in the new translation, and it is my aim to commit the whole New Testament to memory."

This was the first time the college official had heard of the Revised Standard Version—it was still then three weeks old! But he got one at the earliest opportunity and has used it ever since.

Bible-line Looks Like Nylon-line

In a college town of the Middle West the demand was so great that when a book store announced it would have copies of the new version on sale the next morning, the people queued up, so that—perhaps for the first time in history—the Bible-line looked like a nylon-line, and soap-line and the sugar-line.

A university president in the Chicago area found that in most department stores it was temporarily out of stock; he did succeed, however, in obtaining a copy at Sears. Roebuck and Company!

There are but three of countless incidents which, taken together, make the thrilling story of welcome that has been accorded "the most important publication of 1946." It is a story that takes in all parts of English-speaking America: Canada and the United States; North, East, South and West—and all classes of people: young and old, the educated and the uneducated, the professional religious worker and the layman.

Reads Copy in One Sitting

A retired professor reports that, immediately upon the appearance of the Revised Standard Version, he obtained a copy and read it through at a single sitting.

A minister on the West Coast gave his 93-year-old mother a leather-bound edition for a Christmas present. For years she had studied the Bible out of Dr. Scofield's edition, but wrote that she was increasingly using and loving the Revised Standard Version.

The president of a small denominational college said he had purchased it with some misgivings and for a while used it only for reference and comparison. In a few weeks it had become for him the English New Testament, and now he compares other translations with it.

But its use has not been confined to college presidents, retired professors and the aged and infirm! In the state of Washington, in a town of 9,000 persons, there is a church which has 600 members. The minister has himself sold 125 copies to these members.

One church sent copies to all of its men who were still in military service at the time it was published.

Use it for Group Bible Study

One college student, now studying under the G.I. bill, reported that he became acquainted with it soon after publication; his "buddy" had once studied at the Moody Bible Institute and received one from friends there. The two of them were members of a small group which met regularly for Bible study and prayer. "It was wonderful to have this new version," he said. "It made so many things clear that had not been clear before." Now he is using it professionally, in training for the ministry.

Another college student, planning a 48-hour train ride, took the Revised Standard Version with him and read it through en route. He said it came to him with all the vigor of a new book; it was as if he had never known the New Testament before.

Not only in institutions of higher learning has it been received with gladness, but also in the church school, by pupils and teachers alike as well as by parents. A junior boy exclaimed, "I read this—I can understand it!" A 12-year-old girl, upon first looking into it, asked, "If that is what the Bible means, why didn't they say it long ago?" An intermediate teacher said, "For the first time in my life I can read the New Testament with understanding and with unrestricted delight." One mother spoke for many, "I just love the Revised Standard Version." Said another, "I never before read more than a chapter or two of the Bible at a time. Now when I read I find myself unable to stop, and I read whole books at a time."

Ministers Use it for Public Worship

Ministers have welcomed it as an aid to worship. On the Sunday when the Revised Standard Version was a year old, a Lutheran Clergyman reported that he was using his second copy, having already worn out one. A minister in rural Canada stated that he had used it in the pulpit every Sunday since publication. Many pastors have echoed the one who said he liked it because it made the pulpit reading of the epistles so much easier. He said that the involved sentence structure of earlier official versions always gave him a sense of frustration. He tried hard to read them effectively but always had the sense of failure. The revised Standard Version enables him to make what he believes is an effective and intelligible public reading of the epistles.

Many pastors read from it each Sunday and under "Scripture Lesson" on the printed order of worship indicate that the reading is from the Revised Standard Version. One has heard it used in worship at a regional convention of the Church of God, in the devotional service at a plenary session of a state council of churches, and at the baccalaureate service of a theological seminary.

A young minister said he regularly takes the Revised Standard Version with him in his pastoral calling. "I am inexperienced," he said, "and I wouldn't always know what to talk about. This gives me something which opens up helpful conversation."

Nor is appreciation of the new version confined merely to format or more intelligible English. A saintly woman who had been widowed early in life expressed great relief upon learning the true text of Roman 8:28. The King James Version has it: "We know that all things work together for good to them that love God, to them who are the called according to his purpose." I have always wanted to believe that," she said "but I never could see that it was true. All things in my life have not worked together for good. I thought perhaps it was because I didn't fulfill the second condition. I knew that I loved God, but decided that I must not be among the 'called according to his purpose.' " Her faith has been enriched and her theology corrected by the more ancient Greek text recovered in the Revised Standard Version: "We know that in everything God works for good with those who love him, who are called according to his purpose."

[A copy of the Revised Standard Version of the New Testament is available from the Mennonite Book Concern, Berne, Indiana, Mennonite Book Store, Newton, Kansas or Rosthern Saskatchewan. Prices: $2.00 $3.00 and $5.00 for a cloth, leatheroid or leather binding.]

*Dr. Swaim is Educational Representative, Revised Standard Version of the New Testament, for the International Council of Religious Education. He is also professor of New Testament literature and exegesis, Western Theological Seminary, Pittsburg, Pennsylvania.

THE READER SAYS

"Every year about this time I come in the same predicament. I want to send a gift for missions, relief, seminary, etc., and don't know the proper address to send to. It seems to me if one little corner of every issue of the **Mennonite** would contain this valuable information it would pay for itself many times over. I am sending this time to 722 Main, Newton, Kansas. I hope that course will forward to or send each gift to the proper place and mark it down for the year 1948. Mission (Home or Foreign), $35.00; Mennonite Biblical Seminary, $25.00; Relief, $15.00. Thank you.

Always send all contributions from church or individuals for Conference causes to General Conference Headquarters, 722 Main, Newton, Kansas.—Editor

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Chicago Illinois

PLEASE mention both OLD and NEW address when WRITING

Attitudes of Youth in Austria

by Bert Smucker, Chicago, Illinois

Nihilism is the philosophy of "nothingism" which has gripped the heart of European youth who bitterly know the fruits of destruction.

It is almost becoming trite to utter the oft-repeated phrase, "European youth is sunk deep in a philosophy of nihilism." This is probably just another way of saying that they have strayed away from God, which after all is pretty much a universal malady of today. Nevertheless the time-worn phrase does have a great deal of truth in it. Nihilism and Godlessness is greater perhaps in Europe simply because there the war was more intense and more terrible. The terrible shock of war with its physical suffering, disruption of training for many years, and destruction or jarring of every institution has left European youth in a daze—many with a deep inward bitterness about life in general. As a natural consequence and reaction, therefore, young people are on a continuous search for beauty and for pleasure. They want to breathe deeply of life while they may, not knowing when another catastrophe may again throw them into a world of pure misery and ugliness.

Many Austrian youth are happy to participate in club work and a variety of recreational activities. However, there still is a tendency for the group to seek out the most capable leader and to let him take over the main organizational responsibilites for an indefinite period of time. Democractic techniques are slow to take hold.

Serious discussion and thought on Christianity is to many Austrian youth considered to be a "damper" to their quest for a good time. For a really effective presentation of Christian ideals it seems to be that work camps are the best medium. It is first of all necessary to have Christian youth in the camp who definitely know what they believe and why they believe it. Secondly, it is also important that persons in key positions in a camp be familiar with the democratic principles upon which a camp is run. These people must have patience and grace to carry them through the many small personality "scraps' which arise. They must realize that their example as American Christians is being closely watched and tested.

Through devotional periods, religious meetings, formal discussions, the many informal discussions at work and at play the Austrian youth has an opportunity to learn anew about the Christian faith. From such close fellowship in the summer months a nucleus of young people should be really challenged to dig deeper into the Christian faith. It is my hope that the MCC will continue to develop the work camp scheme in Europe to even a greater extent. Properly conducted, it is my belief, the most effective missionary work in Europe can be carried out through the work camp pattern.

The Mennonite

'olume 64 — January 25, 1949 — Number 4

"... your sons and your daughters shall prophesy, and your young men shall see visions ..." --Acts 2 : 17

YOUTH WEEK

JANUARY 30 -- FEBRUARY 6

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Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

January 30 to February 6, Youth Week.

January 31, 1949, 2:30 and 7:30 p. m., Third Quarterly Conference of the Eastern District, held in the Bethel Mennonite Church, Perkasie.

February 13, Race Relations Sunday.

February 15 to 17, sessions of the General Conference Council of Boards, at Bloomington, Illinois.

March 13-18. Bethel College Bible Lectures with Jacob H. Janzen, Waterloo, Ontario and Rockwell C. Smith, Garrett Biblical Institute, Chicago as speakers. Minister's conference March 15-17.

June 23 to 26, The Fiftieth Anniversary Sessions of the Pacific District Conference at the First Mennonite Church, Upland, California.

August 11 to 13, General Conference Ministers Retreat, Estes Park, Colorado.

Official Conference Announcements

The annual meeting of the Board of Foreign Missions will be held in Bloomington, Illinois, February 15 to 18. We solicit the prayers of the members of our Conference in behalf of the annual meeting. There are many weighty problems that need attention and we need the definite guidance of the Holy Spirit.—Howard G. Nyce, Exec. Sec'y.

Beyond Our Own

ALLAHABAD, INDIA.—A conference of Asiatic nations to consider joint action on Indonesia was called recently by the government of India. Thirteen nations have accepted India's invitation—Egypt, Turkey, Syria, Lebanon, Irak, Saudi Arabia, Afghanistan, Iran, Pakistan, Ceylon, Burma, Siam, and China. New Zealand and Australia have also been invited. The only omission—so far unexplained—is the Philippines.

MEMPHIS — Herbert L. Hedman has been commissioned as the first lay missionary in the foreign field by the Missouri Synod of the Lutheran Church.

NEW YORK CITY.—There are now 104 ministers for each 100,000 Americans compared with 137 for each 100,000 in 1940 a recent study by the Federal Council of Churches' commission on the ministry indicates. The median age of ministers is 45.8 years, as compared with 44.1 for doctors and 33 for research scientists.

GENEVA.—A disaster relief project to aid Arab refugees in the Middle East was given assent by the committee for the World Council's refugee division at a recent meeting in Geneva in a resolution welcoming the United Nations action to set up this project. The committee decided to urge national Christian relief agendes (e.g., Church World Service in the U. S.) to press their respective governments to make contribution toward the project.

NEW YORK.—A call for 100 American Christian youth to volunteer for reconstruction work in Europe during the summer of 1949 has been issued by the World Council of Churches. Applicants should be over 18 years of age and prepared to meet either personally or through a church or student group, total expenses of $600 or more. A working knowledge of either French or German is desirable.

NEW YORK.—Food, clothing, medical and religious supplies evaluated at $12,280,000 was shipped by Church World Service to 40 countries in Europe, Asia and Africa during 1948. Shipment of 37,252,655 pounds of vital supplies to help sustain war-ravaged and under-privileged people was made possible by contributions of goods and cash not only from denominational organizations and individuals but also other relief organizations. The shipments included 65 pre-fabricated churches, mission homes, and schools, sent to Japan.

Of Your Pen Acquaintances

J. H. LANGENWALTER, Wichita, Kansas, long-time friend of Mennonite youth, member of the Education Committee of the Western District Conference, former professor and president of Bethel College, now serving as pastor of the Lorraine Avenue Mennonite Church.

HELEN HIEBERT MUELLER, Newton, Kansas, is secretary of the Retreat Committee of the Western District Conference.

LAVERNE RUTSCHMAN, Colombia, is one of the General Conference missions to South America.

MRS. GERHARD BUHR, North Newton, Kansas, served with her husband under the MCC in Paraguay.

PAUL SHELLY, Bluffton, Ohio, is member of both the Curriculum Committee and the Doctrine and Conduct Committee of the Conference; he serves as professor of Bible and Christian Education at Bluffton College.

Into the Beyond

SCHRAG, Freeman, South Dakota, member Salem-Zion Mennonite Church of Freeman, born December 9, 1873, and died December 22, 1948.

MISS KATE BERGTHOLD, Franklin, Iowa, housekeeper, member Zion Mennonite Church of Donnellson, born December 16, 1863 and died December 25, 1948.

The Mennonite

Acting Editor, Jacob J. Enz
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Contributing Editors: Kenneth Bauman, Harld Burholder, Willard Claassen, Walter J. Dick, Elmer Ediger, Walter Gering, R. L. Hartzler, J. H. Janzen, Mrs. Ed. Miller, S. T. Moyer, S. F. Pannbecker, Paul Roth, Don Smucker, Clifton Sprunger, William Stauffer, Freeman H. Swartz, Erland Waltner.

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Editorials

True religion is a burning passion, not a dull habit!

JESUS CHRIST, THE FOUNDER OR CHRISTIANITY, was a young man who appealed to young men. Whenever the Church forgets that fact it will invariably lose its vitality. Jesus geared his program to the circle of twelve young men about Him with the confidence that if He could win them, He could win the world! And He did! It is true, of course, that he neither ignored the children nor the aged; but there is no question at all concerning which group he concentrated upon. Neither is there any question but what he concentrated upon the most difficult age-group to reach due to the fact that while young people by nature are adventurous and independent, they still appreciate the kind of counselling that is understanding yet stimulating—**never condescending**! Has the church ever learned this aspect of Jesus' plan of action? How often has the Christian Church felt responsible to do the very same thing that the Jewish Church tried to do to Jesus—try to keep Him in line, try to force Him into the mold instead of letting him release to the full the power of His redemptive personality. The Church has made Christianity a religion of and for the middle-aged and aged. Consequently the real Pentecostal vitality of the Church has sought impression in other fields of endeavor. In a recent averaging of the ages of ministers in this country it was found that they were averaging forty-five years of age as over against the professions which averaged forty-four and the research scientists which averaged thirty-three. Now while there may be some questions as to the interpretation of these statistics it is obvious where the preponderance of attraction for our best young men is. The Church must put teeth into its oft-repeated platitude that in the young people lies the future of the church. Would it be amiss to go so far as to add in the young people we have not only the future but potentially the very essence of the Church—a vigorous, hopeful redemptive conception of life?—J.J.E.

Peace comes when we give God all the pieces of a broken and contrite heart.

To worship is to get such a good look at God that we cannot stand any more sin in ourselves.

There are only two kinds of people in the end: those who say to God, "Thy will be done," and those to whom God says in the end "Thy will be done."—C. S. Lewis.

The faith that will weather every storm arises out of love and obedient service to God because of what He is rather than because of what we want or wish to become.

BOTH-AND RATHER THAN EITHER-OR is the guiding principle in another area of our church-life that bears particularly upon the ministry of the church to youth. It is possible to become so concerned about missions—and we must have this concern—that we neglect the proper provision for the Christian education and evangelism of our youth. In a recent church bulletin, which the writer observed, under five per cent of the entire disbursments went for Christian education! That is probably the case in many of our churches. Well, it is not difficult to predict the dark future even of a mission-minded church that so sorely neglects the very young from which it hopes to recruit its "ambassadors for Christ." After all, Jesus found it ecessary to give three intensive years of training in the form of a Gospel-laboratory course before he sent them forth at Pentecost to report the glad-tidings. Can we of the Twentieth Century, then, expect to make disciples on a shoestring of effort and contribution?—JJE

"Speaking of Displaced Persons, New Zealand is admitting one thousand persons with the definite provision that they shall be aged people, widows, and orphans who will be of no economic value to the country. Selah!—Taken from *The American Friend*, January 6, 1949.

WHILE IT IS TRUE THAT THE GENERAL CONFERENCE along with the various conference-members of MCC has suggested that our young men involved in the present Selective Service Act express their conviction as conscientious objectors after registration, it should nevertheless be a matter of sympatetic concern to keep informed as to the experiences of those of our members like Austin Regier, Charles Rickert, and Larry Gara, of the faculty of Bluffton College, whose convictions make them stop this side of registration. In the last analysis the fundamental conviction for both ways of action are the same. If that is true it would seem that every one who holds this conviction should make special effort to keep open to the leadings of the Spirit of God as to the specific action implied in the convicton.—JJE

In our typical North American activism, we thought to claim the unoccupied frontiers of the world, but found that Christ was seeking the occupied frontiers of our hearts and wills.— Report, North American Students Conference.

Men are not saved by the church, but by God through Christ **in** the Church.—J. E. Hartzler

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Anyone who expects to do good must not expect people to roll stones out of his way, but must accept his lot calmly if they even roll a few more into it.—Albert Schweitzer

For Youth's Growth

by J. H. Langenwalter

Jesus was always suggesting growth. He told of growing things and tried to interest people in the growth of things. His parables and His talks with individuals and groups move one with interest because of the changes which He suggested, changes related to growth.

He encouraged growth in people. He called His followers disciples which means learners, people preparing themselves to become disciplined persons. He referred to people as the Children of God, their Father. He looked upon those who were members of the Kingdom of God as a fellowship. He placed spiritual relationships above physical or blood relationships.

All of these were suggestive ways of indicating the possibilities of growth within human beings.

The realm of growth is within. We learn from each other by suggestion, but what we can really use develops within each one of us by a process which we call growth. For that reason we need to study for ourselves in order that we might find the truth that really makes us free.

The following suggestive study may be a guide to the individual to find himself in a larger way by learning to know Jesus as He thought of Himself.

Why did Jesus call Himself "Son of Man"? Reading Mark, Luke, Acts, Matthew, and John thoughtfully will help one to become acquainted with the thought life and the ways of Jesus casually and with an increasing understanding of His meaning to human kind. In this process one will also meet with human problems as they have existed throughout time. This leads to better and more meaningful understanding of the solutions which Jesus has to offer for our problems.

Marking one's Testament and taking notes are helpful. Discussing the things which one has learned with others is stimulating. Careful, thoughtful study builds one gradually until one finds how much is offered to us through these five bits of literature of the early Christian church. These letters now called books were written in a time of great human stress. They offered a wonderful solution to the problems of that time. Whenever in later times of stress and strain they have been used by individuals or groups, they have proved remarkably helpful. Perhaps there has never been a time in which people were in greater danger of meeting life with fears than now. What was good in other days of difficult situations is equally good today. Every one has an opportunity of using the early books of the New Testament for his own development and for his guidance toward the end which God has in mind for them. That is the reason for this suggestive study.

THE READER SAYS . . .

ANOTHER CONSCIENTIOUS OBJECTOR TO COMICS

Dear Editor:

The article in the September issue concerning comics must have stirred a mutual cord in a large number of people who read it. I wonder, however, what are we as Christians doing about it! Are we continuing to allow our children to read them, or perhaps have we acquired the habit of reading them ourselves? Are we willing to take any action to rid America of this trash? Or does it seem proper to us to let our youth absorb such degrading things?

We, as Americans, spend millions of dollars each year to educate our youth, to develop their thinking capacity, to lift them to a higher level of living. And then we allow the children to read these comics in their spare time! It is a sin! To see mothers give their children a stack of them and send them to another part of the house, so they themselves can continue their work or entertainments undisturbed, is certainly a far cry from proper motherhood. Let us, as Mennonite parents, form a pact to pledge ourselves to a God-like viligance over our children's well-being—spirtually and mentally. Let us recognize the fact that our chidren are a great heritage! A great field to be cultivated, watered, and nurtured. We will be repaid by a harvest of God-fearing children, grown into manhood willing to do the will of the Lord.

Pray, parents, pray! Daily see the good that God has implanted in your children. Take time to enjoy fellowship with them. Have fun with them so there is no time or desire left to read the stupid, ugly, vulgar things in comic books. Soon the time of their childhood will be past, and you will be unable to bend the twig when it has become a tree.

—Mrs. A. V. Krehbiel, Newport, Washington

Serving Foreign Youth

More foreign students were enrolled at Bethel College in 1947-48 than in any other higher institution of learning in 18 states of the Union, according to the 29th annual report of the Institute of International Education just released from New York. On a percentage basis, according to this report, the number of foreign students at Bethel in proportion to American students, is considerably higher than in most universities in the country regardless of size.

Bethel, with a total enrollment of about 425, had 36 foreign students; the University of Kansas, with an enrollment of about five or six thousand, had 47 foreigners on its campus; and Manhattan State College, with several thousand students, 42 foreigners.

Twenty colleges and universities in Kansas had a total enrollment of 172 foreign students, of whom 36, or approximately 20 per cent, were at Bethel. The combined enrollment of the other schools in Kansas having foreign students was well over 12,000, with 132 foreigners among them, e.g., 1 foreigner for every 100 Americans. On the Bethel campus every 12th student came from abroad.

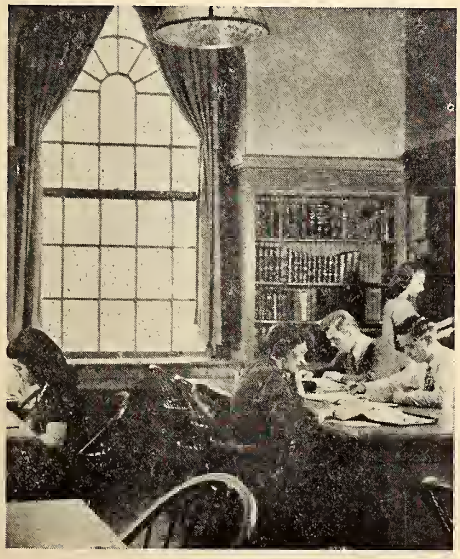
This puts a heavy responsibility upon the administration, the teachers, and the individual American student at Bethel. They are being charged with a greater task of interpreting America and American ideals than most other schools of the land.

Learning and Serving the World Over —That's Mennonite Youth

IN PARAGUAY

IN INDIA

AT BLUFFTON COLLEGE



"To live to help others from day unto day,
To live to help others, to show them thy way;
To live to help others, may this be my plea.
In service for others I'll live, Lord, for thee."

IN THE DEEP SOUTH

IN GERMANY

In the Headlines

'U' Draft Defier Gets Prison Term

Austin Regier, 25, graduate student in economics at the University of Minnesota, was sentenced to a year and a day in a federal prison today for refusing to register for selective service.

Sentence was passed in Minneapolis federal court by Judge Gunnar H. Nordbye, who took the occasion to expound his views on the stand which Regier had taken.

The university student was arrested Nov. 17 at his rooming house, 1057 Thirteenth avenue SE.

Previously he had written President Truman advising him that he would not register because he objected to "any action in connection with preparing for war or in support of the war machine."

"This defendant takes the position that pacifism should be the policy of our government," Judge Nordbye said. "But, until a system of world security is established on which we can safely rely, we cannot escape the burden of creating and maintaining armed forces sufficient of deter aggression."

The judge pointed out that the "difficulty with Regier's position in regard to registering is that he refuses even to permit the government to accord him the consideration which his religious concepts apparently demand."

Regier declared he is a member of the Mennonite faith which is opposed to war. Reprinted, Minneapolis Star, January 10.

It is reported that Larry Gara, of the faculty of Bluffton College, was arrested for openly advocating non-registration in connection with the present Selective Service Law.

The case of Charles Rickert, non-registrant pre-theological student at Bluffton College is still pending.

EDEN MENNONITE CHURCH ENLARGED

Moundridge — Approximately 10 of the 30 classrooms in the addition to Eden Mennonite church here have been completed to the point where some were used for the first time Sunday.

Work on the ambitous church enlargement project has been in progress several months. Services have been held in the old structure while work was in progress.

Bulk of the labor is being done by members of the congregation. Basement walls have been completed and most the outside walls are enclosed.—In the Hutchinson News-Herald, January 6, 1949

Church-Wide Backing for Missions

Sometime ago a member of the First Mennonite Church, Pretty Prairie, called at the parsonage and said to the pastor, Secretary of the Mission Board, "Dr. Nyce, how much did you say it would cost to put a bathroom in Miss Baerg's mission house in Arizona? I have some money here that belongs to the Lord." The pastor replied, "It is estimated that it will cost about four hundred dollars." The good brother replied, "You write out a check for the amount and I'll sign it." We are grateful to God for such loyal mission supporters.

Sunday morning January 2, one of the teachers of the same Sunday school handed the secretary a check and said, "This is from the 7th and 8th grade classes and we want it to be used for the Mission School in Colombia, South America." The check was for one hundred dollars.

The second Sunday a young woman handed the secretary a check for $33.05 and said, "This is from the 6th grade Sunday school class and we would like it to be used in the Arizona Mission." Another check of $55.37 from the Girls Class No. 2, was also given for mission work in Arizona.

The Young Men's Sunday School Class of this church raised $434.03 during the year to pay for the shingling project of the Oraibi Mission house. While Brother Nussbaum of Berne, Indiana, visited the mission last February, he said that would help to keep the mission house comfortably warm. We do praise God for the many people who are interested in the cause of missions.

". . . they rehearsed

All That God Had Done

with them"

Rev. Albert Jantzen, missionary on furlough from China, will visit Canadian Bible Schools according to the following schedule:

Jan. 29 - 30	Winnipeg, Man. Bible College
Jan. 31 - Feb. 2	Altona, Man. Bible School
Feb. 3 - 4	Gretna, Man. Mennonite Collegiate Institute
Feb. 5 - 6	Saskatoon, Sask.
Feb. 7 - 11	Rosthern, Sask. Bible School and Junior College
Feb. 12 - 16	Swift Current, Bible School
Feb. 17	Calgary, Altona
Feb. 18 - 23	Didsbury, Altona Bible School
Feb. 25 - Mar. 1	Abbotsford, B. C., Bible School
Mar. 2	Sardis, B. C.
Mar. 3	Vancouver, B. C.

Southern States Itinerary

Rev. Harold Ratzlaff, missionary on furlough from India is scheduled to visit the following churches during January; Hanston, Kansas, January 23; Greensburg, 24th; Montezuma 25th; Kismet the 26th; Turpin the 27th; and Waka, Texas, Friday the 28th.

Central Area

Miss Marie J. Regier, missionary on furlough from China, is at present studying in Chicago. She will be available for Sunday services to churches within traveling distance from Chicago. If you would like to engage her for some services, please contact her by writing c/o Mennonite Biblical Seminary 4614 Woodlawn Avenue, Chicago 15, Illinios.—Reported by Howard G. Nyce, executive secretary, Foreign Missions Board.

Colombian Mission Front

by LaVerne Rutschman

Cachipay, Cundinamarca, Colombia, South America: January 6, 1949. Our work in Colombia is twofold: the home for untainted children of lepers and evangelism in the heavily populated area which surrounds us. Fortunately we live in a politically liberal area where Protestants are tolerated if not solicited. Since my primary responsibilty is that of evangelism in the area in which we live, I shall give some idea of what faces us.

". . . too great a social sacrifice"

Here in Cachipay interest is small. We have a great many friends, but to become so clearly identified with the evangelicals as to attend their services is to them too great a social sacrifice. There are, of course, encouraging exceptions. Indifference describes most aptly the attitude of many.

In June Miss Bachert moved to Anolaima, a neighboring village. Here the situation is similar although a faithful group of interested men and women as well as children attend the Sunday evening evangelistic meetings. Among them is the man who holds the chief political position in this area. A group from the the mission usually attends and I am responsible for the evening message. Miss Bachert has carried on a very effective program of personal work which has been well rewarded.

For the Gospel—a Seedbed

By far the most encouraging meetings are those held in a farm house (rather two farm houses, alternating from week to week) near La Esperanza, another village some seven miles to the south of Cachipay. A lone believer heard of our Mission, visited us, and arranged for meetings in his brother's house. For several months meetings were held there only once in two weeks but now we go every Sunday. Many are illiterate, humble country folk, yet in their lives the Gospel is finding a seed-bed. Desipte the ever-present language barrier these people listen readily. Some 16 have made a confession of faith. Were it possible to spare a missionary couple to live among these people, open a school for their many children, teach their illiterate, I have no doubt that the effect would be of far-reaching value for the Kingdom of God.

Missionary Circuit-Rider

In order to be able to increase the effectiveness of our work in rural areas, we have purchased a horse with money from special contributions. The trip by horse to La Esperanza takes about two hours each way due to the mountainous character of the terrain. The car can be driven within a mile or so to the farm houses.

Opportunity Unlimited!

As to schools, hardly a day passes without some anxious parent asking us to take his children. The number of children who would attend, if school facilities were available, could doubtless be reckoned n the hundreds. The main difficulty connected with uch a program is lack of teachers. Perhaps missionaries, although contrary to the general custom, could make a greater long-range contribution to the cause of Christ in Latin-America were they to open such schools and teach themselves.

A Young Missionary's First Year

For a few weeks following our arrival here we spent considerable time each morning in private language study. In the afternoons Eduardo Quinones, a young convert, and I did rural visitation work.

According to the accepted plan for Colombian missionaries, one full year is to be spent in formal language study in the Medellin center. However, due to an allergic condition which made concentrated study quite impossible for Harriet, we, with the consent of the other missionaries, came to Cachipay on May 11 instead of September as originally planned.

We cannot say that we have mastered Spanish. But as time passes it becomes increasingly easy to carry on a conversation as well as prepare messages for our three weekly preaching points.

During May, June, and July, in company with Eduardo Quinones, I usually spent several afternoins

—Harmon

Our South American Neighbors

each week in visitation, both in the town and rural areas. We distributed literature, at times played gospel records, taught illiterates, *etc.*

In July we became the parents of a baby boy. His coming and care have, of course, demanded most of Harriet's time.

In August we rented a house in Cachipay, the garage of which serves as a meeting place. Here we have two meetings each week. The Saturday evening meetings vary in the type of program. For it we usually utilize visiual aids in the form of slides. Sunday mornings the children from the Mission come in for Sunday school. This is taught by Gerald Stucky. Attendance at these meetings varies, at times the room is full but other times the group of listeners is very small.

English—Point of Contact

During the last few weeks of the school term I relieved Rev. Gerald Stucky of certain of his teaching responsibilities at the mission. Here in Cachipay, as a point of contact, Harriet and I teach English to a group each Monday evening. Thus far efforts to have weekly hour of Bible study have met with little response. Despite numerous efforts we have been able to do little about their problem, due to lack of interest on the part of the illiterates. We hope, however, to approach this with more success in the year that lies ahead. A Christian without his Bible is an anomaly.

It would be false to insist that we are satisfied with the accomplishments of the past year. We are grateful, indeed, for what God has done. But we need Him, so that each year can be worth more than the one that has passed.

Confidence for a Big Task

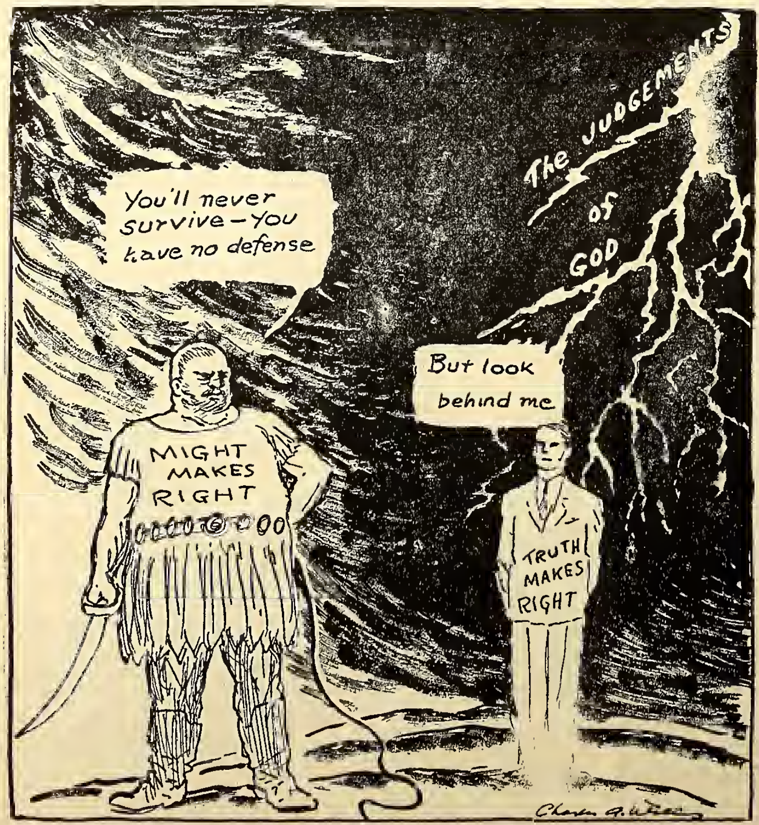
A small boy appeared at the door with a huge basket of soap. "Please, will you buy a cake? I am raising five thousand dollars for our new church?"

"But you are not raising it alone, are you?" inquired the housewife.

"No, God is helping us—and Jerry took the the other side of the street."

There are several things we can learn from this little lad peddling his soap. **First, he had the courage** to tackle what could easily have seemed to him an **overwhelming task.** Five thousand dollars and a small boy!—what an absurd disproportion, we think. But there is something fine and ennobling in getting under a heavy load and in doing a big work. The ant has served as an object lesson for many a generation. No, the disproportion between the size of the task and the size of the tackle is of little consequence if he who works on it is armed with an unquenchable confidence, enthusiasm and faith in his task.

Secondly, the boy was bound to succeed because he knew the right method. He couldn't garner in the whole of $5,000 but he could see the price of a bar of soap! How often we are so overwhelmed by the immensity of the problems that face us that we become too paralyzed to meet them. We do not see our way through to the end, so we do not bother to walk the few steps ahead that are open to us. We suddenly feel very small, very humble, very inadequate. But to solve **one** problem at a time with God—and with Jerry on the other side of the street—that is the confidence that moves mountains.



THE GREATEST DEFENSE

By Charles A. Wells

How many centuries of observation must man have before he realizes that strength based on physical might is in the end — weakness. How many political and economic empires must we see rise and fall before we discover that the only enduring power we can build upon is the power of truth and justice. Many men have been laughed at, mocked and tortured because they would not be a part of the crumbling, sordid systems of "might makes right." They seemingly stood alone and helpless. But they were not alone and they far from helpless. Human progress has not been made by guns, brass, braid and banners, as necessary as these have sometimes been in defense. Progress has been made by the brave and lonely who stood for truth when it was unpopular. But they stood with a strange and serene strength, for behind them was the lightning of God's mighty judgments.

Should My Church Have a Bible School This Summer?

by Paul Shelly

A little early to think of summer! No, many ministers, Sunday school superintendents, and parents, are already making plans for next summer. The question of having a Summer Bilbe school in your church should be given serious consideration. I would like to suggest six reason why every church should have a summer Bible school.

1. **The church should make use of every opportunity for teaching.**—In Matthew 28:19-20 we read: "Go ye therefore, and **teach all nations, baptizing** them in the name of the Father, and of the Son, and of the Holy Ghost: **teaching** them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." We know that our children go to public school from eight to ten months in the year for thirty hours a week to learn reading, writing, arithmetic, history, etc. The Sunday school has them in a class situation for about thirty minutes on Sunday mornings. We should also be aware of all of the forces at work in our world to influence the minds and hearts of our children. One-half an hour a week for teaching our Christian faith is not enough! It is true that there are added activities in some of our churches. I am convinced, though, that the church **must** make use of every opportunity that God gives it to present the claims of the Gospel to our children.

2. **The longer sessions are advantageous.**—Most of the Summer Bible Schools are conducted for two-and-a-half to three hours each morning. This is helpful for a number of reasons. It gives the teacher the opportunity to cover the work much more thoroughly than in the regular Sunday morning sessions.

Then, too, the program is varied on each morning in the Summer Bible School including worship, the Bible lesson, expressional work, play, music, and a missionary story. This means that through all of these activities the teacher can learn to know the child much better than simply in a class. The child at work and at play provides a very good opportunity to learn to know him personally. This varied program is always enjoyed by the child and gives him a new appreciation for the Sunday school and the total church.

3. **The consecutive sessions help to intensify the interest of the children.**—One of the big problems of the Sunday school as an effective instrument to teach is that it is held only once a week. A child forgets so much within the week so that it is extremely difficult to keep his interest and relate the material to the previous Sunday's lesson. During Summer Bible School there is the opportunity to build up the interest and to relate each day's lesson to the one of the previous day and to the series as a whole. It is for this reason that much more can be taught during a Summer Bible School session than in the same number of hours spread over a much longer period.

4. **Summer Bible School gives the opportunity for the church to use the total time for the child.**—During the winter months the school dominates much of the time of the child. This is true of children of all ages but becomes more and more true when the child is in junior high school. The program of the church too often is given the time that is left over. This is harmful from two approaches. On the one hand, it is difficult to do effective teaching if the pupils have this attitude. In the second place, since the church receives so little of his time, the pupil may get the idea that the public school is more important than the church.

In the Summer Bible School this is reversed! The church for at least a two-weeks period has the supreme place in the life of the child. His mornings are taken up at the school itself. All of us who have taught Summer Bible School know that not only are the mornings occupied, but many times the afternoons and evenings are also taken up partially by Bible school activities. The children sing songs and hymns they have learned. They look for various pictures and other things of interest for their notebooks. They are busy with their memory work. For these weeks at least Christ and the Church are given the place that rightfully should be given them at all times.

5. **Summer Bible School provides an opportunity to reach those who do not attend any Sunday school.** There is a large number of children in every community who do not attend any Sunday school. It is far easier to get new children to come to summer Bible school than it is to get them to come to Sunday school. The attitude of the child on Sundays is largely determined by the attitude of the parents. Many of the children are very glad to have something to do during at least a few weeks of vacation time and invariably enjoy the summer Bible school. In many cases this experience has introduced them to the Sunday school, and later they have accepted Jesus Christ as their Savior, and then went forth to serve Him.

6. **New material is available for Summer Bible Schools.** The Old Mennonites introduced their new curriculum for summer Bible schools last summer. This summer we are introducing three units: Grades III, V, and VII which are adaptations of the Old Mennonite material. More complete information on this will be available shortly and will be sent to all of the Sunday schools. If you want to be included on the mailing list send in your name and address to. Mennonite Publication Office, 722 Main St., Newton, Kansas.

In many cases part of our problem in Christian education has been that we have not had material that is comparable to that which the children have in the public school. This NEW SUMMER BIBLE SCHOOL SERIES provides a **workbook for each child**, which is similar to that which he has in school. It also provides the **teacher** with a book that is also equal to that which is provided in the public school.

"If Each Congregation . . ."

AKRON, PENNSYLVANIA The North American Mennonites are confronted with a large task of Christian mutual aid. For the next year this task may be divided into four parts: the necessity of seeing through the job rehabilitating those 5,499 brethren who in the past two years were assisted to Paraguay and Uruaguay; the urgent need for providing a continuous program for spiritual ministry and Christian nurture; there are still 8,000 Mennonites in Europe looking for a new home, half of them Russian and half German background; and provisions for those refugees who can come to the United States.

Large Amounts Now!

The Mennonites in Paraguay are not rehabilitated just because they are in a new land where they can enjoy freedom. Because of the extreme scarcity of materials, the high cost of obtaining them, the impoverished condition of the refugees, plus the fact that so large a number of refugees have come in so short a time, it is very necessary that a very large amount of material aid be brought in from the outside. The sooner we can help them establish basic industries, the sooner will they become self-supporting.

" . . . hand in hand . . ."

It is highly important to provide strong sympathetic and understanding spiritual leadership to a generation of uprooted, robbed, and abused people who have been denied normal private and public worship experience. Spiritual and material aid must go hand in hand.

" . . . Sigh and Ask . . ."

The fact that there are still 8,000 Mennonite refugees in Europe looking for new homes after nearly 10,000 have been moved in the last two years, may cause one to sigh and ask whether we can do any more. However, two years ago it would have seemed quite impossible to move 10,000 brethren in two years time. Whether the additional 8,000 will need to be moved this year is not yet clear, but if such should be the case certainly the Lord will show the way it can and should be done.

The Problem Strikes Home!

The people in our congregations have already expressed their willingness to open their homes and provide work for such as are immediately ready to enter the United States. Additional homes will be needed as the full migration of displaced persons gets under way. If each congregation on the average assumes responsibility for one refugee family, the problem will be made much easier to solve. (From the report of J. Winfield Fretz, chairman of the Mennonite Aid Section)

Hungary Relief Unit Closes

Due to certain governmental restrictions in Hungary, it has become impossible to distribute our relief goods according to the policies which have been followed and which are essential to relief "In the Name of Christ." It has therefore been decided to close this unit, transferring the workers to other areas of Europe.

Relief Worker Personnel

On January 10, Boyd and Welma (Graber) Nelson and Ralph Gunden returned from Europe.

Carol Schertz of Washington, Illinois sailed on January 13 for Germany. B. W. Vogt of Falfurias, Texas left on January 10 for Uruguay where he will assume directorship of the refugee resettlement program, succeeding Herman J. Andres.

Cornelius J. Dyck of Rosthern, Sask. and Orie O. Miller of Akron, Pa., left on January 12 for South America. Brother Dyck, who already served for a number of years in the relief and refugee program in Europe, will begin his service as director of the MCC program in South America. Brother Miller will spend a short period in the Mennonite colonies in Brazil, Paraguay, and Uruguay helping to lay plans for the continuing refugee resettlement program.

Service in Europe

Espelkamp in North Central Germany is gradually becoming known as the base of continuing Voluntary Service sponsored by the MCC in Europe. Last summer's two units initiated our Voluntary Service program in Europe This fall a short-term unit was sponsored at Sembach in the French Zone. All of these have been units of about a month in length except Espelkamp. This camp, a former munitions factory, is being converted into a community of church institutions—for juvenile delinquents, orphans, aged, and school for Christian workers. Voluntary Service will provide workers and help in this reconstruction. There will be a continuing staff, a group of longer-term volunteers from America, and short-term volunteers from Germany, Switzerland, Holland and France. Volunteers make their contribution through the physical help in rebuilding Germany and through the personal fellowship with young Europeans who have been given help and hope through our gifts in the Name of Christ, and who hope Christ is the answer for their lives. They come to serve in the units to serve and learn.

YOUNG PEOPLE NOTE!

As we look into the year 1949 which lies before us, we can visualize certain personnel vacancies which will present themselves at the MCC Headquarters. We will be needing secretaries, bookkeepers, and clerical help which would include both switchboard operators and filing clerks. We have immediate need for two secretaries. By June 15 there will be several other openings and in September several more.

For further information write to Personnel Office, Mennonite Central Committee, Akron, Pennsylvania

Our
Colleges and Seminary

FREEMAN JUNIOR COLEGE

Mr. Ernest Lichti, former director of music at Freeman College, visited the campus last week-end. He greeted us by giving a short talk and singing a few songs during a chapel period. Mr. Lichti came here from Souderton, Pennsylvania, where he was music director in a church and is going back to California where he plans to attend U. S. C.

Mr. Bill Gering represented Freeman College at a meeting of the Peace groups of the Mennonite affiliated schools and colleges. This meeting was held December 30 at the Mennonite Home Mission in Chicago.

Mrs. A. M. Lohrentz from McPherson, Kansas, was a guest speaker in chapel January 13. She spoke on the importance of making decisions in line with what we believe. As an example of this she related to us the the story of Mr. Austin Regier of Moundridge, Kansas, who was sentenced to one year and one day in prison because his conscience did not allow him to register. Mrs. Regier was along with Mrs. Lohrentz.

The College music, art, and dramatics department will present the operetta "H.M.S. Pinafore," by Gilbert and Sullivan, January 26 and 27 in the College Gymnasium.

Due to blizzard conditions and closed roads many of the out-of-state students had a hard time getting back to school after Christmas vacation—all are back by now.

BLUFFTON COLLEGE

Rev. Ernest Bohn led the faculty discussion meeting January 14 on the topic of personal and family devotions. Rev. Earl M. Jensen, evangelist conducting the tri-county evangelistic services in this community, was the chapel speaker Wednesday morning, January 12. These meetings are being conducted in the St. John Mennonite church and the latter half of the series will be in the Bluffton High School auditorium. Rev. Harry Yoder spent the week of January 16 in Eastern Pennsylvania in student solicitation work. Dr. J. S. Schultz attended an educational meeting in Columbus, Ohio, January 13. New lighting was installed in the library reading room during the Christmas vacation. The new lights which give more than four times the foot candles of illumination on the tables that the old lights provided, also eliminated shadows. The installation was financed by a gift from Allen Smoker of Goshen, Indiana.

MENNONITE BIBLICAL SEMINARY

Dr. Jesse Ziegler, of the Bethany Faculty, has begun a series of lectures on "Child Psychology" sponsored by the Seminary Women's Fellowship, conducted at the Seminary home, and continuing two hours each Thursday evening during the next ten to twelve weeks.

Rev. Earl Newton, of the National Holiness Society, presented a message on missionary work on the Mexican border as part of a city-wide campaign conducted by his mission. The speaker was personally acquainted with Dr. Pannabecker and Marvin Dirks in China where he formerly carried on missionary work. He is now located on the border of this country on the Rio Grande River, just across from Mexico.

Melvin and Frances Funk are now doing their field work with the young people at one of the Salvation Army Settlement Houses. Each student at the Seminary is required to have a practical work assignment in some Christian institution.

Plans have been completed for the new course by Dr. Franklin H. Littell, of the University of Michigan, Ann Arbor, Michigan, starting the third quarter, on March 8. This course will be called "A Seminar in Anabaptist Studies." The area under study is the beginning of the Protestant movement from which the Mennonite church came in the sixteenth century, and Dr. Littell will attempt to analyze the unique contribution of the Anabaptists to the theory of the church and the contribution of these people to later church history. Advance inquiries indicate that other people outside of the Mennonite group will be coming to take this outstanding addition to our curriculum. The school welcomes inquiries from those who would be interested in coming to take this course.

ANNOUNCING THE ANNUAL BETHEL COLLEGE BIBLE LECTURES

Bethel College takes pleasure in announcing its annual week of Bible lectures, March 13-18. The meetings begin on Sunday night, March 13, and continue Monday through Friday with afternoon and evening lectures.

Two outstanding speakers have been secured, Dr. Rockwell C. Smith, professor of Rural Church Administration and Sociology, Garrett Biblical Institute, Evanston, Illinois, and Rev. J. H. Janzen, Waterloo, Ontario, long-time teacher and pastor. Dr. Smith is a keen student of rural life and of the rural church in America and a challenging lecturer in this field. Reverend Janzen is widely known and highly appreciated as a writer, as an able Bible teacher, and inspiring preacher.

The October meeting of the Western District Minister's Conference encouraged its program committee and the college to cooperate in arranging for a three-day study conference for the spring meeting. In response to this recommendation Tuesday, Wednesday, and Thursday forenoon, March 15-17, have been set aside for this purpose.

Please reserve these dates, March 13-18, on your calendar so that you may be able to participate in the activities of this Bible Week and Minister's Conference. By all means let us remember these meetings earnestly in our prayers.

Jottings

—**First Church, Caldwell, Idaho**: In November our first Ladies Aid was organized in the church with the women of the church packing and shipping two boxes of clothes. We had a cooked food sale and bazaar in December. The church is now planning to build a new chimney so the basement can be heated.—Mrs. Leonard Schmidt, Corr.

—**Calvary Mennonite Church, Barlow, Oregon:** Twenty-five people were received into the church during the year 1948. Fourteen were received by baptism, five by letter, and six by reaffirmation of faith. The total membership now is 109. It has more than doubled since 1944 when the church first started in a new field. A New Year's Eve wake party was held at the church from 9:00 p. m. until midnight. The first hour was spent in choir practice, then a social hour with a Bible quiz and refreshments. The last hour was spent in Bible study, worship and prayer.—Mrs. Rachel Learfied, Corr.

—**Zion Church, Elbing, Kansas:** On December 15 the portable canner was in our community. Members of the church helped in the canning of six hogs and two beeves, totaling 1,155 cans of meat and lard for relief. Rev. Arnold Regier of Winnipeg, spoke at our Sunday morning service on December 26. On January 2 Miss Marie J. Regier, missionary to China, spoke to us about the Chinese church. On the same day her sister Charlotte, a relief worker, gave a brief talk on her experiences in Europe. Miss Leonore Friesen, teacher at Grace Bible Institute, addressed the women of the Sewing Society on December 2,, telling about migrant work.—Dorothea J. Dyck, Corr.

—**Bergthal Church, Pawnee Rock, Kansas:** Rev. W. F. Unruh of Moundridge brought the message of December 26. The annual all-day business meeting was held on December 29. Ralph Buller was elected Sunday School superintendent to follow Max Smith who has served the past 21 years. On January 7 a program and fellowship dinner was held in honor of Rev. J. B. Schmidt's 79th birthday. The morning message was given by Rev. W. F. Unruh and the afternoon program consisted of talks and musical numbers. The Reverend Schmidt has served here for 38 years. The Bethel College octet gave a message in song the evening of January 7. The church has received electricity from the R.E.A. Since January 7.—Mrs. John K. Friesen, Corr.

—**Grace Mennonite Church, Enid, Oklahomo:** On January 2 Reverend Unruh preached his first sermon since his major operation December 7. The New Year was ushered in by a watch night gathering and program held in the church. Installation of church officers took place on the morning of January 2.—Mrs. Kliewer, Corr.

—**Bethel Church, Hydro, Oklahoma:** Consecration services for all teachers and laymen were held on January 9 in the church. At this time the new deacon, Alvin Frey, was installed; the church extends a hearty welcome as he serves in his capacity.—Wilfred Ewy, Corr.

—**Deer Creek Mennonite Church, Deer Creek, Oklahoma**: Holy communion was observed on December 26 with Rev. Richard Ratzlaff officiating. The cantata "Christmas Bells," directed by Reverend Ratzlaff, was presented December 26 with 35 persons taking part. The cantata was given again at the Medford Mennonite Church on Sunday evening, January 2.—Mrs. Harold Bechtel, Corr.

—**Zion Mennonite Church, Donnellson, Iowa:** During the holidays two German students presented talks in the church. On December 19 Herman Neff from Regensburg, Germany, who is attending Bluffton College, spoke of his experiences. Albert Galle of Alzey, Germany, a student at Messiah Bible College, Grantham, Pennsylvania, brought the message on December 26. Keith Lowenberg and Marilyn Gaylord were married in the church on December 29. On New Year's Night the girls gospel team from Bluffton College was with us for services.—Mrs. Milton Krebill, Corr.

—**Walton Mennonite Church, Walton, Kansas:** On Wednesday, January 5, nine men and five women went to Hillsboro where they canned 550 pounds of beef. This makes a total of 266 cans for relief as a part of the contributions from the Walton Mennonite Church. A farewell party was held for Harry Friesen who left for camp on January 11. Friday Miss Mary Becker spoke and showed pictures of the work in South America.—Ella Voth, Corr.

Youth in the Paraguay Chaco

(Continued from page 16)

be their first home, and they are as thrilled over these crude huts as if they were spacious mansions. They appreciate most of all a land of freedom where they are free to go and do as they choose without fear from secret police agents and spies.

These, then, are the two classes of young people in Paraguay today. The new refugees are bringing in new ideas, new talents, new enthusiasm which will be very helpful and inspiring to the old colonies. In turn, the experience and conservatism of the old colonies will be a stablizing influence on the new refugees.

What of the Future?

We may ask, "What future is there for Mennonite youth in a country which has so little to offer its settlers?" It is true that Paraguay will never be a wealthy country. Its culture will probably never rise above today's level. Agriculturally, its inhabitants may always be faced with adverse climatic conditions. I believe our Paraguayan Mennonites will always have to work hard for their living. But we young people here in North America can do a great deal to make their lot easier, and that by remembering that we have been greatly blessed, through no merit of our own, and by sharing what we have with those who have been less fortunate than we. Much has already been sent to Paraguay in the line of industrial equipment and machinery, tools, and even clothing. But it is not enough. For years to come, we will need to give our assistance and support to the Paraguayan colonies if they are to become self-sufficient. Especially is this true of the newly organized immigrant settlements. They had to leave Europe practically empty-handed, and have so little with which to begin their new life in a new homeland.

Paraguay, however, has one thing to offer which we must not forget, and for which we must remember to be grateful. That is its open door to our Mennonite people, rich and poor, healthy and sick, crippled and lame as well as the hale and hearty. No other country has been found which would equal this offer of generous hospitality. Paraguay has also admitted these people, granting them military exemption and the right to operate their own schools for the years to come. What, after all, is more important than religious freedom?

—*Northern Light*

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

February Is

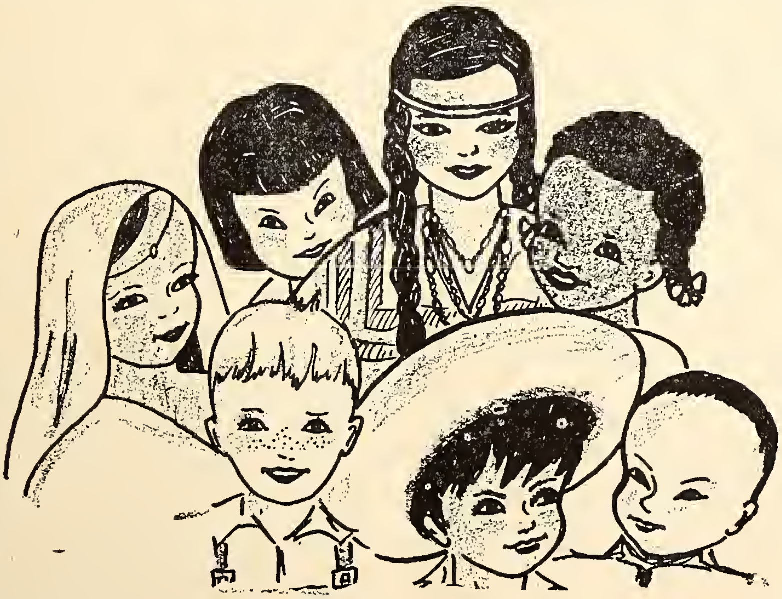
Brotherhood Month

What Are Our Racial Attitudes?

By Wesley Prieb

"No man can drag me so low as to make me hate him." This inscription on the statute of Brooker T. Washington shatters the fallacious idea of white supremacy. Such a noble statement could come only from a suppressed race. It reveals the peculiar nobility and honor of a humiliated race and places an inglorious crown on the suppressor. Engraved in stone it remains as a memorial of the stupidity of white supremacy.

Racial discrimination is the immediate concern of the church and Christian during this Brotherhood month. It is through the avenue of the church that this problem be attacked. Not churches of God but churches of men, of custom, of tradition, of mores have often failed to realize that when members of any racial group cross the threshold of the House of God, he is subject only to the law of God. The church is obligated to go further than hotels, restaurants, social clubs, theaters, governments, and political parties. Can any church be basically Christian that denies fellowship or membership on the ground of color or race? The church sets the pattern for other institutions of society and, therefore, assumes a responsibility in living above color lines.



It is pathetic that this montrostity has gained entrance into the Mennonite Church. Guy F. Hershberger in his book, *War, Peace, Nonresistance*, states that although in theory Mennonites have been against race-prejudice actual cases reveal that they hestitated to receive those who did not have the Mennonite ancestry; others of non-Mennonite background have lost out in the faith after coming into the fellowship. Prejudice against negroes has been common among Mennonites.

The nonresistant Christian certainly must remain free from these prejudices and attitudes. The very basis of Christian nonresistance implies a love for all races. Departure from nonresistance leads to racial discrimination. A militant state finds dscrimination inevitable. Racial prejudice is fuel for war. The militant church is in the same dilema. Compromise with this satanic race-hating warfare does not reflect Mennonite love for all people.

Something is needed to destroy this poison that is weakening the Church. We cannot allow ourselves to so approve of this system of white supremacy that gives us so many compensations that we are willing to see children of other races hurt daily, humiliated, bruised, and subjected to a psychic brutality. Our complacency allows these things to go on and on, because we are afraid to tackle our own feelings and love for our own skin.

The unique position of a historic peace church lends itself to making a real contribution in facing this problem, Economic, social, and political factors undoubtedly play a large part in every case of race conflict. In the last analysis the problem is moral and spiritual. The church can, if it will, furnish leadership and spiritual motivation for this big task. The Church is a representation of God on earth. However informed many may become, he will continue to need the Gospel that calls him to repentance

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Program and Action Suggestions on Race Relations

Ora I. Huston

Do you have a racial problem? Is there one in your heart, church, or community?

Before you answer this, read the followings questions.

Is there a migrant labor group in your territory? Does it include Mexicans, Latin Americans or Orientals? How are the laborers cared for? Do they attend your church?

Are there Jewish businessmen in your shopping center? How does the community look upon them? Do you trade with them readily? Where do they build their friendships? How are their children treated in school?

Are there Orientals in your community? Is there a Chinese laundry or restaurant there? Do Japanese work in your community? Where do these people build their friendships; where do they worship; what are their problems?

Are there any Negroes that live in your city, county or state? How are they treated? What laws, practices and customs set them aside as a separate group?

How does your church look at the racial issue?

How close do other races live to members of your church? How close are the members willing for them to live? What do the children think of Negroes, Japanese and Mexicans? Are members willing for other races to attend their schools, belong to their clubs, work at the same jobs, attend the same Sunday schools, become members of the same church? How many of them know persons of other races? How many of them have friendships with other races? How many would like to have friends of a different race?

How does your community treat members of other races?

Ask your real estate dealer whether he would sell real estate in your community to an Oriental or a Negro. Ask him whether real estate agents can get around the recent Supreme Court decision outlawing restrictive covenants. Call up your local police or county sheriff and ask him what proportion of the crimes committed are by members of another race. Find out what lawyers plead their cases. Are equal sentences given for equal crimes committed by white and black and yellow?

Check with your own hospital and see if they admit patients of other races. If not, find out the nearest hospital that will. Are Jewish and Negro doctors permitted to practice in your hospital? What hospitals will permit them to carry on their profession?

Do local labor unions offer their membership to other races? Do your principal labor-using agencies discriminate? Will your local stores hire without racial discrimination? Are wages the same for white and colored workers? Are the better jobs kept for white Americans?

Are social institutions open for other races to become members? Can they join the local Y.M.C.A., Y.W.C.A., or ministerial associations? Can they eat in your restaurants and sleep in your hotels? Will your barber cut a Negro's hair?

How do minority races in your community feel about the race problem?

Do they feel they are discriminated against in employment? Do the Negroes feel they have equal opportunities for health and sanitation? Do other racial groups feel they secure equal justice in the courts? Find out what minority groups experience in securing housing. Check to see whether members of other races feel they would be welcome in your church. Talk with individual members and leaders of other races and get their feeling and convictions on the race problem.

Check the New Testament to see whether you have a racial problem.

Does God approve of discriminations? Do we look at other races through his eyes? Is his gospel for all? Have we given it to all? Is the soul of a black man in America as valuable as the soul of a black man in Nigeria? Do our practices harmonize with our answer?

Is there a racial problem in our hearts, in our church, in our community, in our state, our Brotherhood or our nation?

If so, let's work at it. Begin now to plan for a Brotherhood Month emphasis in February.

A. Find the facts on race! Know your community! Share your hopes, feelings, attitudes with your group! Determine God's will! Act upon it!

B. Observe Race Relations Sunday, on Feb. 13. Invite a minister from another race to fill the pulpit.

C. Get copies of the report of the President's Commission on Civil Rights for individual reading, group study and community forums. These copies can be secured from the Superintendent of Documents, Government Printing Office, Washington, D. C., for $1.00.

D. Build up your library with a few good books on the race problem. Suggestions are:

Racism a World Issue, by Edmund D. Soper.

The Christian Way in Race Relations, by Wm. S. Nelson.

The Races of Mankind, by Ruth Benedict and Gene Weltfish.

E. Get acquainted with the "most foreign" of another race in your neighborhood or community. Learn to know them as individuals, build a friendship, visit their homes, and have them to visit you.

—The Gospel Messenger

BROTHERHOOD MONTH

(Continued from page 13)

and to complete submission to God's will. The mind, the heart, and the will of man must be changed. This is the power of Gospel of Christ and the task of the Christian ministry. The Mennonite Church must also realize that we have moral obligations to all men. We must make sure that in our church those of every race and people shall be welcome to full membership and fellowship. Our institutions of education must open their doors to all races. Gestures in this direction have already been made. Colleges have made arrangements for students from various races to enroll. Missions, churches, and schools have been established in communities of Negroes, Mexicans, and Indians. These things must be continued until all traces of racial discrimination are removed from our church and our individual hearts.

Life Is Different Among

Youth in the Paraguay Chaco

Mennonite Colonies

by Mr. and Mrs. Gerhard Buhr, North Newton, Kansas

When we think of the young people of Paraguay, we must now consider two rather distinctive classes: the children of the original Mennonite settlers who came from Russia in 1930 and 1931 and the many young people who came during the past two years with the refugee transports. In a decade or so, these individual differences will undoubtedly have disappeared to a large extent; but today there is a marked contrast in the two groups, resulting from the differences in their experiences during the past twenty years or so.

Having spent approximately two-thirds year in Paraguayan relief service prior to the arrival of the first refugee transport, we first had the opportunity of learning to know the old settlers, to understand the remarkable courage with which they are facing problems and trials which to us Americans seems quite depressing.

A Colony in the Jungle

Upon first viewing the Fernheim Colony in the Paraguayan Chaco Jungle, we would all be impressed with the primitiveness of existence there. The mode of transportation is the horse and buggy; the houses are very simply constructed of mud bricks; the methods of farming are the most elementary, there being few simple machines the soil between the village settlements is uncultivated and covered with wild-growing brush. It is only through hard work, from early until late, day after day, that the Mennonites in Paraguay are able to make a bare living. Having to depend entirely on agriculture for their income, they are constantly struggling against drought, locusts, dust storms or several of these combined. To make living more difficult, they have to transport their products by horse and wagon for 75 miles to the nearest railroad station from where it is sent by rail and boat to the capital city and a market. This means, first of all, that much time is lost in transportation of their products, and the expenses involved decrease the income from their products.

Paraguay Is Home to the Youth

But the young people aren't discouraged or pessimistic. They either came to Paraguay as children, or were born there, and Paraguay is "home" to them. They love the thorny bushes all around them and find great enjoyment in taking walks through the jungle growth, following Indian and cattle paths. They hunt cactus berries and wild flowers, and some of the cactus blossoms are truly beautiful to see. These excursions are usually made on Sundays, for during the week they have little leisure time. Because Paraguay has no real winter, the people work all the year round and don't have the relaxation our farmers enjoy when snow covers the ground and the soil is frozen.

The Way the Youth Look and Dress

In appearance the colony young people have no distinctive features, but you would notice the general blonde color of hair, and the dark brown skin. The sun has played a large part in bleaching the hair of especially the children; and, of course, that powerful tropical sun can transform the lightest-colored skin into a deep brown. It is not at all unattractive. The girls wear their hair in long braids. When working, of course, it is practical to have their braids pinned tightly around their heads, but when the young girls go out on a nice evening, they like to have the braids hanging loosely at their side—very becoming. They don't worry about facial make-up, and are spared the discomforts of permanents.

The young people in the colony dress much as we. They are interested in new-style patterns and greatly enjoy fashion leaflets. And how they would study a copy of the Sears Roebuck catalog! There are some fine seamstresses in the colony, and most girls take a kind of apprenticeship in sewing so to be able to sew clothes for themselves and other members of their families. The girls mostly wear dresses of washable material. Since much of the year is hot, these are coolest and easiest to launder. Women wear no hats. The adolescent boys often wear knee-length trousers which are much cooler.

A Limited but Happy Social Life

The social life of the colony young people is rather limited, to our way of thinking. The slow method of transportation makes visiting from one village to another an hour- or an hour-and-a-half ride. Young people get together for social evenings whenever there is a wedding in the colony, and at church youth gatherings. One of the favorite pastimes of the young people is the informal sing-fest. On such an occasion they seat themselves in a circle, and to the accompaniment of a guitar they sing the old familiar hymns and folk songs. They sing with a spontaneity which is refreshing to hear.

Because the Fernheim colony is so secluded in location, far in the interior of the Parguayan Chaco, the young people have very limited cultural opportuni-

4614 Woodlawn Ave
Chicago Illinois

PLEASE mention both OLD and NEW address when WRITING

ties. Most of the young generation have never been outside the colony although some have gone as far as the "End-Station" which is the railroad station from which the colony products are sent to market by rail. Few have ever seen a mountain, or even a low hill, a river, or a city. The industrial center of the colony is Filadelfia, which consists of three stores, the brick factory, the Industry-works, the slaughterhouse, the cheese factory, central and elementary schools, hospital and about 80 residences. This is the largest city most of the young people have seen.

This more or less sheltered, secluded life has influenced the personality of the young people. We would find them a bit shy and retiring in the midst of stranger to the colony. They are well aware that their life is much simpler and less progressive than life here in North America, and it gives them an apologetic attitude. Yet, one doesn't find them dissatisfied or unhappy. As a whole, I believe they are more contented with their lot than most of us North Americans who have to run here and there to be entertained. The colony young people find pleasure in the simplest things and seem perfectly happy.

Church Strongest Organization in Colony

The church is the strongest organization in the colony, and is responsible, no doubt, for upholding its high moral standards. There are very few young people who don't become church members, and after they are once members they generally take active intest in church affairs and remain devout workers in the same. The choir plays a prominent part in the church service, and seldom sings fewer than six numbers at one service. Many young people are members of the various colony choirs.

Refugee Immigrants Have Different Experience

In contrast to the quiet, peaceful life in the Paraguayan colonies is the background of the new refugee immigrants who arrived during the past two years and who are settling in Paraguay to make their future home there. These people have come through great trial, hardship and suffering such as we can't even imagine. The young people don't know what it means to have freedom of religion, most of them never having been inside a church in Russia. The persecution of the Mennonites in Russia had been going on in sections for many years but after 1935 the real purges began when men and women were banished, without a trial, to hard labor in northern Siberia, being called "enemies of the Communist government." And so families were torn apart, and the children grew up in an atmosphere of fear and violence. Many were eye witnesses to their own parents' violent death at the hands of the Russian police. During the war, when the Germans were forced to retreat, they took the Mennonites with them, and then began many months of flight through great hardship, into Germany. Most of the young boys were drafted into the German army. And so for years these refugees were homeless, wandering here and there in search of lost members of their families, and eventually they landed in UNRRA and MCC displaced persons camps from which they then emigrated to Paraguay.

The restless, difficult background of these persecuted people has left definite marks on their personalities and character. The young people were brought up under the communistic regime, and often reflect the spirit of distrustfulness taught so effectively by the communists. They were told to trust no one—not even father, mother, sister or brother. The religious background of the young people has been varied. In many cases, the mothers must be greatly commended for their spirit and courage in teaching their children religious truths in the home in spite of being strictly forbidden to do so. But even at best, it has been a very meager and interrupted education, and many young people are totally unfamiliar with the Bible stories we learned as small children in the home and in Sunday School. The young people are starved for religious instruction, and there is a desperate need in the newly-settled colonies today for Biblical instruction and for personal spiritual counselling. The code of morals among the refugee young people might seem shockingly low to us, and it is true that values of right and wrong have become somewhat distorted as a result of their years of wandering during which they sometimes had to steal food for their bodies in order to survive.

Refugees Looked Healthy

In spite of their past suffering, most of the new refugee immigrants looked surprisingly healthy when they arrived in Paraguay. They were fed well in the MCC camps and also on the transport ships which brought them from Europe. The clothes they wore were practically all from relief shipments from America. Clothing was distributed on board all transport ships while en route. So the old Mennonite settlers in the colony were rather surprised to see these refugees looking so well often dressed better than they themselves were. The refugee young people are not shy as those of the old colony, but the reason for that is also quite evident. Through their wandering from place to place, they have seen more of the world than most of us ever will see. They were used to seeing new faces, making new friends, and living together in a room full of people with no privacy of any kind.

The new immigrants are an independent people, but are united in their common determination to make a living in Paraguay. They show remarkable courage in attacking the problems of pioneering, women working with men, side by side, in clearing jungle forest land, in building their first crude homes, in planting the crops. It is very strenuous work, and many are working too hard, but their enthusiasm is wonderful to see. For most young people, this will

(Continued on page 12)

The Mennonite

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MENNONITE LIBRARY

Deplorable living conditions in once beautiful Wiesbaden, Germany. A relief worker writes, "The prospect is not good. The need for clothing—especially warm clothing and blankets is still acute. The relief goods are still flowing into our warehouse, and out to the people. The German people hope that supplies are still flowing into the relief centers in America. For many in a very dismal looking winter it is

. . . the ONE point of hope."

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Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

January 30 to February 6, Youth Week.

February 13, Race Relations Sunday.

February 15 to 17, sessions of the General Conference Council of Boards, at Bloomington, Illinois.

March 13-18. Bethel College Bible Lectures with Jacob H. Janzen, Waterloo, Ontario and Rockwell C. Smith, Garrett Biblical Institute, Chicago as speakers. Minister's conference March 15-17.

June 23 to 26, The Fiftieth Anniversary Sessions of the Pacific District Conference at the First Mennonite Church, Upland, California.

August 11 to 13, General Conference Ministers Retreat, Estes Park, Colorado.

Announcements

A position as secretary-stenographer is open with the National Service Board for Religious Objectors, 941 Massachusetts Avenue, N. W., Washington, D. C. This agency is maintained by the Brethren Service Commission and the Mennonite Central Committee. Bookkeeping skill is desired; salary will be arranged. Applicants should apply to the above address.

Beyond Our Own

SHANGHAI, CHINA.—"Thirty-nine students were baptized in the course of the last academic year, and a number of students have already come forward asking for instruction this year," stated one university president in China, who attributes this interest directly to present conditions in China. The students of nine of the thirteen Christian colleges have increasingly been showing a deepening of interest in Christianity and the Christian way of life.

MINNEAPOLIS.—At a recent meeting of the American Lutheran Conference it appeared probable that closer affiliation of around 4,000,000 Lutherans in the United States will be effected. A federation type organization will very likely be formed among the eight church bodies in the National Lutheran Council, which represents about three-fourths of the Lutherans in the U. S.

NEW HAVEN, CONNECTICUT.—The Roman Catholic Church, in order to spread its teaching, schedued for pubication in national magazines beginning in January a series of ads to explain their position.

NEW YORK.—Over 200 church leaders, representing 23 major Protestant home mission boards in United States and Canada, attended the annual meeting of the Home Missions Council of North America, to be held January 11 to 13 at Buck Hill Falls, Pa. Included in the program were field reports on agricultural migrants displaced persons, and southern share-croppers, as well as recommendations for missions work in Alaska and Puerto Rico.

BURMA.—The ruling Buddhist forces in independent Burma have again begun to show their opposition against Christianity. This was evidenced when the University of Rangoon decided not to permit Judson College, the only Christian college in the land, to be re-established.

GERMANY.—General Lucius D. Clay, U. S. Military Governor of Germany, and General Geoffrey Keyes, American Commander in Austria, have requested the start of a campaign to bring food and warm clothing to 3,500 children attending the 280 German Youth Centers, established to reorient young people.

CARE has undertaken two fund-raising campaigns for these children in response to this request, announced Paul Comly French, recently. General Clay said that these CARE packages "would be of real assistance to the United States military government in Germany."

EASTON, PA.—A new monthly high of 268,383 of receipts of relief goods last year at the Easton, Pa., warehouse of Lutheran World Relief was received in November. During the month the federation sent 81 tons of steel bars to Finland where they will be used to reinforce and renovate the concrete in rebuilding of church institutions there.

Of Your Pen Acquaintances

ERLAND WALTNER, Mountain Lake, Minnesota, is a member of the Board of Education and the Seminary Board of the General Conference; he also serves on the Education Committee of the Northern District Conference, and is pastor of the Bethel Mennonite Church of Mountain Lake.

HELEN HIEBERT MUELLER, Newton, Kansas, is secretary of the Retreat Committee of the Western District Conference.

WALTER H. DYCK, Newton, Kansas, serves as Executive Secretary of the General Conference.

WILLIAM KEENEY, Krefeld, Germany, serves under the Mennonite Central Committee and is a graduate of Bluffton College.

The Mennonite

Acting Editor, Jacob J. Enz
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Editorials

THIS ISSUE carries the executive secretary's annual report on our giving as a Conference. Generally speaking only two-thirds of the entire proposed budget came in and this in a year of all-time highs in income! The implications of this are clear; it means a cut-back in personnel and effort in this most important task of winning men to Jesus Christ! Are we becoming "weary in well-doing" at the very moment when the fields are "ripe unto the harvest"? Do we think we have given enough and that a return to the *status quo* automatically implies a decrease in our giving? Our conception of the *status quo* is a Godless one. For the true Church of Christ there is no *status quo*; there is either growth in grace or deterioration. And continued growth in grace means continued growth in giving, not cutbacks!—JJE

ONE-TWELFTH of the total contributions to foreign missions were ear-marked. Ear-marked means those funds were not available to the Board in terms of carrying out its planned program for which the budget had been set up. What should increase concern is that even with the ear-marked moneys we fell far short. This should make churches think long before they take up special projects outside of the planned work. This should make churches inquire from the Foreign Mission Board what specific projects *within* the budget they may take up.—JJE

THE RELIGIOUS BELIEFS of our American people give cause for concern and alarm. The nation-wide survey sponsored by the *Ladies Home Journal* used opinion-poll methods to get a cross section of what Americans believe. The findings are disturbing. They reveal how far "off the beam" we are. Ninety-five per cent of our people think that they believe in God; but it is what they think of God that is disturbing. About three-fourths of our people regard God as an impersonal abstract intellect. One of the theologians who analyzed the findings of the poll says, "I find little indication of any compulsion to obey God. People apparently do not associate God directly with their own behavior." What else could be expected when people do not think of God as a person? The theologians who analyzed the results of the survey consider pride our greatest sin, and by pride they mean self-sufficiency. People want to live independent of God. They do not want to take God into their "scheme of things." Pride was the devil's downfall. Pride has been the downfall of multitudes of people. Pride always leads to ruin. In refusing to reckon with God and in trying to make himself secure through his own resources alone, man rebels against God. This type of rebellion against God so prevelant in America should cause concern. —WFU

EIGHTY PER CENT OF OUR PEOPLE hold that adherence to the law of love would solve all our problems. And eighty per cent of our people claim that they obey the law of love. Evidently something is wrong. Self-satisfaction and self- righteousness has taken on the proportions of a national malady. Our high opinion of ourselves places us into an unfortunate class of people. God cannot help the self-righteous. People must humble themselves before God can do anything for them. One is reminded of what Jesus says to the Laodicean church in Revelation 3:17, "Thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked." We need to realize that our condition is very difficult. As long as a sick man refuses to believe that he is ill not much can be done for him. How shall we get our American people to realize the danger in which we find ourselves because of our self-righteousness? Should we not take up the message of Jeremiah again, "Return, ye backsliding children, I will heal your backsliding"? —WFU

THERE ARE TWO POSSIBLE REASONS why the Church is not persecuted. Either the world has become so much like the Church or the Church has become like the world. In view of the fact that the world is anything but Godly, the Church should be doing some heartsearching self-examination. For Jesus taught that the servant will suffer no less than the master.—JJE

IN THE CHRISTIAN'S spiritual warfare against the forces of secularism and paganism, he must be on guard against the very force that inhabits that paganism—namely, hatred. For the true Christian huge antagonisms will arise because the Christian by nature must be different. Do we have the resources in terms of a completely consecrated life to be able to love those who hurt us and pray for those who persecute? Only a converted radically Christian life has such resources.—JJE

A Call to Intercession!

The Board of Home Missions has been deeply concerned about the health condition of Rev. Andrew Holliman, Pastor of Grace Chapel, Paint Rock, North Carolina. For some time Rev. Holliman has been under the care of a local doctor. Since there is no serious organic trouble, the doctor has advised a period of complete rest from all responsibilities connected with the mission work. On Wednesday, January 19 Rev. and Mrs. Andrew Holliman and three children, left their home, to go to Oklahoma. Arrangements are made to carry on the work.

The Board of Home Missions desires the prayer interest of all Mission friends, that, if it be the Lord's will, Brother Holliman might in due time be restored to full health and strength.—A. J. Neuenschwander, Secretary, Home Mission Board, Quakertown, Pa.

Numbered with the Transgressors

An Eye-Witness Report of the Trial of a Non-Registrant

by Erland Waltner

THE SCENE was Court Room No. 1 in the U. S. District Court Building in Minneapolis, Minnesota. The time was 9:30 a. m. on Monday morning, January 10, 1949. The principal actors were judge Nordbye, a bank robber and his legal counsel, a Mennonite conscientious objector and his legal counsel, and a room full of interested spectators. Among the latter were the Mennonite youth's mother, an aunt, a delegation from the not-too-distant community of Mountain Lake, a number of Twin Cities ministers and some university students.

Bank Robber Sentenced First

The bank robber received his sentence first. Pleading for a lenient sentence, the counsel for the defendant portrayed the domestic financial crisis which had led the youthful criminal into an awkwardly executed crime. The accused, when given an opportunity, had nothing to say for himself but his expression pled for mercy. The judge sentenced him to eight years in federal prison.

The Young Mennonite Next

The young Mennonite received his sentence next. It was the case of the United States vs. Austin Regier. Because it was contrary to his conviction of conscience, Regier had refused to register for the draft though he informed authorities of his action. This had led to his arrest and an earlier trial in December. Now his legal counsel, Chester A. Bruvold, a member of the Minnesota bar and a former Civilian Public Service man, gave the court a brief resume of the defendant's personal and religious background, stressing that his forefathers had left Russia to escape militarism and conscription, and that the young Mennonite's refusal to register was based upon a strong religious conviction. He suggested a probationary sentence, or at least a lenient one.

". . . expected no special concessions . . ."

The defendent was then given an opportunity to speak for himself. Having previously explained his views to the court, his statement now was brief. He thanked the court for the considerate treatment which had been given to him and made it clear that he expected no special concessions to be made in his case.

Probation Only for Impenitent

Judge Nordbye, recognizing the unusual character of the case, felt it expedient to make a rather lengthy preliminary statement before pronouncing the sentence. In this he stressed the privileges which the United States government had granted to conscientious objectors in the present as well as in previous draft laws, referred to the fact that Mennonites had not officially encouraged non-registeration, recognized sympathetically the splendid personal character of the accused who stood before him, but concluded that as a public servant charged with the responsibility of law enforcement he could not do other than pronounce a sentence. He explained that a probationary sentence could only be given to one who was penitent for his transgression of the law, which Regier obviously was not. It would, therefore, have to be "a year and a day in federal prison." If the prisoner should change his views, the judge explained, a commutation of sentence might be considered. As Regier walked back to his seat, witnesses in the court room saw a satisfied and courageous smile on his face.

Handcuffed to a Bank Robber!

For many of the witnesses the most dramatic moment came when the two convicted men were led out of the court room. As they stepped through the doors, the sheriff snapped a pair of handcuffs on one wrist of each man, linking the bank robber and the Mennonite youth together. One was there because he had taken a gun and by violence had attempted to get away with that which belonged to others. The other was there because he had rejected all use of violence, even to the extent of non-registration for this country's first peace-time draft. As they walked down the corridor together, in the face and bearing of the former there was dejection and fear. In the case of the latter there was courage and a victorious spirit.

Witnesses of the above scene differed on the particular issue of non-registration for the draft, but they agreed that they had seen an unusual demonstration of "the courage of conviction" even at the price of being "numbered with the transgressors."

VETERANS IN NEW WARFARE

TOKYO. Studying the Bible in a Nanking jail meant the conversion and the difference between trying to kill Japanese people as a member of the Doolittle bombing mission and trying to convert them to Christ. Rev. Jacob Deshazer recently preached his first sermon in Japan.

This new missionary had spent but a few seconds over Tokyo with Doolittle at his earlier visit, now expected "to stay longer." For forty months he had been a prisoner of the Japanese after having crashed in China. Though sentenced to death he was spared at the time by Emperor Hirohito.

BERKELEY, CALIFORNIA. A theological student and a navy veteran of the World War II. Robert MacInnes was sentenced to prison for refusal to register.

Only One Plow

“Yes, we hope to plant a crop but we must wait until the other five families have used the plow before we can begin.”

Are these the words of a Mennonite farmer in the United States or Canada? Indeed there is among Mennonites a spirit of brotherhood which enables a number of neighbors to share peacefully their respective resources. But scarcely in our land of plenty does a case exist where an essential tool such a plow must be shared by as many as six families. Gripping reports of such needs do come from our brethren in Paraguay and Uruguay. The scarcity of plows is only an example of similar need for many other items.

“ . . . sparing and sharing . . .”

This need in the Mennonite colonies constitutes a challenge that we as North American brethren participate in their sharing experience by ourselves sparing and sharing what we have. The horse-drawn implements which are found in great abundance in our Mennonite communities, and which have become less essential to us through the change to power farming; these very tools are precisely the tools which will be a priceless asset to the colony farmers. Therefore instead of allowing such tools to stand idle in our barnyards or sheds, or selling them for junk, their value to the South American colonies should be considered. When such items are sold at auctions for practically “a song,” a much-needed relief service can be done by someone willing to purchase, recondition and contribute them to this cause.

“ . . . Not charity, but an investment . . .”

The colonists do not desire charity. They are very thankful for their land of freedom, and willing to work hard to establish themselves. They desire resources with which to work and earn a living, rather than to have someone support them. They do lack equipment with which to work efficiently. Contributions of such equipment therefore are not of the nature of charity but an investment. They will be used over and over to produce food and other necessities. Among the colonists there are numerous craftsmen who are skilled in maintenance of tools; thus any equipment in substantially good condition should serve a useful purpose for a long period of time.

Collection and shipping instructions are as follows:

“ . . . before spring!”

The collection of needed agricultural equipment will be at specific collection centers in the United States and Canada. Individual churches and communities are encouraged to organize local drives for collection and repair of equipment before shipping to the nearest collection center. Farmers will wish to act at once in the collection and repair of equipment in order to have it completed before the spring work begins. It is hoped that all contributions will be received at the collection centers by March 15, 1949.

The Standard — “Worthy of Distribution”

The collection and packing centers are not equipped to do any repairing or painting of the equip-

These Items Are Especially Needed

PLOWS: Walking plows; 1 or 2-way sulky plows; disc plows, sizes up to 3 disc; 2-bottom gang plows; ALL HORSE-DRAWN TYPES AND SIZES NEEDED. Include supply of extra plow shares with each machine. Recondition completely. Tear down and bind all parts together securely.

DISC HARROWS: Horse-drawn disc harrows, all sizes up to 8 ft. widths. Recondition, tear down, pack discs flat together disc-to-disc, bind securely with heavy wire or long bolt, attach remaining parts and packed discs to frame. (A limited number of spike tooth harrows can be used. Spike teeth without frame are especially requested.)

PLANTERS: 1 or 2-row corn and cotton planters. Include all sizes seed plates. Recondition, tear down, bind all parts securely together.

CULTIVATORS: “tooth” or “orchard”; 2-horse walking: 2-horse, 1-row riding, disc or shovel; 2-row riding cultivators. Replace worn discs and shovels, recondition completely, bind all parts together securely. (In most cases, entire machine can be packed within the span of the wheels.)

USED IRON & STEEL: All sizes rod-iron, angle-iron, U-iron (and steel). Special emphasis on heavy bars and rods 1½" x1½" for wagon axles. Pack in bundles and bind with heavy wire.

WAGON PARTS: There is great need for all metal parts of wagons including skeins, tires, sway bars, and other smaller irons. Complete sets of all the iron needed for construction of a wagon would be an excellent contribution. Good wheels should be left intact. Other wood must all be removed. All-steel farm wagons would be welcome contributions.

STUMP PULLERS: Horse-drawn pulley type; horse-drawn drum-and-ratchet type.

SCRAPERS: Recondition and pack into smallest space possible.

FRESNOES: All sizes needed in building road and moving dirt.

SEWING MACHINES: There is need for many treadle-type machines. Good machanics in the colonies will be able to make repairs if spare parts are included. Pack in stout wooden case.

OTHER ITEMS: There is also need for some of the heavier industrial type machines and equipment such as generators, metal turning lathes, wood planing mills, and jointers. Special arrangements with the Akron office to determine the need for such equipment and the praticality of shipping, should be made before contributing any such items. (Smaller hand tools are not being requested in this program, because the appeal a year ago supplied this type of items in sufficient quantity.)

See Page six for packing and shipping instructions.

A Summer "In the Name of Christ"

MCC Summer Service Units for 1949

MCC Summer Service units are being planned in areas of need in parts of the United States, Mexico, Canada and Europe. Most of the units will begin the second and third weeks of June. U. S. hospital units will be ten weeks in length, other units eight to twelve weeks. European service units will be four weeks in length, but as part of an eleven-week period.

HOSPITAL SERVICE

Patients of three mental hospitals in Canada and four in the United States will be served by Christian young people through the channel of MCC service units. Canadian units will be located in Saskatchewan, Manitoba, and Ontario. Possible state locations for U. S. hospital units include New Jersey, Washington, Ohio, Kansas, and the West Coast. Members will work as regular attendants, sharing a "plus" service of Christian love and kindness as they endeavor to make the lives of the least of these more meaningful while cheerfully doing menial, routine tasks "In the Name of Christ."

BOYSTOWN FOR DELINQUENTS

This private home and school in Colorado for boys ages four to seventeen is operated by a pacifist couple who believe Christian love is the best means of rescuing the lives of those potentially delinquent boys and preparing them to live normal, useful lives. Members are "father, mother, and teacher" to boys as they work, worship and play with them each day.

GULFPORT, MISSISSIPPI

Volunteers will supplement one-year workers in serving the colored and white of the community in areas of recreation, family welfare, home repair, and Summer Bible Schools.

CUAUHTEMOC, MEXICO

This unit is primarily one of study and internship, but has a strong secondary service emphasis. In this Mexican city a unit will study Spanish and Mexican culture. The group will also render service to the natives of the surrounding community.

MIGRANT WORK

Conditions among the migrants, who annually follow the harvest from south to north, are among the worst to be found in our country. This summer volunteers will bring a spiritual ministry—particularly counseling, and a recreational and educational program to the children of the colored and white families working near Utica, New York.

EUROPEAN SERVICE UNITS

In three sectors of Germany units will be working on needy and worth-while projects of a repair and reconstruction nature. European and American young people will share work, worship, discussion and recreation as they live and serve together.

(Continued from page 5)

ment contributed. The contributions should come completely reconditioned and as nearly ready for export as possible. Painting of equipment is recommended. This program will be carried out "In the Name of Christ" and it is important that contributions be worthy of distribution under such a slogan.

Local churches or communities may wish to provide the cash to move their contributions to South America. If some churches cannot give equipment but wish to assist through cash contributions, such funds can be used to move equipment contributed by others.

Rule for Packing

A rule for packing should be—"Make the smallest package possible." Shipping charges are usually computed on the number of cubic feet contained in the outside dimensions.

The collection centers in the United States are listed as follows:

MCC FOOD WAREHOUSES, BURKHART STATION, LANDISVILLE, PA.

MCC FOOD WAREHOUSE, 314 MAIN STREET, NEWTON, KANSAS

MCC FOOD COLLECTION CENTER, KALONA, IOWA

MCC FOOD COLLECTION CENTER, EUREKA, ILLINOIS

MCC FOOD COLLECTION CENTER, GOSHEN, INDIANA

MCC COLLECTION, REEDLEY, CALIFORNIA

People in Canada will receive instuctions concerning centers directly from their provincial relief committees who will notify their own supporting groups.

All of the collection centers are operated with a comparatively small staff of workers. It is important that packing and repairing be done in the local communities before the equipment is taken to the collection center. Volunteer help from those who live in the communities where the collection centers are located will be much appreciated.

All implements should be put into first-class working condition by the contributor. Only horse-drawn equipment is wanted.

Any further inquiries should be addressed to the Mennonite Central Commitee, Akron, Pennsylvania.

Have we thanked God enough for a Christian home and our Christian heritage? In India there is no word for "home." But in fifty years of teaching, the Christians are gradually changing their thinking and their customs. Such things do not change over night.

Do you know that in India too there is an annual Mennonite Conference where problems are dealt with and programs given? This year they also were meeting in the middle of October.

Giving Reality to Visions

by Helen Hiebert Mueller

Retreat Scene at Camp Wood

Almost twenty-five years ago far-seeing leaders in the Western District Conference arranged for the first retreat for young people in this district. Since that time, with one exception, at least one retreat has been held each year. During the early years retreats were held on the Bethel College campus. Then the desire to get farther away from towns, into a nature environment, caused the shift to Camp Wood, a Y.M.C.A. camp near Elmdale, Kansas, just fifty miles from Newton. Here our young people gathered each summer for more than ten years. Here it was, at the time of the 1944 Young People's Retreat, that to some of the leaders came an awareness of the limitations of going to a rented camp for the very short period of five days and trying during that time to carry out a well-rounded and integrated program of Christian camping.

". . . You will never realize . . ."

The natural question was: "Why not have a camp of our own?" The Camp Wood staff members said, "You will never realize what you can really do for your young people until you have a place of your own where you can develop your program as you see fit." This idea became like leaven in a lump of unfilled dreams. Individuals talked over possibilities for such a project. At the 1945 district C.E. Convention the following resolution was presented and adopted: "Whereas we feel the need for more time for retreats than is allotted to us by Camp Wood, Be it resolved that we authorize the executive committee to investigate the possibilities of acquiring our own retreat grounds; that they set up a fund for this purpose; and that they enter into negotiations if it seems advisable."

Retreat Scene at Camp Wood

". . . no tangible results . . ."

That was the "go" signal, and the committee spent many hours driving many miles to look at available sites. It was tedious work, and for a number of years there were no tangible results. In 1947 Mr. Ed. W. Graber of Pretty Prairie called the attention of the committee to a place on the south fork of the Ninnescah River near Murdock, Kansas. This place had been visited before but had not seemed particularly desirable to those who saw it. After looking it over again and exploring the possibilities more carefully, the group decided that this was what we needed, so the agreement to purchase was entered into with the owner.

". . . vast possibilities . . ."

There is much to be done to develop this farm into a camp. The place has vast possibilities, and there are many who are interested in giving time

(Continued on page 16)

"So We Do

by Walter H. Dyck, Exe

"Therefore, being engaged in this service by the mercy of God, we do not lose heart." Thus the Revised Standard Version renders 2 Corinthians 4:1. And thus we regard our aims and accomplishments of the past year. Our calling into this service "by the mercy of God" is beyond question. Our courage depends on our conscious reliance on the Lord of the harvest. Our accomplishments depend on our application of the Word of God to our lives and to the various areas of service: Our harvest, as the Apostle Paul affirms, depends on the liberality with which seed has been sown. We now stop a moment for inventory. Have we been faithful in these assigned tasks?

". . . we make no assessments . . ."

Our General Conference of The Mennonite Church of N. A. is a voluntary association of congregations bound by the common purpose of sharing in the above areas of service. Although we attempt to set goals, we make no assessments. Through our headquarters office we receive, receipt, and disburse these funds as directed by the various boards and committees of conference.

The accompanying report, admittedly, is only one of many areas of service appealing for the "stewardship dollar" of the individuals in our congregations. It does not cover any local church expense, district-conference-sponsored projects, the support of colleges, academies, or Bible schools, nor gifts to local charity, the Red Cross, hospitals, homes for the aged, orphan homes, or mission enterprizes outside of General or district-conference sponsorship.

Explanations in Order

There are a number of explanations which we feel are needed in order to fairly represent the income of the above groups.

The Board of Emergency Relief, for instance, anticipated a need for nearly $400,000 in cash for the year, most of this to be used for general war sufferer's relief and refugee resettlement. A little over $100,000 came in for general relief and about $80,000 in gifts and loans for refugee resettlement. Over $8,000 came in for CARE packages, and nearly $20,000 was passed through our treasury for wheat or flour for relief. Note, too, that this total received does not include the cash value of wheat, canned goods, CARE, clothing or gifts sent directly to MCC or to Europe or other areas of need. Neither does it include any of the generous relief contributions made by Canadians through their various relief organizations. Totals in relief giving will be given in financial reports for which statistical blanks have just been sent to the pastors.

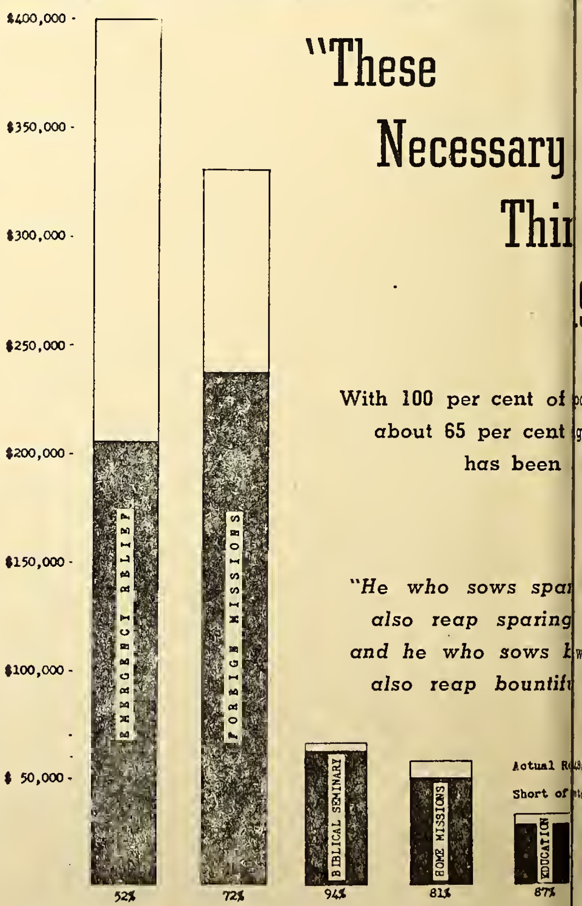
"Scraped the bottom"

Foreign missions gifts for the year total almost $240,000 or about $90,000 short of the budget. Several times during the year orders by the board secretary and chairman "scraped the bottom" of the treasury. Besides, about $20,000 of the $240,000 came in "earmarked" for purposes not included in the budget. In other words, actually only $220,000, or 66% could be applied to the $330,000 budget. Our relatively small reserve built up during the war years is being used up. On the basis of the income in this, and a number of other treasuries, this year, we will not be able to expand our work. "With every member in our churches tithing," as Brother P. H. Richert so often used to say, we would be able to advance in all areas. **It can be done!**

From its beginning the Lord's definite blessing has been upon the Mennonite Biblical Seminary. Our people gave 94% of the budget. In the meantime, however, applications and hence also the need for additional facilities have increased.

". . . plans will have to wait . . ."

For the first time in a number of years, the income of the Home Mission Board fell below the budget figure. The Board of Education budget has



"These Necessary Thi

With 100 per cent of
about 65 per cent
has been

*"He who sows spa
also reap sparing
and he who sows b
also reap bountif*

Shall missionaries be sent out this year? Shall relief work world? Shall further help be given to refugees looking for new service at home and abroad? Shall our educational program be Shall more and better publications be prepared? Members of ou words of encouragement,, a pledge of active interest and suppor Bloomington. Or send them in care of Rev. Leonard Metzker, 1312 the Council during the week of February 13.

Lose Heart”

cretary of Conference

been unduly inflated due to the CPS tuition fund deficit which is being carried on its books. The Board of Publication is winning a larger and a deserved place in our church life. Since a little less than one-third of the budget came in, many of the project plans will have to wait. As we have repeatedly emphasized, “Our Mission work is helpless without the printed page.” The work of the Peace Committee has need for a double support. Only one-half of their needs were met. Other smaller, but equally important committees and auxiliary organizations, were given varied votes of encouragement. The fiscal year of the YPU, it should be noted, ends June 30. Opportunity for meeting its budget is still at hand. The General Conference treasury percentage is somewhat inflated. The Potential Maintenance and Improvement Fund of the headquarters, and a number of temporary fund tranfers were included in the total receipts.

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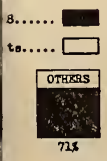

WE PAUSE FOR FINAL INVENTORY

at the close of 1948. The graphs at the left attempt to show the areas and the extent of our giving.

We have endeavored to honor the Lord with our substance, and with the first-fruits of our increase.

Demands have been heavy on our giving to the local church, to the district conference, and to other worthy causes, as hospitals, schools, old people's homes, etc.

Our giving to General Conference work, expressed in approximate percentages of 1948 budgets, are:

Emergency Relief	52%
Foreign Missions	72%
Biblical Seminary	94%
Home Missions	81%
Education Board	87%
Publication Board	28%
Gen. Conf. Treasury	99%
Peace Committee	50%
Young People's Union	22%
Mutual Aid Board	88%
Doctrine & Conduct	68%

Gifts during the year totalled about $620,000. The Goal set was nearly $950,000. More detailed explanations concerning the above percentages are being made in accompanying article.

› minister to the physical and spiritual needs throughout the
our young people be encouraged to enter areas of voluntary
giving better preparation to our future members of churches?
is are encouraged to write words of constructive criticism,
he members of boards and committees before they leave for
t, Bloomington, Illinois, who is in charge of arrangements for

Pensions

A further word of explanation should be given in regard to the Minister's Aid Fund. With the creation of the Pension and Ministers' Aid Committee, a two-fold assignment was given to it. Provision is now being made for younger ministers who can, assisted by their congregations, begin laying up a reserve which will provide a minimum of up to $50 per month at the age 65. We trust that many churches will take steps now to join this plan. Those who are now too old to enter the regular pension plan, and who are in need, will be assisted to the extent that the “Minister's Aid” treasury permits. The Pension and Ministers' Aid Committee would like to consider giving help to a large number in need. A balance of less than $3,500 remains in this fund. It is to be used exclusively “to aid needy ministers or needy widows of ministers.” For some time to come, this fund will need our liberal support.

In this connection, you may ask, “What about the Missionary Pension Fund?” This fund is in the hands of the Board of Trustees. It is a permanent Trust Fund, the interest of which is to be used for the pensioning of missionaries. The Women's Missionary Association has been a steady contributor into this fund. Details of a plan are now being worked out whereby the Pension Plan which is already being used for ministers, may also provide “a guaranteed monthly pension” for missionaries forty-five years of age and under. The source of funds needed for these missionary pension-premiums will need to be determined. Either it will come from our general foreign mission budget, or from some other source. Judging from quite careful study we find that for every five or six dollars given for missionary support on the field, one should be put aside for missionary retirement. Our Missionary Pension Fund will probably be never large enough to provide for retirement needs. It could, however, be used to supplement our Pension Plan, especially for those who have passed the age at which adequate provision can still be made.

These are only a few of our concerns which we must share with you. On the average, for every three dollars which our 1948 Council of Boards saw as definitely needed, **ONLY TWO DOLLARS CAME IN.** The 1949 Council of Boards hopes to meet February 15-17 at Bloomington, Illinois. Your fervent prayers are requested. Every member of each of the boards, committees, and auxiliary organizations, which will be meeting, are in need of your prayer for guidance, and that God's will may be done by our General Conference in 1949.

Let us remember that “he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully.” Even the Psalmist knew the promise of harvest. “They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing seed for sowing, shall doubtless come again with joy, bringing his sheaves with him.” (2 Cor. 9:6; Psalm 126: 5-6)

Food the Difference Between

Snowpants and Polo Shirt

by William Keeney

"He became cold quickly, for his body temperature had dropped about one degree. He seemed never to have enough blankets on the bed at night." This account from one of the diaries of the "guinea pigs" at the Minnesota Semistarvation Experiment is from the book MEN AND HUNGER by Getzkow and Bowman. I had read or heard that statement a number of times, but it was only recently that I began to realize a part of the meaning of this to the people here in Germany.

". . . it seemed peculiar . . ."

It has always seemed rather peculiar to us that the people bundle up with clothes as much as they do. Even on a sunny day when we would be comfortable with short sleeved dresses and polo shirts, the German people would have on coats and sweaters. One day in particular I saw a girl about six years old wearing knit, "snow pants" and a winter coat. I had on a polo shirt.

This probably reflects the inadequate diet of the German people over a long period of time. Even though food conditions have improved, the supply of food still is not sufficient. It won't be for at least another year—and probably longer.

". . . a briefcase full of sticks . . ."

With winter here again, this means that the people do not have enough food to maintain a normal body temperature. Food is important, but in the light of the above statement, clothes are also important to the comfort and well-being of the people. Fuel is scarce and expensive. We learn daily of families who cannot buy fuel to heat their dwellings (one cannot call them houses because they usually are not; they are cellars of destroyed buildings, air-raid shelters without windows, and barracks.) They bring home a brief-case full of sticks which they have picked out of the rubble that lies everywhere about them. This is their fuel supply and it must be preserved for cooking.

". . . wearing all the clothes they have . . ."

Since the currency reform, clothes are available for *Deutsche Mark* but the prices make an adequate wardrobe prohibitive for all except the well-to-do. For example, a coat for a six year old boy costs eighty Deutsche Mark. One DM is worth 30c or $24.00 for such a coat. The young and strong worker earns about 150 *DM* a month. This allows him $20—$25 for a month to care for a family with food, fuel, other clothing and rent proportionately high. Most people could at least make out if they had something to start with but many are using borrowed furniture, wearing all the clothes they have, and living today on what they earn today.

". . . . one point of hope . . ."

The prospect is not good. The need for clothing—especially *warm* clothing and blankets is still acute. The relief goods are still flowing into our warehouse, and out to the people. The German people hope that supplies are still flowing into the relief centers in America. For many it is one point of hope in a very dismal looking winter.

A NATURAL DOOR

Yes, we certainly have a place in Germany, and how fortunate we are when we hear that other missionary enterprises are not allowed in Germany. with disdain and disgust. Then *we* were the ignorant through a natural door, and we have many opportunities at every hand to make a testimony to these people and help them find their way to the Greater Way of Life.—Norma Jost

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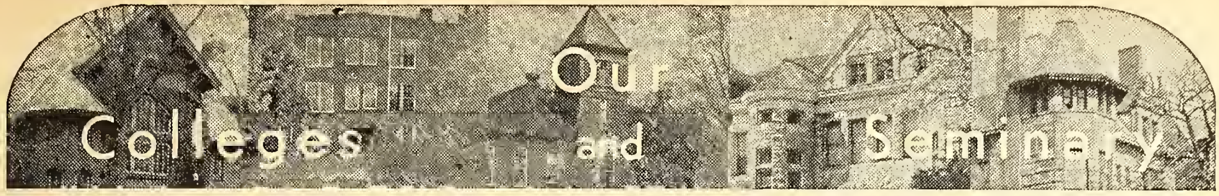
Nothing Short of Miracle

Considerable rejoicing has taken place at the Seminary this week with the announcement that the total gifts for the year of 1948 reached $64,453. This amount comes just a few hundred dollars short of the objective of $65,000 for the seminary year of 1948. Half of this amount was for operating expenses and half for expansion and indebtedness. This Institution is a very young school, having been started in September 1945 by the late Dr. Abraham Warkentin. Therefore, everything had to be puchased in order to give our Conference its third start in thological education. We thank Almighty God for His abundant grace and goodness in giving us this victory at the level of our financial needs. Pres. Pannabecker also pointed out various other areas of growth. Housing space, for example, has been made available; we have twice as much room as we had a year ago. The student body has increased fifty per cent and the total number of people living in this little Mennonite community within the large city has grown from fifty-seven to eighty-nine. During the past year we have started a Sunday school which by now has become a vigorous institution with four classes. We have continued our weekly prayer meetings and our bi-weekly vesper service in the worship life of the seminary community. As we move into the year 1949 the Seminary prays for the continued support and prayers of its people. There is still some indebtedness to be liquidated and the constant need of new equipment as we build solidly for the future. Perhaps the simple statement of our business manager, John T. Neufeld, is typical of many remarks made here. "The progress that has been made in these few years is nothing short of a miracle. We are grateful to God and the church for this."—Reported by Don Smucker.



BLUFFTON COLLEGE

A number of faculty members have been attending state and national education meetings. Professors Lantz and Holtkamp attended a national meeting of music teachers in Chicago during the Christmas vacation. Mrs. Myers attended a meeting of college librarians in Chicago January 21 and 22. Dr. J. S. Schultz attended the annual educational meeting called by the Ohio State Department of Education in Columbus, January 21.

Dr. Howard H. Long, Dean of Administration, Wilberforce State University (negro) and a chorus of eighteen singers from the same school will give a Vesper program in Ramseyer Chapel, February 13.

Laurel A. Dirks, graduate of Bethel College, has been employed to teach mathematics and physics in Bluffton College next year. He is now doing graduate work in Kansas.

Charles Rickert, senior ministerial student, was sentenced to eighteen months in federal prison for non-registration. He called at the registration office on the day he was supposed to register and explained why he could not conscientiously do so. Charles was president of the college Y.M.C.A.

BETHEL COLLEGE

Fourteen Bethel college students were in charge of an all-day Peace program at Tabor Mennonite Church, Newton, on Sunday, Jan. 23.

The group conducted the morning Sunday school classes and the worship service was in charge of Harris Waltner and Leo Miller. In the afternoon classes were held for Sunday school and young people's leaders while Mrs. Henry Buller spoke to an assembly. Eldo Neufeld and Wolfgang Fieguth were the main speakers on the evening program. Music was in charge of Charlene Unruh.

An anthem "Bless Thou the Lord," written by Dr. Walter H. Hohmann of Bethel College, has been published by Hall and McCreary Co., Chicago. Based on Psalm 103, it is written for a cappella choir in eight parts.

The dramatics department of Bethel College presented the junior class in "I Remember Mama" a play written by John Van Druten on Friday evening, Jan. 28. The play was directed by Prof. Wm. T. Wilkoff.

Several debate teams attended the invitational tournament on Jan. 29 sponsored by Ottawa University, Ottawa, Kans.

The Paganini String Quartet presented a special program at chapel on Wednesday morning, Jan. 19. This presentation of music followed the Memorial Hall series concert on Tuesday evening.

The Bethel College basketball team participated in a Newton polio benefit game, Tuesday, Jan. 25, playing Emporia State Teachers' College.

Helga Kemnitzer, exchange student from Germany, and Mrs. Anna Baumgartner left on a tour to the Pacific states on Jan. 27. Miss Kemnitzer is a senior at Bethel College and Mrs. Baumgartner is the college alumni secretary.

Dr. Douglas Steere, director of the American Friends Service committee, of Haverford college, Philadelphia, presented a lecture on Monday, Jan. 17. A meeting was also held in the afternoon for the student body. Dr. Steere is one of America's outstanding pacifists.

Ferdinand Ediger, a junior from Drake, Sask., was ordained to the ministry while he was at his home during Christmas vacation. Mr. Ediger serves as a student minister at the Faith Mennonite Church, Greensburg, Kansas.

MENNONITE BIBLICAL SEMINARY

Another major recent event was the large reunion of Bethel College alumni held here last Sunday evening. Jacob Goering was general chairman of the program, Orlando Waltner led the devotional service, Marvin Dirks sang several solos, and special remarks were made by Paul Voth, Marie Regier, and Paul Albrecht. Then came the feature address of the evening by Pres. E. G. Kaufman, who was returning from the meeting of Mennonite College presidents at New York City. He gave an extended review of the needs of the college and the current building program, and then gave the philosophy of liberal arts education for Christian college The group of about sixty was the largest Bethel alumni meeting ever held in the city of Chicago.

John T. Neufeld was the Vesper speaker for January 16, and Alvin Franz Brightbill, head of the music department at Bethany, will be the speaker on February 6.

Hanno Klassen preached at the First Mennonite Church of Nappanee, Indiana, January 16. Rollin Moser, one of our students, is pastor of this church which was formerly led by Jacob Enz, now editor of *THE MENNONITE* and teacher at Bethel College.

Among our recent visitors was Edythe Lovejoy Pierce, of Evanston, Illinois, well known for her poems expressing Christian convictions of non-resistant concerns. Other visitors include Mrs. Rollin Moser and son David, of Nappanee, Indiana, who spent the week here; Mr. and Mrs. Henry Dick of Eureka, Illinois, and Mr. and Mrs. Harry Sawatzky and son of Bloomfield, Montana.

Jottings

—Salem Mennonite Church, Dalton, Ohio: Sunday, January 2, Rev. Howard Raid, a member of the Bluffton College faculty brought the morning message. The Women's Missionary Society sent approximately 60 quarts of canned goods to Bluffton College with him. Mr. and Mrs. Delvin Kirchhofer showed a few slides of Brook Lane Farm at the January 2 evening service. Mrs. Hugo Wanner of Navarre, an associate member of our church and daughter of Mr. and Mrs. Menno Gerber of this community, met a tragic death in an automobile accident on her way home from Sunday school (with her children) on January 2. Surviving are the children ranging in ages from 5 to 10 years of age, and her husband who was originally from Switzerland. In the absence of a full-time pastor at the church, Rev. A. R. Keiser, a former pastor here, from Greenwich, Ohio, was called to officiate at the funeral. Orlin Frey, representative of the Young People's Union of the Middle District Conference met with our group Sunday evening,, January 9. Rev. William Stauffer and young people from Sugar Creek were our guests and furnished the music of the evening.—Mrs. Ivan L. Badertscher, Corr.

—West Swamp Mennonite Church, Quakertown, Pennsylvania: Rededication services were held recently, marking the completion of an enlargement and renovation program in the church that began in the summer of 1947. An enlargement was added to the front of the building which provides new vestibules on the first and second floors and new stairways at each end of the vestibules. A basement under the enlarged part provides rooms for an oil-burning, hot-water heater. The old part of the building was completely replastered and repainted, and the floors refinished. New pews have been placed in the church auditorium. On the first floor a completely equipped kitchen, a nursery, and rest rooms have been provided. There is also a new lighting system and also Acoustion has been added to use on occasions when needed. An outdoor bulletin board has been erected. A pipe organ, and pulpit furnishings, both installed about 10 years ago, remain an excellent part of the church facilities. The rededication services were in charge of the pastor, Rev. Arthur S. Rosenberger. was represented at the afternoon service by the Rev. J. Herbert Fretz, president, and by the Rev. A. J. Neuenschwander, former pastor at West Swamp. —Mrs. Arthur S. Rosenberger, Corr.

—First Mennonite Church, Summerfield, Illinois: The Girls' Gospel Team from Bluffton College visited our church on Wednesday evening, December 29 and presented a program of singing and speaking. We are still without a pastor but services are being held regularly each Sunday by Roland Oswald, a senior from the Eden Evangelical and Reformed Seminary in Webster Groves, Missouri, David Habegger, a senior from the Mennonite Biblical Seminary, or by A. S. Bechtel from Summerfield. A New Years service was held here on the morning of January. 1—A. S. Bechtel, Corr.

—Bethany Church, Quakertown, Pennsylvania: On January 9 the rededication services following completion of the renovation and enlargement of the church were held. Taking part in the service were Rev. A. S. Rosenberger, former pastor here who is now serving at the West Swamp church, Rev. George S. Stoneback of Fairfield, Pennsylvania, and William Mohr, Bethlehem, Pennsylvania. Music was furnished by a brass quartet, a junior chorus, and singing by the primary chorus. The offering for the building fund amounted to $145.—Mrs. Ed. R. Stoneback, Corr.

—Topeka Church, Topeka, Indiana: Sunday evening, January 2, Samuel Yoder of Goshen who recently returned from doing relief work in Europe for 2½ years, showed slides and told of relief experiences in Holland and Germany. The catechism class, taught by Rev. Esko Loewen, is taking a course on the "Faith of the Christian church" in preparation for church membership. Fifteen young people observed a watch night service New Year's Eve at the parsonage. Games were played and refreshments were served. At midnight a candle-light service of dedication was held ending with the Lord's Prayer.

—Meadows Mennonite Church, Colby, Kansas: The annual church meeting was held on January 2 when Brother Edward Regier was installed as our new deacon. Many persons have not been able to attend church during the last few weeks because of blizzards, bad roads, and an epidemic of mumps.—Mrs. Peter J. Franz, Corr.

—First Church, Paso Robles, California: The new addition to the church building consisting of three Sunday school rooms and folding doors to enlarge the auditorium, are nearly completed. Our annual business meeting was held on January 23.—Mrs. Edwin Schroeder, Corr.

—Deep Run Church, Deep Run, Pennsylvania: A program by Deep Run students was presented in the church on January 2. Topic for the meeting was "Following Christ on the Campus." Three of our members were married over the holidays. They are Ida Charles to Anthony Pousley, Marvin Wasser to Betty Jane Regier (Kansas), and Anna Mae Gross to Arthur Voth (Kansas). Our congregation took charge of a religious radio program conducted by A. C. Rosenberger of the Perkasie-Saucon charge over WBUX. The Reverend Fretz is giving a series of sermons now, entitled "Job lives again."—Corr.

—Deer Creek Church, Deer Creek, Oklahoma: Two church leaders were installed at our annual church meeting on January 9. Otto Reusser is the new deacon and Willard Reusser trustee. Plans were also discussed at this meeting for enlarging our church. Ladies Mission Society met with Mrs. Erhardt Krehbiel on January 6, following the theme on China. Reverend Ratzlaff is planning a family Bible Study group to be held on Wednesday evenings each week.—Corr.

—First Church, Pretty Prairie, Kansas: Mr. Zimmerman, field secretary of the Northern Bible Society, gave a talk on the work of the Bible Society at services Sunday evening, January 16. Miss Mary Becker presented the program on January-30, telling about the mission field in Colombia, South America.—Ralph Krehbiel, Corr.

Into the Beyond

ELLA RICHERT FRETZ, Bedminster Township, Pennsylvania, housekeeper, member of the Deep Run Church, born October 22, 1862, and died January 13, 1949. She was the last of the fifth generation and lived a quiet life of humble service.

AMANDA L. ROSENBERGER, Allentown, Pennsylvania, home maker, a member of the Allentown Church was born March 13, 1876, and died December 16, 1948.

AMANDA FRETZ, wife of Allen M. Fretz of Unionville, Pennsylvania, a member of the Deep Run Church, was born on September 11, 1864, and died August 29, 1948.

DAVID A. HARMS, a farmer from Bessie, Oklahoma, and a member of the Herold Mennonite Church, was born July 29, 1876, and died December 20, 1948.

ANNA D. SUCKAU, Elberta, Alabama, a missionary to the neglected colored and white people in the south, born on August 14, in Newton, Kansas, died January 12, 1949.

Y.P.U. OFFICERS
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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

Young People's Union Council Meets

EACH YEAR, in February, a Council meeting is held by the Young People's Union. Representatives from each of the District Young People's organizations, from the colleges, and special committees of the Young People's Union attend the Council meeting. At this meeting the year's events are reviewed, plans are laid for the year ahead, a budget is adopted, there is time for the sharing of experiences, ideas, and inspiration.

Pictured above is last year's Council which met at the Mennonite Biblical Seminary in Chicago. A similiar group will gather again at the Seminary this year, February 11-12. They will work to make the Young People's Union a more effective agency in the life of youth in the Church.

To make the church-wide youth organization more than a name, to make it a living, vibrant instrument in the life of the Church, a means by which each young churchman may see and feel himself an active, working member in the larger Christian fellowship—to accomplish all that is a difficult task. The concern and prayers of the church, young and old, are needed for the year's Council meeting. May it not be said that our church has neglected its youth in any way.

What about Catholics and Protestants?

by Viva Reedel, Philadelphia, Pa.

HERE is a view of the Catholic church by one who was herself once a Catholic and now is a member of the Mennonite church. She raises an issue we could well discuss. Where are we prejudiced in our attitudes toward Catholics, where are Catholics prejudiced in their attitude toward Protestants? Wherein are differences soundly based and sincerely held? Certainly there is no room for self-righteousness condemnation of another faith—which in weaker moments we tend toward doing. Read this article, think it over, and discuss it with your group. Ed.

I HAVE BEEN ASKED time and again why I object to a speaker downing the Catholic faith.

Well, the reason is—I was one. That is, my father was, although my mother was not. There was constant conflict in our divided home.

I know what it is to rise early in the morning on "holy days" and go to Church and then to school. We were expected to bless ourselves before the various statutes of saints and also when we met the priest on the street.

We didn't have the complete Bible, but such as we were intended to have. It never mattered whether we read that or not, just so we did what we were taught in church and school.

I wish it were possible for Mennonite young people to observe Catholic young people in their school-lives and also their reverence for the church There would be a lesson for our believers to learn—that of praise, gratitude, and reverence to the One who died that we don't have to do anything to merit our salvation. Christ's death and our acceptance of the forgiveness of our sins make our salvation a finished work. All we are to do is to believe and we have eternal life.

Catholicism teaches that you must do, do, and do, to be saved. One of their members told me something I'll never forget.

"If yours is a finished work and you believe it, why then aren't you happier and more content and, above all, more reverent in your services and around your church after services? Although the church is just a building, it is also a place where God has promised to meet His people. So, therefore, you should come to it awed and in a worshiping mood. But I have stood on the corner and listened to those who enter your church door. And I'm made to think and feel that if yours is a finished work, why must your members be so burdened with the problems of this world and talk about how much they must do in order to exist? Where is your faith?"

What questions! What accusations about us who know and feel our love for the Saviour.

Why am I not a Catholic today? Let me tell you. I'm not one because someone had enough of the love of Jesus in him to love me, to work with me, and to teach me by his life, as well as by the Word, and bring me to the foot of the cross. Thus it is I'm not a Catholic today. I just hope I have brought from that faith the reverence that is truly His—the same reverence that is held for the priest—and belief also.

Oh yes, you say, Catholics do violence to their belief also.

They dance all night Saturday, go to five o'clock mass in the morning, and then go home and sleep all day Sunday—and, in all probability dance Sunday evening again! This is true of many Catholics; it was true in our family, for my father played at such dances. While my family knew this was wrong, they also thought that confession and paying forfeits (that's what it amounted to) to redeem oneself were all that was needed.

I grew to love worship and reverence which all Catholics hold so dear. When you feel like talking about some other church, first think—are we Mennonites taking advantage of our privilege—the privilege of being joint heirs with Christ, our High Priest? Second, are we as sincere in our love and devotion to the One who has saved us, as those who do not understand Christ's atonement as we do? Are we talking about our neighbors and friends of other churches just because we want to justify ourselves. If we aren't taking advantage of our blessings, then let us pray with the humble penitent, "God be merciful to me, a sinner." Then when we speak of the Catholic faith it will be done in love; for that is the only way to win Catholics to Protestant Christianity.

—YOUTH'S CHRISTIAN COMPANION

He who is a good judge of men corrects what he hears by what he sees; he who is not a good judge of men corrupts what he sees by what he hears.

—*The Wisdom of China and India*

* * * *

Someone has said that in this world a man must be either an anvil or a hammer. But he was wrong. Some men are neither—they are merely bellows.—*The Arkansas Baptist*

February -- Brotherhood Month

Thoughts on Race

OUR AMERICAN ATTITUDES toward the negro is an American form of the caste system so deplored in India. It is a color caste system. It is based on certain attitudes and beliefs expressed thus by Buell Gallagher:

(1) Any white man is "better" than every non-white; therefore,
(2) All contacts between whites and non-whites must in some manner express this differential; and, thus,
(3) The etiquette of caste must always be observed; and, consequently,
(4) The White man's *floor* is the Negro's *ceiling*.

—Quoted from THE CHALLENGE OF OUR CULTURE, edited by Clarence T. Craig (Harper and Bros).

We look with horror at the evils of the Indian caste system, yet we wink at our own color-caste system. When Lincoln broke slavery, he broke it in its chattel form, but caste slavery continues to exist.

* * * *

THE CAUCASIAN, OR THE WHITE MAN, looks upon himself as being superior, the controller, the ruler of the world. Yet, though he acts like he is in the majority, numerically he is a minority. In a total of over two-billion people in the world, the Caucasion numbers only three-quarters of a billion. He is out-numbered by more than two to one. When the Caucasian—the white man, you and I—talks about "the minority problem" he should talk about himself.

* * * *

YOUR AND MY GREAT-GREAT-GRANDFATHER back in the times when the Roman Empire was the ruler of the world, was the civilized and cultural center of human existence; back in those days, your and my great-great-grandfather were looked upon with disdain and disgust. Then *we* were the ignorant stupid Huns who had no refined taste or sense of decency. For your and my great-great-grandfather were the wandering tribes of the North, and Germanic peoples. The Romans were cultured and civilized. When we are inclined to look down at our noses at the Japanese, the negroes, the Indians, or the Chinese, it might be well to pause and recall that our people once were uncouth, stupid, ignorant, indecent, and beyond being "civilized."

Bread -- Food for Men

In the Lord's Prayer, bread stands as the symbol of man's need for food. From whence came bread, how did it become human food?

Wheat came down into the valley of the Nile from the highlands of Abyssinia at least five thousand years ago.

We know it came from Abyssinia, because that is where the greatest number of varieties have sprung up within the smallest area, a safe guide to the place of any plant's origin.

We know that it happened five thousand years ago, because grains of wheat were found in a pyramid dating from 3,000 B. C.

When the Nile came down in flood with the seasonal Abyssinian rains between March and September it carried the grains of wheat into Egypt. There it sprang up in fields which were reaped by the ancient Egyptians.

Herodotus, the first of all historians (B.C. 484), says the Egyptians used to mould clay with their hands and dough with their feet.

Bread, not money, was the currency of ancient Egypt. In B.C. 1618, for instance, the yearly pay of a chief priest was nine hundred fine loaves and thirty-six thousand flat, coarse loaves roasted in coals.

These loaves were one-third of the size of our standard loaves, about as thick as your middle finger.

They were all shapes: round, braided like beads, high and conical like Mexican hats, or elongated like French rolls and sprinkled with seeds.

The Jews learned how to bake bread when they were subjects of Egypt. When they made their hurried exodus under Moses into Palestine they had no time to leaven the bread before they went.

"And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened, because they were thrust out of Egypt and could not tarry."

In commemoration of this the strict Jew still eats unleavened bread at the Feast of the Passover, which commemorates the exodus from Egypt.

But the Jews were not the only people who learned the value of wheat bread from the Egyptians.

Julius Caesar invaded their country at the head of a Roman army in B.C. 47 (eight years after the first invasion of Britain), and from Egypt the wheat loaf was gradually introduced all over the Roman Empire.

So today you will find that the countries where wheat bread is the staple food are just those which were once subject to imperial Rome.

Her frontier stopped at the Rhine and the borders of Scotland.

So the Germans, never part of the Roman Empire, still eat rye bread, and the Scots, who lay just north of it, stick to oat cakes.

"Oats," Dr. Johnson once said, "are a food used in England for horses and in Scotland for men!"

"And where," commented a Scots friend, "do you find better horses or better men?"

Actually, there is nothing to choose between the nutritive value of oats and rye and wheat.

Wheat is just more agreeable to the sensitive palate, and produces a whiter bread.

The Romans, however, had Dr. Johnson's prejudices. When the Emperor Diocletian established controlled prices (340 A.D), he listed oats as fodder for animals, and St. Jerome (400 A.D.), who first translated the Bible into Latin, says that only animals eat oats.

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Their prejudice, rooted in two thousand years of history, is unlikely to be overcome in 1949.

Wheat bread was the staple food of Roman city populations.

The imperial capital was kept quiet by its rulers with free gifts of bread and shows, the "bread and circuses" which supported so many people in idleness till the old Roman stock was corrupted and the Roman Empire, dependent on foreign mercenaries, collapsed before the invasion of the warrior Germans.

But the new peoples who settled its territories were captured by the civilization they had overthrown.

Like the Russians in contemporary Europe, they were dazzled by the high standard of living and the comforts that they found.

They determined to give up the old life of fighting, wandering, and hunting.

But the basis of their new settled existence must be the power to produce food where they were, instead of roaming away to hunt it somewhere else, like the present-day Lapps, who always have to follow the reindeer.

So they had to learn how to raise bread and eat bread and like bread.

They did learn it.

They learned it from the subject provincials in the Roman Empire. Above all, they learned it from the monks, who were always studying and devising new methods of wheat farming in their leisured and cloistered communities.

Thirteenth-century France lists twenty varieties of wheat bread: court bread, pope's bread, knight's bread, squire's bread, lackey's bread, and so on.

It was baked into loaves shaped like lutes and loaves shaped like lyres. At marriage feasts there were loaves like linked rings.

But the common people's bread was shaped, as in ancient Rome, in spheres and balls (*boules*). So a baker in France is still called *boulanger,* though French loaves are now long and pointed.

When the tide of Turkish invasion was halted at the walls of Vienna by an army of Austrians and Poles commanded by John Sobieski in 1683, the citizens celebrated their deliverance with a great breakfast where all the loaves were baked in the form of crescents, the emblem of the defeated Turkish Empire.

This crescent loaf is the only fancy form that has persisted all over Europe and the United States.

All other fancy and ornamental loaves vanished after the greatest European upheaval since the breakup of the Roman Empire—the French Revolution. Bread was at the bottom of both break-ups.

After the wars of the eighteenth century the fields of France lay fallow, and the people had no bread.

Queen Marie Antoinette is supposed to have asked why they did not eat cake (in fact, she never did). But the chief minister, Turgot, did suggest that they should eat potatoes, which seemed to the eighteenth-century Frenchman like a suggestion that he should eat grass.

Bread brought down Napoleon, too. Hard pressed by Britain's blockade, he went into Russia in 1812 after bread, just as Hitler went in in 1941, under the same pressure, after oil.

Our own story has been shaped by bread, though less violently. —ONWARD—UNITED CHURCH OF CANADA

GIVING REALITY TO VISIONS

(Continued from page 6)

and energy to help in this development. Olin Ediger, Wichita engineer, is donating a survey of the land. Stanley Regier, son of Rev. J. M. Regier of Hillsboro, is giving his services as camp architect. Stanley is studying architecture at the University of Kansas and is already working on plans for the camp dining hall. The Camp Planning Committee hopes that it will be possible to begin building during the spring or summer. Authorization has been given for a Voluntary Service Unit to be located at the site this summer. Such a group should be able to do much to build up the camp.

". . . long-term project . . ."

The committees which have a part in making the plans find again and again that it is impossible to move along as rapidly as they had hoped. There are many things to consider and to weigh carefully, for this is a long-term project, and it is essential that we take the long view. We are availing ourselves of help from other organizations which have had much experience in planning and building camps and have expert advice to give on the subject.

"Is not this the place . . ."

We look at this job of building a camp as a part of Kingdom building. For is not this to be a place where people of all ages are to find spiritual refreshment, food for their souls? Is not this to be a place where young people will catch the vision of the more abundant Life, the vision of Christian service? We would make this a place where the presence of God is felt, of which it can be said, "Surely God is in this place."

"Beginning This Summer"

Plans are under way to hold the 1949 retreats at the camp. During this first summer, small groups of fifty or less campers would be the right number to have at the camp at one time. This will truly be a camping experience for those who wish to avail themselves of it; for it will be out-door living in its simplest form. And there is much to look forward to in this kind of an experience. It has been said that just outside the door God begins to speak to His children through the wonders of His world. This is our Father's world, and there is stored up for us immeasurable spiritual wealth and health if we will go out and claim it.

The Mennonite

Volume 64 February 8, 1949 Number 6

RELIGIOUS NEWS SERVICE PHOTO

"They Found the Church NOT There"

(See article on page 4)

Race Relations Sunday, February 13

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Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

February 13, Race Relations Sunday.

February 15 to 17, sessions of the General Conference Council of Boards, at Bloomington, Illinois.

March 13-18. Bethel College Bible Lectures with Jacob H. Janzen, Waterloo, Ontario and Rockwell C. Smith, Garrett Biblical Institute, Chicago as speakers. Minister's conference March 15-17.

April 2 Western District Conference Summer Bible School Workshop, Memorial Hall, North Newton, Kanas

April 10 Palm Sunday

April 17 Easter Sunday

June 23 to 26, The Fiftieth Anniversary Sessions of the Pacific District Conference at the First Mennonite Church, Upland, California.

August 11 to 17, General Conference Ministers Retreat, Estes Park, Colorado.

OFFICIAL CONFERENCE ANNOUNCEMENT

The Charity Committee of the Western District Conference hereby informs the churches that there are no funds in its treasury and that there are some obligations which must be met immediately. Send all offerings to Waldo Kaufman, Hydro, Oklahoma.

Beyond Our Own

REGINA, SASKATCHEWAN. — Recognition of one of the rural pastor's main problems—car trouble—has been received at St. Chad's Anglican theological seminary in Regina, Saskatchewan, where theologians are enrolled in an automotive course as necessary preparation in areas where service stations are few.

MONEY SPENT FOR MILITARY PURPOSES nearly equals the amount spent for education and foreign aid combined in the United States fiscal year of 1948-49. A total of $5,525,000,000 for education and $7,200,000,000 for foreign aid compares to $12,300,000,000 used for defense.

CHURCH MEMBERSHIP has increased by 3,700,000 persons since 1946. Last year a total of 77,386,000 persons or fifty-three per cent of the nation's population, were members of the Protestant, Catholic, Jewish, and other faiths as compared with twenty-two per cent of the population belonging in 1890.

APPROXIMATELY 220 BILLION FLAPJACKS could have been made to feed 25 million hungry people in wartorn countries for 1,760 breakfasts over four and three-fourths years, with the corn used by the whisky and beer makers last year. —*Christian Science Monitor*

ATLANTA, GEORGIA. — A new kind of circuit riding for the Methodist Church has been initiated by Comer Woodall, a young theology student at Emory University in Atlanta. Since August he has spent more than 100 hours in the air commuting by plane between his parsonage at Napier Field, Alabama, and the Emory campus in Atlanta.

NEW YORK CITY.—Three-hundred and seventy-nine New York Protestant and Jewish clergymen have signed a petition proclaiming their belief that voluntary euthanasia or "mercy killing" for persons suffering continuous pain from incurable illness, is right. On the other hand the national president of the Lutheran Church—Missouri Synod, J. W. Behnken, has condemned these 379 clergymen saying that this proposal violates all principles of Scripture. He stated that the Lutheran Church dissociates itself completely from this attempt by men, to solve human problems by means that only God can rightfully use.

PHILADELPHIA, PENNSYLVANIA. —By accepting a U. N. invitation to participate in the Palestine refugee program, the American Friends Service Committee has assumed responsibility for that program in the Arab-controlled Gaza area adjacent to Egypt.

Of Your Pen Acquaintances

HUGH HOSTETLER, New York City, is a student at the Union Theological Seminary after having graduated from Bethel College in 1943 and served in Civilian Public Service in the U.S. and Puerto Rico, with a year of school teaching in addition.

REV. AND MRS. HENRY A. KLIEWER, serve under the General Conference Mission Board at Oraibi, Arizona.

EDITH CLAASSEN, MARJORIE LINSCHEID, North Newton, Kansas, are both students at Bethel College.

IN THE NEXT ISSUE

The complete statement to the court of Austin Regier, non-registering Mennonite, whose trial was described in last week's issue.

COVER

NEW YORK—Exterior view of new storefront church opened in Harlem by four Protestant denominations in cooperation with New York City Mission Society and Union Theological Seminary. Store church, which represents a new concept in Protestant approach to needs of people, is known as East Harlem Protestant Parish. It is an attempt to take church to the people—where they live. Two recent graduates of Union Theological Seminary have been named co-pastors here. Hugh Hostetler, Mennonite seminary student in New York is seen standing in the door welcoming the youngsters.

The Mennonite

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Editorials

THE GOSPEL WHICH SAYS that all men are sinners and need the same Christ is the only answer to the problem of race. Where else can be found a sufficiently fundamental faith or insight that can so thoroughly shatter the various social barriers or level the various social strata? But why haven't we a better condition in the world with respect to this problem when we consider how widely the Gospel has been spread. Is it not because we have ignored "Samaria" in Jesus, three-fold commission to take the Gospel to the ends of the earth? This adds up to saying that there has been a gross, inexcusable neglect of home missions. Judging by our actions one would think that Christ had said, "Ye shall be my witnesses in Jerusalem and at the uttermost part of the earth." This is not to decry one cent of money or one ounce of effort spent for foreign missions. It is, however, a serious condition when we send out people to alleviate suffering and bring the light of the Gospel to distant lands and sit complacently in our homes when possibly under the very shadow of our church steeples godless and Christless prejudices are operative. Our foreign missionary program dare not become a means of salving our consciences about the glaring social sins under our very noses! In fact, such a situation only makes the foreign missions task more expensive. For the non-Christian in a foreign land will be very hesitant to accept the Gospel when he hears of our own godless practices. We need ourselves to become converted anew to Christ and become personally effective in alleviating conditions at home by winning the very people who are responsible for such conditions—and these will often be people in high office—winning them to Jesus Christ and His Way.—JJE

THE PERENNIAL PROBLEM in connection with special observances such as Race Relations Sunday is the tendency to isolate one sin, one large area of personal and social maladjustment—to isolate that area so much that it is seen without relationship to the total problem of sin, personal and social and the total answer in terms of the Gospel of Christ. The value of a special observance is unquestionably necessary; let there be no question there! But let us be careful not to let such emphases as race or peace or temperance become our total Gospel. Jesus did not come just to bring harmony among races, or just to bring international understanding, or just to deliver alcoholics. While we cannot think of Christ apart from these individual tasks, yet we must think of them as areas through which the saving grace of Christ may be introduced so that it can penetrate to all areas of sin or maladjustment. Let special observances of this kind, then, become wedges by which the total Gospel is brought to bare on one sin in such a way that it will reveal the total context of that sin in terms of the whole evil nature of man. Thus the individual as a person and in the context of society will be brought face to face with a decision for Christ in one area of life that automatically implies decisions in other areas. The great problem of movements that concentrate on one or the other of the various sins of man is the temptation to bring a part of Christ to a part of sin—a partial answer to a partial problem. The Church of Jesus Christ has always as its mission to bring the total Christ to bear on specific sin in such a way that His light will, in the process extend to the whole sinful nature and save the whole man.—JJE

THE PROBLEM OF RACE RELATIONS is not an invention of "social gospel" preachers of the twentieth century. The Lord Jesus Christ and the Apostle Paul were constantly dealing with it. Race was at the base of the Jewish nationalism which insisted that Jesus could not be the Messiah because He did not institute an earthly kingdom of force. Race is also at the bottom of the problem that Paul grapples with in the epistle to the Galatians. He spoke out vehemently against a group of Jewish Christians who said that Gentiles had to become Jews before they could become Christians just because of certain ingrained ceremonies and rites held sacred by the Jews but set aside by the Messiah. The Church, Jesus' present-day inner circle in the world, is still plagued by these prejudices. In how many of our smaller communities, in a number of which some of our own Mennonites are leaders is it complacently said "we have no race-problem because we have no foreigners in our community." And why don't they? Perhaps in more cases than we think it is because any colored people are foreigners who stopped long enough in those communities were immediately made to feel that they were out of place. We have so thoroughly dodged the issue that we are not even aware of the fact that we are guilty.—JJE

THE KANSAS "WETS" who misquoted Abraham Lincoln and J. Edgar Hoover and won repeal of the state prohibition act by a 422,294-to-358,310 vote (with some 400,000 people failing to vote), have been getting into trouble as a result of their "eager-beaver" tactics. For instance, A. H. Strickland, city license inspector in Kansas City, Kan., had to warn some 300 beer dealers that they were still required to get licenses to purvey the fluid over the counter or in packages. And the Kansas Legal Control council, which had much to do with gaining repeal, drew the fire of editors across the state.

The *Emporia Gazette* said:

It appears that sales by the drink in glorified, streamlined, chromium cocktail bars and lounges with kidney-shaped tables, open to privileged club members and hotel patrons is what the control council is legging for the hardest. It sounds, from this corner, like a frontpiece for the state hotel association.

(Continued on page 10)

"They Found the Church NOT There"

by Hugh Hostetler

Morningside Heights in upper Manhattan, main burrough of New York City, is one of the leading religious, educational, and cultural centers of the world, with Columbia University, Union Theological Seminary, Juillard School of Music, Riverside Church, St. John's Cathedral, and a host of other institutions grouped together atop this rocky knoll. But go to the eastern edge of this ledge, and look downward to the broad expanse of flat ground stretching out to the East River. There, a bare five-minute walk away, lies a jumble of brownstone houses and smoky factories—a seething mass of humanity. The geographical positions are symbolic of the upper and lower extremes which our western culture has produced. Above—Morningside Heights; below—Harlem and East Harlem. Coming down off the "ivory towers" of the former, one enters into an entirely different world—an infinitely darker one to us who are accustomed to "normal living."

. . . most are fire-traps . . .

Let us look more closely at the part of this depressed area known as East Harlem. Not a single apartment house is standard, when measured against newer city building codes. From 35-70 years old, most are fire-traps; have inadequate plumbing and lighting; and are in a general state of disrepair, with little inclination being shown by the owners to remedy the defects.

East Harlem, "Starting Point"

East Harlem has been, and is the "starting point" for successive waves of immigrations over the past sixty years. The first immigrants were Germans, mostly of Jewish origin, and some Russians. Then came waves of Italian immigrations, which occupied the houses left by the Germans as their economic status became more secure, enabling them to move out to the surburbs. Now Puerto Ricans and both West Indies and southern negros are crowding into the area. With each new incoming ethnic group have arisen serious racial conflicts, the older groups deeply resenting the "inferior" peoples moving into their blocks. The area is now predominantly Puerto Rican and negro, with fairly large pockets of Italians, and a few German and Jewish families still holding on.

Four Thousand to One Row of Houses

With time, serious deteriorations in the social and economic picture have taken place. As seen above, East Harlem has become the "cheapest housing area" in the city and thus is attractive to the lowest economic classes of the incoming groups. It therefore is now the most crowded section of an already over-crowded city. For example, about 4,000 people are jammed in the apartment houses facing one city block (100th St. between 1st and 2d. Aves.). One finds two or even three families living in a single three-, flour-, or five-room apartment. If all of us lived as close together, the whole United States' population would fit into an area one-half the size of New York City.

Family Life Impossible

Obviously "normal" family life is impossible. Broken families, single mothers trying to support and care for numerous children, old people living in solitary loneliness—these comprise an overwhelming number of the "homes" in the area.

Educational facilities are woefully inadequate, both in buildings and playgrounds, and in the quality of teaching. The truancy rate is very high. So is the "mortality rate": In one high school, perhaps the best in East Harlem, a recent typical entering class numbered 550, of which 110 graduated. Recreational facilities likewise are very inadequate in-school or out-of-school.

Health Picture Darkest

As may be expected from the housing situation, the health picture is the darkest in the city: The area has the highest V.D., T.B. and infant mortality rates. Complicating the problem is an inadequate trash and garbage disposal service; the amount of refuse in the streets and vacant lots is hard to describe on paper.

The majority of the employed work at unskilled or semi-skilled labor. Their low-paying jobs often have to be supplemented with relief allotments. Since the labor situation among these classes is now growing very tight, unemployment, already higher here than in any other part of the city, is increasing. Relief efforts are spotty and inadequate; in addition many persons in need simply do not know the agencies for aid that do exist.

Seedbed for Communism

With all the adults of the families working when possible in order to "make ends meet," juvenile delinquency is high. Police forces in the area are inadequate, and woefully lacking in understanding the real nature of the problems of the people they deal with. There are no organized social agencies,

The distances between these social injustices and even a partial realization of Christian justice; between their fumbling yet grasping search for the Gospel, and our will and ability to be true instruments of God in bringing it to them; the tension between becoming little more than another social agency, and trying to bring about both a personal commitment to Christ PLUS real Christian works—these distances and tensions make us stand, with the apostle Paul, in "fear and trembling."

such as the Y.M.C.A., at work in one of the most needy districts—between 96th and 103rd Sts. Small wonder then that Vito Marcantonio's Communist-supported American Labor Party, with its block organizations and help for such vital problems as housing, racial discrimination, unemployment and health, has a wide following here.

Where is the Church?

Where is the Protestant Church in this picture of poverty and injustice? Unfortunately it is conspicuous primarily for its absence. There are a few "regular" denominational churches on the outskirts of the area. But these are all tied closely with specific ethnic groups, and hence are in no sense meeting the real needs in this racially-mixed area, for their membership now comes from outside the immediate church community. Furthermore, the programs set up by these churches show a woeful lack of understanding of the basic problems to be dealt with, let alone having the staffs to carry them out.

> "Success?" We dare not speak of it—can never be certain of it. But one thing we can be assured of: we can never speak of ULTIMATE failure if we at least attempt to repay our debt to God and man by bringing all the Gospel to "even the least of these." For, ultimately, God will not allow us to fail.

"One storefront sect per city block"

"Church" in this area generally means one of two things: The Catholic Church, or the store-front Pentecostal groups. Four Catholic parishes attempt to nurture the religious life of its members, who are in the majority in this neighborhood; obviously the task is an impossible one. It should also be remembered that the Catholic church here has largely lost its hold over most of its members, particularly among the Puerto Ricans. Then an average of about one store-front sect church per city block may be found. While providing a certain needed emotional release plus close fellowship, their message is practically all "other-worldly," and do not come to grips with their situation in this life in any sort of practical way.

". . . no over-all strategy . . ."

One of the most discouraging features of the whole Protestant church situation in the area is the insensitivity on the part of both members and workers and the mission boards who support work there to viewing each other's work as part of an over-all strategy. This is easy to understand in part: So far there has been no over-all strategy. Nor can there be as long as mission boards in the spasmodic work they are attempting, and the small, independent churches that spring up choose to go their own ways; and as long as methods suitable to middle-class churches (and thus almost wholly irrevelevant here) are tried. If East Harlem is a condemnation of our culture as a whole, it is even more so of the American Protestant churches; for if "they found the church not there," it is precisely because our churches are sectarian, cater to the middle and upper-classes, and complacently ignore our responsibility for, and in, this ghetto. Our Protestant churches have not seen that if they are to compete successfully with contemporary secular forces and yet go beyond them in East Harlem or anywhere else, they must adopt radically different approaches to contemporary problems.

The EAST HARLEM PROTESTANT PARISH was conceived in the light of the above problems. It is evident that a united Protestant church strategy for the East Harlem area is needed if work there is to be effective; this we are seeking, and attempting to provide. Believing that the institutionalized, denominational church is chiefly a middle-class phenomena, we are trying new techniques to bring the church to these people in a way relevant to their daily existence. A forty-city-block area, bounded by 96th to 104th Sts., Park Avenue to the East River, was chosen as our parish.

The project became an actuality last spring when the Presbyterian, Congregational-Christian, Methodist and Baptist home mission boards provided $10,000. Additional funds have been obtained individually. The Rev. Don Benedict, whose vision is largely responsible for organizing this work, is full-time director; eight more of us work part-time. All of us are either recent graduates of, or are now studying at Union Theological Seminary, and represent six different denominations.

Vacation Bible School—the Spearhead

The work began last summer when a Vacation Bible School was held on 100th St., with an attendance of sixty children off the one block. The store-front facilities of three Pentecostal churches were used. This fall our first store-front church was opened in an old vacant store on 102d St. The church school enrollment soon reached 55, crowding to the limit our 22'x22' room. We require the children who come on Sundays to come also during the week, and *vice-versa.*

The weekly program for the children consists of church clubs for both girls and boys; a choir; hikes and other recreational trips; and in general providing a "home" for them, giving them advice, counsel, and (the most important) just plain friendship at all hours possible. The group leaders have to originate new techniques constantly for, by and large, these children have never had any group experience; know no family life that is meaningful spiritually; and have no religious background outside of very casual contacts with Catholic sacramentalism or Pentecostal emotionalism.

Love Feasts on Apartment House Basis

Several unique ideas are being tried out in our adult work. The co-ministry is inter-racial, one being caucasian and the other negro, both have equal responsibility for the worship activities. Another innovation is the introduction of the "*agape* meal" (love feast) on an apartment-house basis. All families in one house were contacted and invited to the meeting held in one of the apartments on a Friday evening. Six of the eight families were represented the first time, and have continued in these weekly meetings.

These "agape meals" have all the elements of a genuine worship service— prayer; Scripture, with exegesis; fellowship around a simple lunch; and then laying plans for a common community action project. This first group has undertaken the cleaning of vacant lots in the neighborhood, the work being done on Saturdays. This has helped to create in them a group unity; a grasp of tasks to do in the wider community; and above all, an intuition that the Gospel is something that is meant for the here-and-now—a message that is social as well as personal in scope. This idea will be tried out in as many houses as we have contacts in, and as time permits its development. For perhaps this is the form "church" will take in this area. It has its roots in good New Testament practice; and it certainly brings the church to the people where they are.

". . . Within the context of the larger spiritual problem . . ."

Space limitations cannot let me begin to tell of the many pastoral opportunities we (especially Don, the full-time worker) have encountered. The Parish office is located in plain view through the windows of the store-front church; and people have learned that a friend is usually there to whom they may turn. Unemployed looking for work; relatives of the sick; tenants facing evictions or other serious housing problems; parents with delinquent children afoul of the law on one hand, and the children themselves on the other; plus others with a seemingly unending array of problems—all come seeking help. Every family group we have encountered has at least one major problem demanding real psychiatric, medical, legal, or economic aid within the context of their larger spiritual problem.

A second store-front is being opened up the first week of January on 100th St.—the most crowded block in the city. This has been preceded by an intensive calling campaign covering the whole block. Other store-fronts will be opened in other blocks as money and personnel become available.

Next—Industrial Chaplaincy and Street Preaching

In addition, we hope to extend the Parish work into fields of industrial chaplaincy; street preaching (*the* homiletic test for theological students!); increasing, and helping to put content into the Sunday schools of acceptable existing store-front churches in the area; and in other ways ever working to solidify the Protestant witness into united, concrete expressions.

Decision Plus

The problems are enormous; it is no place for easy optimism. As members of the "comfortable middle-class," it is almost impossible for us to feel truly their suffering in terms of hunger, want, and above all the deep inner loneliness that can be felt only by cast-outs. The distances between these social injustices and even a partial realization of Christian justice; between their fumbling yet grasping search for the Gospel, and our will and ability to be true instruments of God in bringing it to them; the tension between becoming little more than another social agency, and trying to bring about both a personal commitment to Christ *plus* real Christian works—these distances and tensions make us stand, with the apostle Paul, in "fear and trembling." Yet God does not leave alone those who call upon Him. As one member stated it: "We don't have the answers, but the Answer has us."

"Success?" We dare not speak of it—can never be certain of it. But one thing we can be assured of: we can never speak of ultimate failure if we at least attempt to repay our debt to God and man by bringing all the Gospel to "even the least of these." For, ultimately, God will not allow us to fail.

New Conference Service Initiated

Visual Aids Library

Some months ago the Board of Education of the General Conference decided to begin the formation of a visual aids library. Because the one placed in charge of this work had many other things to do, progress has been slow. One set of slides is now ready for use. This is a set of 2x2 Kodochromes on the mission in Colombia, South America. The set consists of forty slides, with commentary prepared by Rev. Gerald Stucky. No decision has as yet been reached by the Board, but it is likely that there will be a small rental charge to cover costs of handling and mailing. Any church group wanting to use the set should write Lloyd L. Ramseyer, Bluffton College, Bluffton, Ohio for a booking. Only the slides are available for rental. Projector and screen must be procured in each community where the slides are used, but should not be difficult to borrow.

Sets are also in the making on other mission fields, on other conference institutions. A set will be made up showing Mennonite churches in various parts of the world. Notice will be given in *The Mennonite* when these are ready for use.

HE EXPLAINED IT WELL

I met a man once who explained carefully why it was necessary for him to drink a "little" alcohol. A "toddy" he called it. It was for his stomach's sake, he said.

Then he explained why he needed to smoke. It was to quiet his nerves.

Then he explained why he was not always faithful to his wife. Everybody knows, he said, that a man needs to have a little fun sometimes and a little freedom.

About this time I remembered an old adage: "The way to hell is paved with explanations."

—*Gospel Messenger*

The Unique Ministry of the Mennonite Church

(Editor: The readers of the MENNONITE will be interested in this material that is printed in pamphlet form by the American Mission to Lepers, an organization particularly concerned with the task of dealing with leprosy, which that organization is making available as part of its literature.)

ONE of the most touching and effective ministries of the Mennonites is the care and healing of people with leprosy. It is carried on by two branches of Mennonites in South America and India: by the General Conference of the Mennonite Church of North America at *Cachipay* Colombia, S. A. and at *Champa,* in the Central Provinces, India; and by the Mennonite Board of Missions and Charities (Old Menonites) at *Shantipur,* also in the Central Provinces, India. A fourth colony in Paraguay near *Concepcion* will be initiated soon by the Mennonite Central Committee as a project of appreciation for the welcome given Mennonite refugees by the Government of Paraguay during the past two decades.

CACHIPAY

Situated midway between Bogota and the Agua de Dios government leprosy colony, on a fine site for agriculture and other activities, the Mennonite home and school for uninfected children at Cachipay cares for about 20 healthy children of Protestant and non-Catholic patients at the three government leprosy colonies. In answer to a long-felt need, it was opened early in 1947 by the untiring efforts of Rev. Gerald Stucky of the Mennonite Mission of Colombia. Applications for admission to the home far exceed the number that can be cared for at the present time, and enlargement of facilities is an imperative of the near future.

The American Mission to Lepers has accordingly approved a five-year plan to buy land and build a home, with a school and chapel, that will accommodate 100 children, at a cost of $85,000. Meanwhile the Mission provides $4,400 annually toward the daily living of 20 children.

CHAMPA

The colony at Champa is significantly named Bethesda. It was founded in 1902 when two pathetic young men came daily to beg food at the home of Rev. P. A. Penner. Mr. Penner gave them simple huts by the riverside and accepted the responsibility for their support.

From those two huts, by Mr. Penner's patient oversight and faith, has grown one of the largest leprosariums in India. It is a modern village of 575 people, with well-laid-out roads fringed by shrubs and flowers, with 55 brick buildings and the power house — the church — at the center. Since leprosy is not hereditary, healthy children are segregated from early childhood in separate homes. Seventy-two of these are now being trained to become normal members of Indian society in the regular trades and professions. As usual among leprosy patients today, a fair number are yearly discharged as symptom-free — 59 in 1946; 56 in 1947. An outpatient department gives regular treatment to 475 patients for whom complete care is not imperative.

Spiritual work is of equal importance with the physical. Christians among the patients number 475. Vital church life is in the hands of the patients and is voluntarily shared by Christians and non-Christians alike.

Upon Mr. Penner's retirement to America in 1941, the colony fell to the direction of Rev. O. W. Waltner who has in turn been succeeded by Rev. A. E. Jantzen.

Work at Champa, as also at Shantipur, is carried on in collaboration with the American Mission to Lepers, the Mission to Lepers of London, and the Government of India. The share of the two Mennonite boards is the time and service of their missionaries. The share of the Mission to Lepers in its London and American units is approximately $25,000 as well as occasional grants for buildings and other permanent equipment.

SHANTIPUR

Somewhat smaller and a good deal younger than the colony at Champa is the one at Shantipur near Dhamtari. The last number of residents reported was a little over 400, of whom 30 were healthy children. Its facilities include an administration building, a full hospital unit including a women's ward of 40 beds, cottages for women, a quadrangle of cottages and schools for boys, a children's home and dormitories. Sixty acres of agricultural land are divided into plots and farmed by the residents.

Since the retirement of Rev. J. N. Kaufman and Dr. Lillie S. Kaufman in 1948, Rev. R. R. Smucker has been appointed superintendent. Rev. O. P. Ram serves as pastor of the congregation and Dr. J. G. Yoder, with an Indian physican as assistant, serves as medical director.

CONCEPCION

Under negotation for several years by the Mennonite Central Committee of Akron, Pa. and the Ministry of Public Health of the Republic of Paraguay, a Protestant leprosy colony with an eventual capacity of 250 patients is nearing actuality. A tract of land about 6000 hectares in extent has been deeded by the Government of Paraguay for this purpose. The project is in appreciation of the haven afforded numbers of Mennonite refugees from Canada, Russia, and elsewhere who were permitted to settle in the country at a time when no other country was willing to receive them.

Assisting the Mennonite Central Committee in carrying out this aim is the American Mission to Lepers and members of the Disciples Mission at Asuncion whose experience in extending a social and religious ministry at the existing government leprosy colony at Sacupay wll be a great value in launching the new colony.

Toward the initial cost of putting the colony in

(Continued to next page)

From Hopi-Land

We here in Hopi-Land have not been missed by the severe cold that has swept across the nation. We have had some sub-zero weather. The coldest here at Oraibi was 10 below and in neighboring villages as low as 20 below. As far as we know no one has been excessively cold in their homes. The homes perhaps have not been as warm as they liked to have them. In general the people are glad for the moisture the Lord has sent.

We have completed three weeks of morning prayer meetings. The Lord has heard the earnest prayers that have ascended to Him and in His own time He will manifest the results of these meetings.

In the Darkest Hour — Light

Often we have been conscious that some of you have upheld us in your earnest prayers. At times the way has seemed dark and uncertain, but in the darkest hour suddenly there comes a flood of light which drives the darkness away. The situations may continue the same but the heart is filled to the brim with praises to our God.

For Your Prayer List

Last summer a young man was killed in a state of intoxication by one in a similar condition. The parents took it very hard but the Lord has spoken earnestly. They have been coming to many of the services but as yet have not made an open confession of the Lord. If you have a prayer list please place them on your list. Their names are Jennie and Horace.

Need More Quilt Patches

The sewing classes held for the women have been well attended. They come to get the quilt patches sent by many of the ladies from the various missionary circles. At these classes a definite gospel message is given. Those who do not come to the other services get the gospel message in this way. Because these classes are so well attended we need many more quilt patches. If we had enough, we believe the men would also like to sew. Many of the men do their own sewing.

We wish to thank every one for the many prayers in behalf of the missionaries. Pray that we may speak boldly as we ought.—Yours in the Master's Service, Rev. and Mrs. Henry A. Kliewer.

THE UNIQUE MINISTRY OF THE MENONNITE CHURCH

(Continued from page 7)

operation, the Mennonite Central Committee will contribute about $24,000 and the American Mission to Lepers approximately $40,000 as well as an operating subsidy in the same radio for a five-year period. It is expected that support for the colony will eventually come from the Mennonite colonists in Paraguay.

New Belgian Policy in Congo

NEW YORK CITY, Jan. 28—Belgian Government subsidies, long made available to Catholic mission schools in Belgian Congo, recently have been extended to American Protestant church schools, an announcement from the Africa Committee of the Foreign Missions Conference of North America revealed here today.

Affects 11,000 Schools

The announcement said that legislation passed recently by the Belgian government makes 45 American, English, and Scandinavian foreign mission boards potentially eligible for government school support. The action affects 265 elementary schools, 308 upper grammar schools, 10,727 village and district schools, 56 trade schools, and 99 specialized institutions.

Climax to a 20-year Protest

Hailing the new policy as reflecting "a growing concern and sense of responsibility in international relationships" and the part of the Belgian government, the Rev. Dr. Emory Ross, executive secretary of the Africa Committee, pointed out that the government's action came as a climax to more than 20 years of continued protests by missionaries and educators over the monopoly of state support enjoyed by Catholic mission schools in the Congo.

Now Up to Boards

Despite the successful fight for government subsidies, not all Protestant mission boards here and abroad have reached a final decision on whether to take advantage of government grants, Dr. Ross said. Only 15 missions have thus far been certified as eligible, he said, although others are expected to follow suit.

As a supporter of government grants to education, Dr. Ross said the traditional Protestant American opposition to government subsidies for private education here, did not appear practical in the Belgian Congo.

To Refuse is to Penalize

"Foreign Protestant missions in the Congo," he said, "are working in territory where state aid to private schools is the accepted pattern. In a sense, to refuse state aid is to penalize one's students. The government has no system of general public education and relies entirely on mission schools to fulfill that service."

Dr. Ross pointed out that the policy of state subsidies to private schools had long been customary in British colonial territory.

Details of the System

Under the Belgian subsidy system, a school will receive from $450 to $900 a year for European or American instructors and 90 per cent of the salaries paid to native teachers. In addition, the subsidy will cover about 70 per cent of new building costs and 50 per cent of building costs for board schools. In general, one teacher will be subsidized for every 25 pupils. Part of school maintenance costs, such as text books, also will be met by the government.

Voluntary Service Marches On

New Category Refugees to Canada

Drought Broken in Paraguay

AKRON, PENNSYLVANIA. A second group of Voluntary Service workers came to Akron on January 15 for a month of orientation before they proceed to their places of service. In this group are: Marvin Bartel, Burrton, Kansas; Lester Dintaman, Vestaburg, Michigan; Roland Ediger, Buhler, Kansas; Galen Flickner, Moundridge, Kansas; Lawrence Harder, Mountain Lake, Minn.; John Hershberger, Kalona, Iowa; Lee Jr. Hershberger, Elkhart, Indiana; Henry E. Jantzen, Plymouth, Nebraska; LeRoy Nisley, Goshen, Indiana; Alfrieda Regier, Moundridge, Kansas; Elizabeth Regier, Burrton, Kansas; Henry Schrock, Kalona, Iowa; and Pete Yoder, Shipshewana, Indiana.

Howard Goering and Willard Gehring, both of Moundridge, Kansas, left the first part of January for California to help clear the site for the proposed Mennonite mental hospital near Reedley. They are serving a short term there.

Non-relatives to enter Canada

The Canadian government has given a favorable reaction to the immigration of a group of Mennonites of agricultural employment. It is necessary that housing and employment be located for them in Canada, and this will be done through the Provincial committees of the Canadian Board of Mennonite Colonization. The people who will be included in this group must be eligible for assistance under the I.R.O. Thus far most of the Mennonites who entered Canada had relatives living in Canada. Procedures for this non-relative immigration are now being developed in accordance with the Canadian government regulations for the immigration of agricultural workers.

Relief from Drought in Paraguay

Jacob Braun, one of the leaders of Menno Colony in Paraguay who visited the United States and Canada in the early part of 1948 in the interests of the colony, writes that they have recently had good rains, enabling them to plant their crops. There are good prospects for a fair crop if conditions continue favorably. In some of the other Mennonite colonies there still has not been enough rain. The Mennonite Central Committee has had to continue the maintenance of the immigrants in order to supply the needs which have come about because of these unfavorable conditions.

Need for Warm Underwear

One of the items of clothing most urgently needed is underwear. In spite of this fact, the amount of underwear contributed has been very limited. Items given now can still be used to meet the need of this winter. Clothing is very essential in relief, because of the shortage of fuel and adequate housing, which conditions require more warm clothing.

Special Appeal for Children's Shoes

The great need for shoes and stockings has been emphasized constantly by our workers abroad. A special Children's Relief Project is being sponsored by the Mennonite Central Committee in which children in the U.S. and Canada are urged to contribute new and used shoes for children in Europe. Sturdy, warm shoes with closed toes and heels, and in wide widths, are especially desired. Galoshes and rubbers in good condition are also needed.

Since this is a special Children's Relief Project, the gifts of children's shoes and stockings should be sent by APRIL 15 to Children's Projects MCC, Akron, Pennsylvania, or to Children's Projects, MCC, 203 King Street East, Kitchener, Ontario. (Shoes for adults are also needed as before, but contributions of these should continue to be sent through the regular clothing center channels.) A special leaflet, "Shoes and stockings for Europe's Children" is being published and distributed, giving additional detailed information and instructions.

West Coast Mental Hospital Program

Leaflets are available describing the 43-acre fruit ranch which has been purchased for the site of the West Coast Mental Hospital. Building will begin when three-fourths of the necessary funds have been received. Arthur Jost, who is to be administrator of the West Coast Mental Hospital will meanwhile continue to serve various MCC interests on the West Coast, including relief, voluntary service, Mennonite Aid Peace, and Mental Health. He may be contacted at Reedley, California.

Report on Mexico Hospital Work

During the period of April 18 to December 31, 1948, the hospital at Cuauhtemoc, Mexico, under the direction of MCC Voluntary Service workers, served a total of 185 patients, 155 of whom were Mexicans and 30 of whom were from the Mennonite colonies. An average of 6.2 patients have been cared for each day. This represents the only hospital care to which the people of this area have had ready access.

Anyone can preach a gospel of the survival of the fittest, but only a Christian can preach a gospel of the revival of the unfit.—BISHOP ARTHUR J. MOORE.

We must reach the unreached, getting behind the iron curtain of indifference, of secularism, of atheism.—HARRY L. WILLIAMS.

The only way one can see love is to see it wrapped up in a person. We need to become a package of love, a package of faith, a package of evangelism. —HARRY DENMAN.

While Jesus came preaching, teaching, healing, he won most of those who were his followers in personal, face-to-face claims for loyalty.—DAWSON C. BRYAN.

WESTERN DISTRICT

Summer Bible School Workshop

April 2, 1949

Already inquiries have come in asking "When will the Workshop be?" "Will the New Summer Bible School Course be ready for this year?"

We are happy to announce that plans have been made for a Workshop to be held, God willing, on Saturday, April 2 in the Student Union Room of Memorial Hall on the Bethel College campus. Every prospective summer Bible school teacher, every children's worker, and everyone interested in the teaching program of the Church, is welcome to attend this Workshop.

We are just as happy to announce that it is our hope to present at this time the new course for summer Bible schools. The Publishing house at Scottdale has given us their word that by Workshop-date they shall have ready for us also the three adapted courses in our own edition.

Let us pray that this task can be accomplished by them and that God will prepare for each attendant of the Workshop a rich and unforgettable blessing that shall send us forth with renewed inner compulsion to obey the command, "feed my lambs."

In the name of the Workshop committee, Miss Marjorie Ruth, Rev. Waldo Harder, Joanna S. Andres

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(Continued from page 3)

The control council's suggestion for sales by the drink in hotels, clubs and trains prompted *The El Dorado Times* to write:

The "wets" now have their foot in the door in Kansas. What they want eventually is to open it wide. We honestly thought they would wait awhile before beginning the process of opening it farther. But here they come already, trying to storm through the gap thus provided them by public approval.

If the legislature listens to the siren song of these "by the drink-ers," it will presently discover a lot of highly disillusioned and irritated folks out over Kansas land.

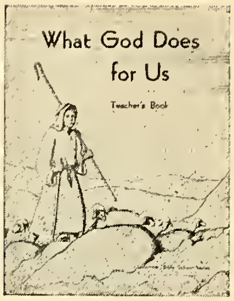
The Emporia Gazette said:

Whether the old laws are still in legal effect or not, the reading of the constitution is that "the open saloon shall be forever barred from the state." Whether the seller in question calls his establishment "Ye Sandwich Shoppe" or "Mike's Place," if intoxicants are being sold by the drink over the counter, it is a saloon.

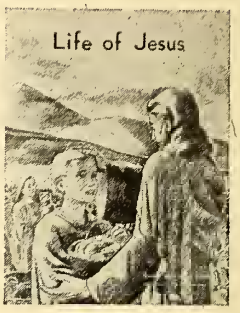
As a saloon it should be proceeded against, primarily because the vast majority of the people of this state don't want saloons.

Additional comment is scarcely necessary. The leopard does not change his spots, and neither does the liquor man, who is for himself—first, last and no matter what happens to anybody else.—Reprinted from the CHRISTIAN ADVOCATE.

"Our Own" Summer Bible School Materials



Grade III
Age 8½—9½



Grade V
Age 10½—11½

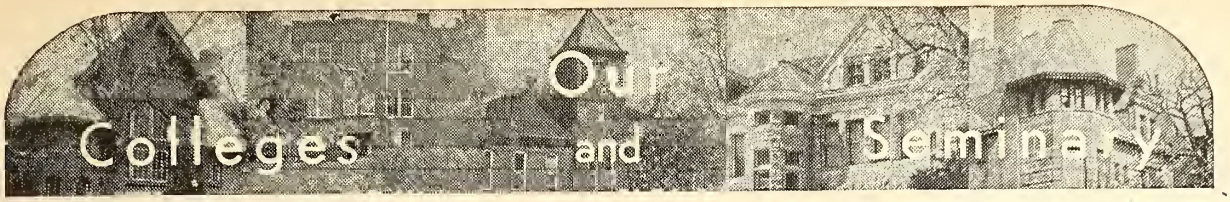
WHY SHOULD our General Conference attempt to publish its own materials for its Summer Bible Schools, or even for its Sunday schools? This is a fair question and deserves an honest and thoughtful answer.

If we are motivated in such publication ventures by a mere desire "to be different," or by a smug denominational bigotry, or by a sense of pride, our efforts would surely not be justified. They could bring neither glory to Christ nor blessings to our people.

We honestly believe, however, that we have a sound reason for having "our own" materials in at least some of the more important areas of our Christian educational program, namely, that these can meet "our own" needs better than materials which have been prepared without our distinctive needs in view. Every denomination has distinctive needs—so has ours. Our children, in addition to a study of the Word of God, need to become acquainted with our own mission work and our own history. They should come to know and love our own church music. Materials coming from other sources may be very good along the line of Bible study, but they cannot adequately meet our distinctive needs.

Our New Summer Bible School materials, which are adapted from the Old Mennonite course, contain our own music and mission units in Grades 3-8. They are carefully prepared, under the able editorship of Mrs. Joanna S. Andres, with our own needs in view. This course combines thorough evangelical Bible study with a "plus" designed to meet our distinctive denominational needs. Our own editions of the materials for Grade III, V, and VII are to be available for this coming summer. Watch for further announcements concerning this splendid new course.—Erland Waltner—Member of the Curriculum Committee.

There are ninety and nine that safely lie
In the shelter of the fold;
But millions are left outside to die,
For the ninety and nine are cold.
—Thomas E. Stephens



SEMINARY, MECCA FOR COMMITTEES

On February 10-12 the Young People's Union of the General Conference will convene here for its annual three-day session. The national officers, Kenneth Bauman, Bluffton, Ohio, Verney Unruh, Pulaski, Iowa, and Myrtle Wasser, Bluffton, Ohio, will lead the meetings which will include all the district presidents from Canada and the district conference in this country.

Our own Seminary Board of Trustees will convene here Saturday, February 12, for its annual spring meeting. At various times during the year the Executive Committee meets, but only once a year does our full board membership gather to deal with fundamental issues and policies of the Seminary. We particularly pray for the Lord's guidance in these sessions.

The Doctrine and Conduct Committee will meet here on Monday, February 14, just preceding the sessions at Bloomington, Illinois, where all the Boards of the Conference will meet for their annual united sessions.

A considerable number of seminary students heard Rheinold Niebuhr at the Rockefeller chapel on January 23. He preached a sermon from the fourth chapter of Ephesians, "Let all bitterness and wrath, anger, and clamor be put away from you with all malice, and be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you." Dr. Niebuhr said "The world is sick with unforgiven sin." This, he declared, exists among those who live outside of Christ's forgiving love, showing that this unforgiven sin consists of "my sin, and then your sin which I cannot forgive because I have not been forgiven by Christ."

John Nevin Sayer, of the Fellowship of Reconciliation, gave us his impression of the peacemaker at the Amsterdam Conference in a chapel talk. He noted three things: the theory of the just war has fallen apart in favor of the theory of the lesser of two evils; the power of the pagan states in Europe has made the non-C.O. more tolerant of the C.O.; and, the ecumenical movement has stressed the importance of following Christ across national boarders.

FOUR BLUFFTON STUDENTS TO EUROPE

Students from Bluffton College planning to go on the European tour and summer service project this summer are Lois Rich, Washington, Illinois; Dorothy Hurley, Danvers, Illinois; Aldine Zimmerman, Gridley, Illinois; and Carleton Sauder, Grabill, Indiana.

Laurence Burkhalter, who was graduated from Bluffton College in 1947, is to join the college staff as an addition to the music department faculty in September 1949. He is doing graduate work in music at Northwestern University this year. He is doing considerable work there in violin, is concert-master of the University Chamber Orchestra, and part time concert-master of the Northwestern University Symhony Orchestra.

Music department students gave a recital in Ramseyer Chapel the evening of February 1. President Ramseyer was a speaker at the Community Institute at Lafayette, Ohio the afternoon of February 2 and spoke at the Bluffton Hi-Y meeting the same evening.

Albert Bauman, son of Drs. Harvey and Ella Bauman, is to arrive in Bluffton soon to begin his college work. He was to sail from Calcutta, India, January 5.

The faculty entertained the students at a reception given in Musselman Library Friday evening, January 28. Pictures of Miss Ramseyer's European tour with students and of campus life were shown.

BETHEL STUDENTS IN CHRISTIAN EDUCATION PROJECT

New personnel for the Wichita project of Bible study, crafts, and recreation will begin their work on Saturday, Feb. 5. Ella Voth, Charlene Unruh, Marjorie Reimer, Marjorie Linscheid, Paul Isaak, and Bruno Penner were chosen by a committee of the Student Volunteers, sponsors of the project. Dr. J. H. Langenwalter, pastor of Lorraine Avenue Mennonite church, is the director of the project which was begun in October, 1948.

Six members of the Peace group went to the Fort Cobb, Okla. church for a week-end program, Feb. 5.

Gertrude Hohmann and Mary Jo Beimer presented a voice and piano recital in Bethel College chapel on Monday evening, Jan. 31. Miss Hohmann and Miss Beimer are instructors of music at Bethel College.

The music department of Bethel College presents its groups at the Friday chapel services. The College band, orchestra and woodwinds have represented the instrumental division. Choral clubs that have performed are the A Cappella choir, the Men's octet, and the Girl's sextet.

A three-day inter-collegiate UNESCO conference was held in Wichita beginning Thursday evening, Feb. 3. Members of the history classes and other faculty and students interested in peace and international understanding attended this meeting. A foreign-food festival and a lecture by Archibald MacLeish were outstanding features of the conference.

This is prayer: to pray for the triumph of Christ with all our hearts and then hurl our lives after our prayers.—Adapted from Fosdick.

Jottings

—Mennonite Church, Richfield, Pennsylvania: Following a series of catechetical classes taught by Reverend Shultz, thirteen boys and girls were baptized here on January 16.—Mrs. Albert Sheoffr, Corr.

—Bethel Church, Inman, Kansas: Churches participating in the meat canning project here January 13-17 were Zion, Zoar, Inman Mennonite, and Bethel. Our congregation donated $907 and approximately 1500 cans were filled.

—Bethel Church, Lustre, Montana: Services were dismissed here on January 2 because of a raging blizzard. The choir spent Sunday afternoon singing for some shut-ins. A church library is being brought into the church, books being either loaned or donated for its use. The Mission Society is doing work for the Wolf Point hospital and also gathering material to mend for relief.—Mrs. J. L. Hoffman, Corr.

—Apostolic Mennonite Church, Trenton, Ohio: For the annual congregational meeting on January 9 Reverened Amstutz chose for his sermon, "Prayer and the Church." The business part of the meeting consisted of reports, discussions, and election of officers. —Edna M. Kinsinger, Cor.

—Lorraine Avenue Mennonite Church, Wichita, Kansas: WANTED: Leather from old brief cases or other brief cases or other articles for hand work in the Saturday afternoon school. New leather is almost prohibitive in price. Families may have articles made of leather which can no longer be used but would furnish usable leather for the hand work of our children. The Bethel College Student Volunteer Group is in charge of this project.

—First Church, Beatrice, Nebraska: The Revised Standard Version of the New Testament is the most recent and most accurate translation of the N. T. that we have today. Copies have been placed in the halls for examination by members and in the near future the Library Committee will have copies available for sale.

—Bloomington, Illinois: Copies of the 1949 Year Book of the Central Conference of Mennonites can be obtained for thirty cents by writing to Rev. R. L. Hartzler, editor, in Bloomginton, This book is issued by the Central Mennonite Publication Board.

—Buhler Church, Buhler, Kansas: Roland Ediger recently left for Akron, Pennsylvania, to enter Voluntary Service. At the annual church meeting it was stated that thirty-two members had joined the church during the year 1948. The Harold Ratzlaff family, returned missionaries from India, are now residing in Buhler.

—First Church, Colfax, Washington: Reverend Etter of the International Leprosy Mission spoke to us recently and showed pictures of his work. Rev. J. R. Barkman of the Grace Childrens Home was guest speaker on January 23. Rev. and Mrs. Alfred Schwartz, Monroe, Washington, were here on Sunday evening of the same day. They are taking charge of the new mission field at Sweet Home, Oregon. A total of 325 pounds of new and used clothing, shoes, and bedding were sent to M.C.C. during January.—Mrs. Horace Rogers, Corr.

—Emmanuel Church, Moundridge, Kansas: Rev. Garman Wedel has recently undergone an appendectomy in the Bethesda Hospital, Goessel, Kansas. Redecorating the church basement has been a project of church members. The Ladies Mission Society has sent $100 to Puerto Rico to provide milk for children there.—Mrs. Daton Wedel, Corr.

—Hereford Church, Bally, Pennsylvania: Mrs. Russell Bechtel, newly appointed music director of the church, has organized a junior choir. Our congregation has received more than $41 for Rev. and Mrs. Cornelius Wall, former supply pastor here who is doing relief work among the displaced persons in the Gronau Camp in Germany. Part of the money was used to purchase paper and pencils, the balance being forwarded to them to purchase some German books for their school.—Mae Latshaw, Corr.

—Lorraine Avenue Church, Wichita, Kansas: The men's brotherhood held a family *borscht* and pie supper on January 24. The speaker was a local physician who recently returned from a flying trip to South America. The week day Bible School meets every Wednesday with an enrollment of 146 children and six teachers. Only two of the students are from this church. Rev. and Mrs Albert Jantzen, missionaries on furlough from China, are visiting in this area and attend our church.—Rev. Waldo W. Leisy, Corr.

—First Church, Hutchinson, Kansas: A ladies chorus has been organized and meets weekly for practice. The mixed choir has started working on the Easter cantata, "The Resurrection Story" which will be presented Easter Sunday evening. Miss Marie Baergen directs both groups—Mrs. V. Sawatzky, Corr.

—Einsiedel Church, Hanston, Kansas: The Bethel College men's octet, under the direction of Prof. David Suderman, sang here January 9. This congregation was the first to see the colored slides which Rev. Harold Ratzlaff, missionary from India, brought to this vicinity January 23. The Mission Society finished a quilt and packed 5 boxes of clothing for relief at the last meeting.—Mrs. Harry Albrecht, Corr.

—Bethel College Church, North Newton, Kansas: The annual School of Missions, held on the five Sunday evenings between January 9 and February 6, is centered on China. Among those serving as speakers and discussion leaders are Mrs. W. C. Voth, Miss Grace Eichelberger, Dr. and Mrs. A. M. Lohrentz, Sam J. Goering, and Dr. E. G. Kaufman. A junior choir school has been organized by Mrs. Joan Veston Enz; the junior choir is serving at the morning service once a month. Dr. Charles L. Feinberg of Los Angeles, California, speaker for the Newton Bible Conference, brought the morning message on January 23.—Richard Blosser, Corr.

Efficiency Corner

A small pamphlet giving information of the church's total program for a whole quarter is published by the Stirling Avenue Mennonite Church, Kitchener, Ontario, of which Rev. Andrew Shelly is the pastor. The pamphlet, on its front page, contains a list of the sermon topics to be preached on at the Sunday morning service. It gives a list of the Sunday school lessons on the second page, giving the sense of the over-all view of the lessons. On the third page there are listed the sermon topics for Sunday evening. On the fourth page the topics for the young people's meetings are given. Then there follows a statement of the task of the Christian in relation to the church. The following page lists the topics to be discussed in connection with the mid-week service, recently named the "Spiritual Growth Hour." The last schedule represents the radio witness of the church in terms of its Sunday schedule in connection with the local radio station. On the back cover there is a list of the regular stated meetings. In connection with the church school the following slogan is set forth: "Go—Grow—Glow for Christ!"

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

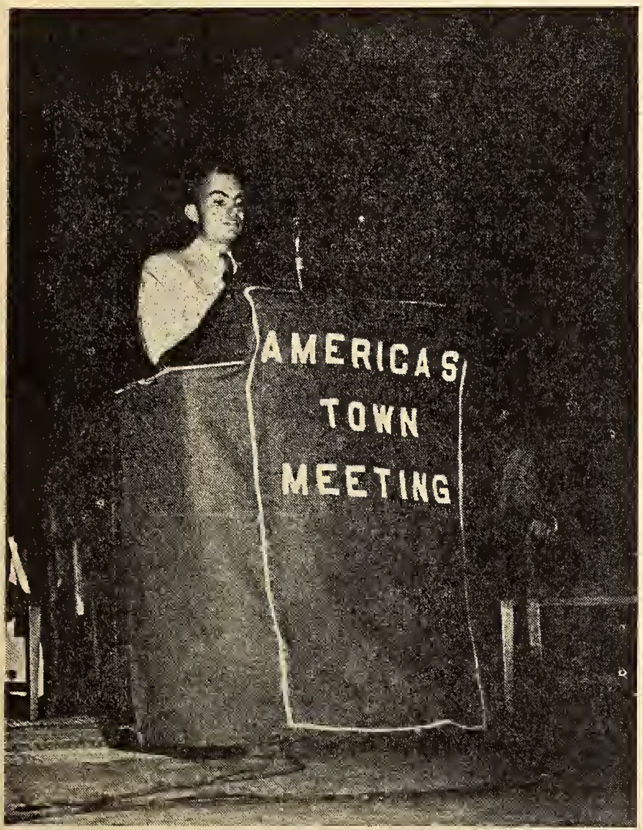
Editor
Esko Loewen
Topeka, Indiana

Is the Church Failing Youth?

A Town Meeting Broadcast

Is your church adequately serving the youth of your church?

Here is a question that might be a good Sunday evening subject for discussion and thought among your young people. Read this and consider this as a discussion subject. Ed.



During the Christian Youth Conference of North America, America's Town Meeting of the Air broadcast a discussion of the subject, "Is the Church Failing Youth?" The twenty-five hundred delegates to the Conference participated.

"Yes!" says HELEN STOREN, assistant professor of Education, Queens College

FROM MY ASSOCIATION with young people over the past fifteen years, I have become convinced that the Church is failing youth on several counts. There are, of course, exceptions. Within practically every denomination there are individual parishes, and church-sponsored schools and organizations that are doing a splendid job of preparing young men and women to function as religiously oriented citizens. But the majority of our youths have pitifully few religious resources to call upon when they attempt to formulate values to guide their actions during these confusing times.

The fact that religion does not serve as a continuously guiding force in the lives of many of our youth is due, at least partially, to the poor quality of our religious instruction. Perhaps in our attempt to make religious education more palatable we have taken all the meat out of it. Much of our religious instruction continues to be of a very superficial nature.

We fail also by not helping students see direct application for their religious beliefs. For those young people who have at best an hour or so a week of religious instruction, the chances of achieving a very fundamental understanding of religion is meager.

In addition to more complete and meaningful knowledge of his religion, youth needs to be provided with more opportunities for experiencing the joy and satisfaction that comes from service. Too frequently we have all been guilty of putting a stamp of approval on individual competition, and a premium on financial success. If the church is ever to combat the extreme materialism of our present culture she must give youth more chances to serve others.

Finally, I believe, the church will succeed with youth only if she takes a more vigorous part in helping to shape the culture pattern of our society. A true crusade on the part of all our churches for a nobler world might waken youth out of its apathy. Youth is ready for a tough and exciting job—other than war—why don't we give it to them?

"No!" says LUTHER WESLEY SMITH, Baptist executive secretary and educator

THE FACT IS, the churches of our land have served America and her youth more fully and effectively than most people realize.

Two million Sunday school teachers devote their labor, love and learning each week to the task of teaching America's boys and girls concerning the essentials of the Christian faith. The character and integrity which Christian faith nurtures in a person is the very foundation of our democracy and institutions of soul liberty. Nurturing character in growing persons through teaching them the knowledge and love of Christ is what the church is doing for millions of our American youth. All across our land there are many new evidences of the renewed and deepening earnestness with which the churches and this great army of volunteer Sunday-school teachers are facing their responsibility through a ministry of Christian teaching to the youth of America.

Consider the millions of our youth who are in summer camps and assemblies under Christian agencies, being trained for Christian leadership in our land. Or, consider the many great student conferences and convocations sponsored by the churches throughout the course of a year.

The United Christian Youth Movement of America, in which participate the youth of the major Protestant bodies, illustrates the fact that in facing their common tasks and responsibilities the Protestant churches in our country are virtually united—effective!

Let it be said again and again that these churches are not perfect. They are not as earnest, not as Christlike as we would wish and pray they might be, because there are so many frail human beings in them like you and me! But how can one know the extent to which the church is ministering in vital and redemptive ways to the youth of America and through them to the world, and still maintain that she is failing our youth?

"Yes!" insists GIL DODDS, minister and holder of indoor track mile record

THE CHURCH IS FAILING by providing too few leaders. The preacher is expected to be an exceptional speaker, a master psychologist for counselling, a youth director, a neighborhood visitor and a specialist in religious education. We are living in an age of specialization, The church must cease to be a one-man organization. It must provide more leadership to meet the varied demands of church and community life. We not only need more workers, but workers more adequately trained to meet their given task.

When the church becomes conscious of its responsibility to youth, it will insist that the seminaries provide adequate departments of Christian education.

The church is failing to recognize its obligation to minister to the whole life of the individual. The church at large has chosen to minister only to the religious part of the life and has relgated the other compartments of the young person's life to other agencies. Our lives are integrated wholes. Unless religion is all of life, it is none of life. The church must not only provide a place for worship, but also a place for fellowship and social life.

Many churches are, however, making steps toward family counselling, up-to-date recreational facilities and a wholesome social life.

We might also refer to the questions of world issues. Young people must face political problems. The church can no longer remain mute upon such questions and expect young people to be satisfied. The church which has recognized the Bible as its authority must realize that the Bible touches every phase of life. The right and wrong of social issues should be clearly outlined by the church and the right and wrong of political issues should certainly not be sidestepped.

The church has failed its youth in not maintaining in secular education the vital principal that there can be no sound economic and material value without true spiritual values.

"No!" answers ED HAWLEY, youth fellowship former president, Oslo, Delegate

I WAS A MEMBER of America's delegation to the second World Conference of Christian Youth in Norway last summer. There thirteen hundred of us from seventy-one different countries met to proclaim Christ's lordship and to try to understand each other and our job as Christians. I wish I had time to tell of the meetings between these many groups which helped us to understand that we held a common loyalty that transcended our differences. The fact that such a meeting could be held at all in these times indicates to me that the church is not failing completely to meet the needs of youth. The young

(Continued on page 16)

American Students and the Church

Report of the Ecumenical Student Conference

by Edith Claassen and Marjorie Linscheid

"The spirit of unity can be achieved not by trying to reconcile sinful self-seeking men to each other but by reconciling them to God." These were words of Dr. Clarence Tucker Craig of Yale Divinity School to a conference that will be important in the history of student Christian movements which took place on the Kansas University campus at Lawrence, Kansas from December 27 to January 1—the Ecumenical Student Conference. It was sponsored by the United Student Christian Council which is a federation of 15 different national student Christian movement, including such as the YMCA, the YWCA, the Student Volunteer Movement, the Interseminary Movement and the student organizations of 11 different churches (among them, the Methodist, Lutheran, Baptist, Presbyterian, Protestant Episcopal churches).

Five Mennonite Students Attend

Nearly 1,200 students attended the conference. Delegates were there from every state in the union except Delaware and Nevada. Colleges and universities numbering 338, were represented. In addition, there were about 60 foreign students from 31 foreign countries who are studying in the United States. Among the Mennonites present were Lois Lohrentz and Betty van der Smissen of the University of Kansas, Robert Epp of the University of Nebraska, and Marjorie Linscheid and I from Bethel College.

The conference mixed worship, discussion groups, recreation and platform addresses. Conference speakers included such well-known religious leaders as Dr. D. Elton Trueblood, author and teacher; Dr. John McKay, president of Princeton Theoogical Seminary; Dr. George Kelsey of the Federal Council of Churches; Rev. Robert Bilheimer of the World Council of Churches; Dr. Clarence Tucker Craig of Yale Divinity School; and others.

To Promote Unity

The purpose of the conference was to promote a sense of unity among Christian students in the United States and to bring before them some of the issues facing the Church. The most widely discussed of these was the ecumenical movement or the trend toward church unity. The delegates agreed generally that there was a great need for a unity of spirit and purpose among Christians in America, that the task facing the Church is too great for a divided witness. This spirit of unity, as Dr. Clarence Tucker Craig said at this point, can be achieved not by trying to reconcile sinful, self-seeking men to each other but by reconciling them to God.

Unscheduled Peace Discussion

Several highlights of the Conference were not part of the planned program. One of these was an informal and dynamic discussion on pacifism. Since there was no place on the program for this topic the meeting was held from eleven till one o'clock at night! Those who testified to their peace conviction gave clear and powerful reasons why they as Christians were convinced pacifists. There was much discussion pro and con. There seemed to be little antagonism toward Christian pacifism but rather an alive interest in the subject. It was a challenge to those of us from historic peace churches to rethink our convictions.

Evangelism a Necessity

Although this Conference was not designated as a mission conference, the mission emphasis was evident in all the topics discussed. It is impossible, we discovered, to divorce missions from church unity. The summaries of the "Church and Politics" and the "Church and University" discussions were that a personal faith expressed in evangelism is a necessity for all churches and all church action.

An important aspect of the Conference was learning to know Christians of other church backgrounds. Many of our discussions in the dorms and during meals centered on the experiences we had in our various churches and schools. It was surprising how similar our ideas were, and when we differed we still had in common a purposive seeking for Christian Truth.

Communion — a Stumblingblock

Another aspects of the Conference was the question of the Sacraments. A communion service had been planned, but we soon realized that two of the denominations represented did not feel able to participate in a joint communion service. There was much discussion on this subject and a feeling of, "What's the use of an Ecumenical Conference if we can't worship together in a joint communion servce." We realized that we must continue to seek for a deeper spiritual unity even though at present we couldn't reconcile some of our church practices. The result was three separate communion services and a challenge to work for more unity in the future.

ALLAHABAD, INDIA.—A Christian Youth Conference, the first of its kind and a direct result of cooperation in Christian youth of the Christian Council of India, Pakistan, and Burma, was held December 24-28, at which time 300 representatives met to help unite the Christian youth of India, Pakistan, Burma, and Ceylon. Delegates were present from the YMCA, the YWCA, the Student Christian Movement, the Christian Endeavor Union, the India Sunday School Union, and all the important Church Youth Organizations.

Katie Andres
4614 Woodlawn Ave
Chicago Illinois

PLEASE mention both OLD and NEW address when WRITING

Take a Look at Our Racial Groups

Within the borders of the United States there are many, varied groups of people. Some because of their culture and ways of life isolate themselves. Thus, foreign-language groups are common in all large cities. Some, because of the color of their skin, are isolated by the great American caste system based on race. Here are some of these groups—isolated, different, withdrawn from the white man's "way of life."

American Indian.—Although there is mixed blood, the Indian in North America has remained distinctive. This is unlike the South American who is pretty much inbred with European stock. The North American Indian is not a vanishing race, but is actually increasing in number. The Navaho is the largest tribe, with fifty thousand members.

Negros.—About one tenth of the American population is negro. Not even ninety years ago he was a chattel slave. Since he attained his freedom, he has made great strides. Yet, scarcely any living or working condition the negro engages in is untouched by some type or restriction effected by the American caste system. The white accuses him of being unclean, poorly mannered, offensive, overbearing, and so on, forgetting that no single race has ever possessed all the undesirable qualities; forgetting also that a bare ninety years ago the negro was treated as a farm animal or a sub-human person. Today great artists, great athletes, great songs, great scientists, great Christian leaders have come from the American negro.

Spanish-speaking people.—Mexicans, Puerto Ricans, and other Latin Americans are to be found in different parts of the United States. The Puerto Ricans are found mainly in New York. Mexicans in the Southwest. Given menial labor, living in hovels, the general picture of the Spanish-speaking peoples in the United States is not a very happy one. Although they, too, have contributed leaders in the arts and professions.

Orientals.—East Indians, Filipinos, Chinese, Japanese—all are in the United States. Immigration laws prohibit their entry as citizens. It is called the Oriental Exclusion Act. The common thing is for the Oriental to live in his own community and enter non-competitive business to avoid the discrimination he feels. Hence the Chinatowns, and Japanese truck farms, the lack of church connection.

When we think of the Christian and race, there are twelve "musts" for the Christian 'ere he compromises his faith.

1. **We must realize that we have moral obligations to all men.**
2. **We must demonstrate in practice our belief in the intrinsic worth and dignity of every human being.**
3. **We must recognize that lines of division based upon color alone are unjust and tyrannical.**
4. **We must substitute pride in the human race for racial pride.**
5. **We must break away from the prejudices of convention and caste.**
6. **We must make sure that every public measure to improve the quality of life of our people shall apply equally to all citizens.**
7. **We must insure, in so far as legislation can, equal opportunity in every kind of useful work for all persons of equal skill and energy.**
8. **We must make sure that the life of a person, his standing in the community, and ability to meet his needs is not made to depend upon race or color but only upon character and willingness to contribute his best.**
9. **We must oppose all charlatans and demagogues, giving no quarter to those who would fan into flame racial animosities.**
10. **We must support with counsel, service, and material resources all constructive efforts for equal justice and opportunity for all.**
11. **We must sponsor study groups, forums, fellowship in worship and other interracial means through which men learn cooperation in meeting common needs and mutual interests.**
12. **We must make sure that in our churches those of every race and people shall be welcome to full membership and fellowship.**

IS THE CHURCH FAILING YOUTH?

(Continued from page 14)

person today who wants to find international fellowship will find in the Christian church the most widespread world-wide organization that he as an ordinary citizen may join.

The church is changing the lives of young people through effectively presenting the gospel. Though this happens in many ways, most important, I think, is the summer conference of church camp. Here youth are learning the church's message for all of life, as they live twenty-four hours a day as Christians sharing work and play as well as worship, learning standards that can carry over into every aspect of daily life. In classes they become aware of the relation of the gospel to social and economic problems. Often around a campfire on the last evening I have heard halting but powerful testimonies about the power that had come into young lives that week. These young people join literally millions of others who look back to some summer camp or conference in the past thirty years at which they accepted the faith that has since been the framework of meaning for their lives. These conferences, and denominational youth fellowships which sponsor them, are to me living proof that the church is not failing youth. Through such organizations young people are daily being built into the world fellowship represented by the Oslo conference, and, more important, into the invisible fellowship of the everlasting church of Christ.

MENNONITE LIBRARY BIBLICAL SEMINARY

The Mennonite

Volume 64 — Februray 15, 1949 — Number 7

. . . his leaf also
shall not wither . . .

Psalm 1 : 3

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by William Culbertson

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Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

February 15 to 17, sessions of the General Conference Council of Boards, at Bloomington, Illinois.

March 2, Ash Wednesday

March 6, First Sunday in Lent

March 13-18, Bethel College Bible Lectures with Jacob H. Janzen, Waterloo, Ontario and Rockwell C. Smith, Garrett Biblical Institute, Chicago as speakers. Minister's conference March 15-17.

April 2, Western District Conference Summer Bible School Workshop, Memorial Hall, North Newton, Kanas

April 10, Palm Sunday

April 17, Easter Sunday

May 1, Mennonite Song Festival, Memorial Hall, North Newton, Kansas

May 8, Christian Family Day and Mother's Day; also Rural Life Sunday

June 5, Pentecost

June 12, Children's Day

June 23 to 26, The Fiftieth Anniversary Sessions of the Pacific District Conference at the First Mennonite Church, Upland, California.

August 11 to 17, General Conference Ministers Retreat, Estes Park, Colorado.

IN COMING ISSUE

"Withdraw Now?" is the title of a coming article by Ruth Hilty, recently returned European MCC worker.

Beyond Our Own

PORTLAND, MAINE.—Two Maine young men were sentenced to two years in prison by the United States district court of Portland, for failure to register for the draft. Convicted were Paul B. Cates of East Vassalboro, a student at Haverford College, and F. Gerald Williams of Vinal Haven. Mr. Cates is a member of a Quaker family and Mr. Williams is the son of Methodist missionaries in India. Both had registered in the previous draft.

BIELEFELD, GERMANY. — One-hundred and twenty leading Calvinists, Lutherans, and Unionists met in Bielefeld, Germany, recently for the first regular meeting of EKID (Evangelical Church in Germany). Representatives of Germany's 35 million Protestants showed their support to the Church by electing Bishop Dibelius, Lutheran Bishop of Berlin and Brandenburg, as the new chairman, replacing Bishop Theophil Wurm of Wuerttemberg.

BOSTON, MASSACHUSETTS. — Five-hundred and forty-nine displaced persons, men, women, and children, have now reached temporary or permanent homes in Massachusetts, Connecticut, New York, Pennsylvania, and Maryland, following their arrival aboard the steamship Marine Flasher in Boston on January 17, from Hamburg, Germany.

NEW DELHI, INDIA.—A conference was called recently in New Delhi, India, to protest Dutch military action against the young Indonesian republic. Delegates selected a committee to prepare a resolution to the U. N. security council dealing with the setting up of an interim Indonesian government.

SAN DIEGO, CALIFORNIA. — The San Diego Daily Journal announced it was refusing classified rental ads that specified "no children." Jack L. Sizelove, classified advertising manager, said well-meaning landlords who objected to children because they thought they were destructive were not well informed.

LOS ANGELES—A world-wide "I Don't Smoke" Club has been founded by a local salesman to discourage young people attending school from using tobacco in any form. Certificates printed to resemble diplomas are given to all members. Headquarters of the club are on the campus of George Pepperdine College in Los Angeles.

NEW YORK—Aid in "rebuilding the physical and spiritual structures in many impoverished lands" worth $5,000,000 and 33,000,000 pounds of supplies worth more than $11,000,000 has been sent abroad through Church World Service during 1948.

CHICAGO—John D. Metzler, national chairman of the Christian Rural Overseas program (CROP), has announced that due to the success of 26 states in the volunteer effort in 1948 to feed the hungry overseas, the CROP campaign will be expanded to all 48 states this year. Last year 1,500,000 American families of all faiths cooperated in the project through church and farm organization.

UNITED STATES — Congress has requested the National Association of Evangelicals to attempt to place 3,000 of the 205,000 displaced persons which the United States is bringing to this country. The American Council of Christian Churches, which has set as its goal the bringing of 1000 DP families to the U.S., is also helping to establish the DP's in jobs to make them independent by the help of others.

Of Your Pen Acquaintances

P. J. BOEHR, Ch'engtu, China, with Mrs. Boehr, serve as our ambassadors to the Chinese of their area.

AUSTIN REGIER, Sandstone Prison, Sandstone, Minnesota, was, until his imprisonment for non-registration, a graduate student at the University of Minnesota.

CHARLES A. RICKERT, also now in prison because of non-registration, was a Presbyterian theological student at Bluffton College.

The Mennonite

Acting Editor, Jacob J. Enz
Associate Editors: Lester Hostetler, W. F. Unruh, David C. Wedel.
Contributing Editors: Kenneth Bauman, Harold Burkholder, Willard Claassen, Walter J. Dick, Elmer Ediger, Walter Gering, R. L. Hartzler, J. H. Janzen, Mrs. Ed. Miller, S. T. Moyer, S. F. Pannbecker, Paul Roth, Don Smucker, Clifton Sprunger, William Stauffer, Freeman H. Swartz, Erland Waltner.

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Editorials

INTELLIGENT AND MERCILESSLY HONEST SELF-CRITICISM is indispensable to growth. The usual tendency of humans is to succumb to the temptation of bolstering up a corrupt self by savagely criticizing others. The more the criticism under those conditions, the more the soul of that individual or the group disintegrates. Incidentally, an accompanying element in such a situation is that criticism of a person or a group may drive the group criticized to an extreme which they themselves never intended. Such criticism has another accompanying element within the one who criticizes in that he becomes progressively taken over by the idea that the group or individual he is criticizing cannot be changed. This is an unalterably unchristian attitude!

The issue of *The Mennonite* carries an example of the kind of honest self-criticism that is so desperately needed today. In the article entitled "A Deep Underlying Cancer," the editor of the *Moody Monthly* calls his constituency to repentance. Your editor did not print this article to play up the sins of this group. We have enough sins of our own that it would be folly to do this. He printed it rather to point out the degree of honesty in confession of sin that will be needed *by all groups and individuals* if the Church is to fulfill her God-appointed mission to the present day.

If there were more of such stern self-examination and confession of sin there would be less of the godless kind of citicism of people and churches which progressively renders impotent the witness of the Church.—JJE

Prayer is the settled craving of a man's heart.

TYPICAL OF INTERNATIONAL POLITICS are recent developments in which, after the United States has gotten itself thoroughly enmeshed in the new North Atlantic Alliance which is entirely apart from the United Nations organization, our country has proceeded to turn down two strategically timed invitations from Russia to talk over differences. This refusal was defended by the statement that any talks must be *within* the United Nations organization. We are not in a position to give the final word on Russia's sincerity; we know that there has been treachery and double-talk in the past. What should cause us tremendous concern is our own double-talk. What could be more effective in fostering atheistic communism than the propaganda that so-called Christian America really does not practice what it preaches?—JJE

IN ONE'S CONCERN to avoid falling into common abuses of prayer there is a real tendency to fall into a greater sin—not praying at all.—JJE

Ignoring God jeopardizes all you hold dear.

ARE YOU PRAYING for the Holy Spirit's guidance for the General Conference Council of Boards now in session in Bloomington? This is a most crucial gathering. Plans are being laid that will affect the program of our churches, as well as the hundreds of thousands of people who are on the receiving end of our far-flung mission, education, and relief program. One of the questions that is being raised again and again at this meeting is: Will the people at home back up the effort to get out the Gospel through our varied program? Let your leaders feel the impact of your united prayers.—JJE

. . . AND SPEAKING ABOUT TRANSPARENT HONESTY, what about our income tax returns, many of which are in the process of being made out? The government has gone to considerable trouble to help people to keep their taxes as low as possible within the law. Yet, how many sell out their souls on a piece of paper on or around March 15!—JJE

OTHERS WHO ARE READY TO PAY every penny of their tax are asking the question as to whether they may be contributing consciously and directly to the next war when it is known that 60 cents out of every tax dollar goes to military purposes and that the major portion of all government income is from income taxes. They feel it is a matter of personal responsibility. Some have actually taken that percentage of their taxes which will be used for defense and have sent it to relief agencies, notifying the government accordingly.—JJE

"EVANGELISM," like many other words in the Church's vocabulary is a good word only if it is permitted to retain its fundamental meaning. Evangelism is the name given to that responsibility of the Church which grows out of the Church's possession of the "good news" that in Jesus Christ alone is deliverance from every sin, personal and social, and that such deliverance is directly dependent on the decision of individual people to accept this deliverance and become disciples of Christ. If we have a program which we call evangelism which does not present Christ or which does not call for change of direction toward Christ, it is a misnomer to call it evangelism. The Church's program of Christian Education must be permeated by this emphasis. Everything we present must have back of it the ultimate authority of the God-man Christ Jesus and must be presented with the conscious appeal for Christ at every point of need with the invitation, 'Come ye after me!"—JJE

NATIONWIDE ATTENTION has been called to Austin Regier's case as a non-registrant in the pages of the *Christian Century*. It should be known that this widely read publication does not agree with Regier's stand, but has expressed its disagreement with the way the government has handled such cases. The present issue of the MENNONITE carries the material just as it appeared in the *Christian Century* with their editorial note.—JJE

The Great Underlying Cancer

by William Culbertson

(See Editorial on page 3)

In the past year strong statements about the moral plight of Fundamentalism have appeared in four of our most important fundamentalist monthlies. There are signs everywhere that we are at last awakening to see how great is our spiritual sickness.

" . . . splitting hairs . . ."

While the world is perishing all about us, we contentiously contend for irrelevancies. And while we are splitting hairs and churches on nonscriptural issues, we are driving men and women, boys and girls away from the Saviour by our lack of considerateness, our churlishness, our boorishness, our preoccupation with ourselves and our own comforts; or, on the other hand, our misunderstanding of the Lord's will that makes "preaching the gospel" more important than the spiritual welfare of our own neglected children.

" . . . we have turned away . . ."

There is not space here to enumerate the indictments against us that are all so true; casual objective observation will reveal all that we need to know. But there is room to briefly raise the question as to why we face this situation. The answer seems to be that we have turned away from the scriptural teaching that growth in grace does not come automatically through the unattended work of the Holy Spirit. A new Christian is not to be left to grow unattended. He is to be taught and trained and disciplined, the process set up by the Holy Spirit whereby perfection and love may be achieved.

". . . . unscriptural traditions. . . ."

The Christian has within him a new potential that was not there before he became a Christian. But that potential left to itself cannot be expected to develop apart from the provided means of grace, especially if the young tree is wrapped by unscriptural traditions of isolation from the people of the world instead of blossoming and fructifying among them.

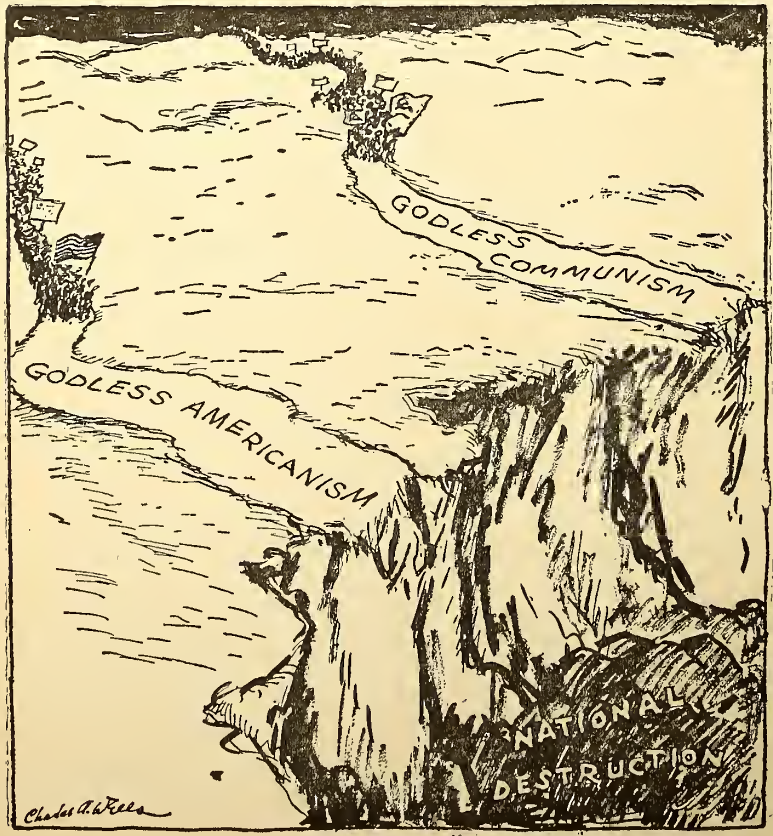
" . . . obedience to Christ's law of love"

Born-again Christians need to be taught ethics. We are not doing that today. We are teaching the *doctrine* of the Scriptures, but we are teaching it as distinct from the scriptural *life*. Knowing the words is more important to us than living the Word. Thus we have become as the hypocrites of old, whited sepulchers full of dead men's bones. We tithe mint and anise and cummin, and omit the weightier matters of obedience to Christ's law of love.

". . . heresy of lawlessness

It may be that the time has now come for

(Continued on 6)



Both Lead to The Same Brink

By Charles A. Wells

One of the dangerous misinterpretations of our day is that, by fighting communism, we can save America from godlessness. Voices all over the country are warning us that we must stop "godless communism." True enough—communistic godlessness is a dangerous thing—but so is capitalistic godlessness! Those few nations that have been destroyed by communism can be matched by many more that have gone down to destruction through the moral and spiritual decay of godlessness. The facts of history will substantiate the rather harsh statement that a godless capitalist is just as dangerous to "the American way of life" as a godless communist! Hatred, selfishness greed, dishonesty, racketeering—in both high places and low places—these things have destroyed more nations than the teachings of Karl Marx. Godless communism is a real menace to our security as it pushes toward us from without, but godless Americanism is also a dreadful danger right now as it destroys our vitality from within.

In China

The Gospel Moves on

by P. J. Boehr

The opening of the Ch'engtu West Gate Street Chapel, known as the "Tea House Chapel," was not incidental; it was God-appointed. Nor are the gospel songs memorized by the many children who come in crowds taught by chance, but rather taught by messengers of the Gospel who are called of God, and bringing the message of life, hope, and joy in a place where, for the first time, the Gospel sound went forth three months ago. Here, where formerly there was largely the sound of the more ordinary talk and often the language of cursing and deeds of gambling—here for three months now the people who come in crowds nearly every night and afternoon hear something outstandingly different from the usual. Yet it is tragically true that what is spoken in the forenoons when the tea-house is in full operation is often evident at times when we feel that we have control of the place for gospel work.

The Seed Is Planted

The children sing with all their might such gospel songs as, *"Gott ist die Liebe."* "Thank you Lord, for saving my soul." "When He Cometh," "Room for Thee," "O Come to my Heart, Lord Jesus," "Only One God," "Come to Jesus Just Now," "Jesus Loves the Children of the World," from memory; this, too, is not incidental, but has come about by singing them over and over with those many children who, by and large, read their Chinese language. Many foundational Bible verses are being taught with the result that the children have memorized a goodly number.

The Harvest Is Approaching

A goodly number have joined the inquirers' instruction classes in the course of our meetings at the Tea House Chapel.

Amidst Difficulties

Of further interest will be the fact that the manager of the chapel, who, by the way, has owned a New Testament in Chinese for a few years, feels he must accommodate himself to the needs incidental to the Tea House. So we sometimes during the meetings see laundry work going on and the wash hung up under the shelter of the Tea House. Children are seen bobbing up and down in glee over the bright pressure kerosene Coleman lamp hanging over-head. Children have games in the bright light cast onto the street from the Chapel, for one street side of the Chapel is open. Once or twice it seemed as though some fellows would avail themselves of the light on the street to settle their differences with no uncertain and loud language. Parents used the opportunity of the bright light to shed the responsibility of their little ones by bringing them into the light in order that they may go about some other matters that interest them; thus we have extra work in the chapel to keep order which is not of "the first order" now and then.

One may see even a de-lousing going on in the rear, while some people also come in to sit and smoke a while before they go on again.

But thank God, many remain to listen and, we hope, to pray. We see some of them pretty regularly and are reminded of the passage in the Word, "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap . . . . In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that." Eccel. 11:4, 6.

"On One Occasion . . ."

On one occasion as we came to the Tea House for the Gospel service we found long rows of tables around which sat about thirty people who had a parley, as they were busily serving and drinking tea. We soon found out it was a "peace conference." A few parties had gotten into a bad argument and strife, and unless such a gathering was called, they would go to court with their troubles. Instead, the district "peacemakers" talked them into a "tea party," where they could air their differences and come to an understanding. We came for the evening service and found that this "party" was going on. We looked about us to see what could be done for a Gospel service, but as good Mennonites we did not wish to break up a peacemakers party. So we found two children to whom we could speak and with whom we sang a while, not disturbing the peace party.

Mission Briefs

Miss Mary Becker, Missionary to Colombia, spoke about the Mission work in Cachipay at the morning service of First Mennonite Church, Pretty Prairie, Sunday, January 30, and showed pictures in the evening.

Brother and Sister H. J. Brown have made tentative plans to leave China on the S. S. Cleveland, sailing on the 25th of May. They left for China for the first term, November 2, 1909.—Howard G. Nyce, Exec. Sec'y.

* * *

Rev. and Mrs. P. W. Penner plan to leave India on the S. S. City of Carlisle, schedule to leave Calcutta some time in March or early in April. They will retire from Missionary service having completed their allotted time of service.

* * *

Rev. and Mrs. John Thiessen and their two children are also planning to leave India next spring, having completed another term of service. They hope to return to India after a well-earned furlough.

Howard G. Nyce, Exec. Sec'y.

Church Building Fund: $3.30

Miss Anna Baerg writes "We've been having prayer meetings every morning for almost three weeks now with the Christians here at the church. Among other requests, they mentioned the need for a church on the mesa. One of them suggested that the Mission Board ought to build us one. I said, 'But the Mission Board doesn't have the money. I wonder what we could do.'

". . . quite upset . . ."

"They were quite upset and one said, 'we don't have the money.' I said, 'I know you're poor, but most of the money that Mission Board gets is from poor people, maybe from poor widows who are tithing. One tenth of our money belongs to the Lord. If I have ten dollars then one dollar belongs to the Lord; if you have ten cents then one cent belongs to the Lord. I'll buy a little bank and we can start putting our small coins in there.'

"We all have some rocks . . ."

Then Mr. Kliewer said, "It doesn't have to be a large church."

Some one else said, "We all have some rocks up there from our old houses and we could use them."

"So far we have three dollars and thirty cents in our little bank for a building fund for a church at Old Oraibi."

(Dear members of Conference: Such efforts are appreciated by the native Christians, but they can not do it alone. You may recall that the old church was destroyed by fire (lightning) some years ago. Miss Baerg meets with these Christians in their homes. They do need a church. Brother and Sister Kliewer assist Miss Baerg at Old Oraibi and we hope the small building fund will bring forth great results in the near future.—Howard G. Nyce, Exec. Sec'y.)

The Great Underlying Cancer . . . Continued from p. 4

another great church council of evangelical Christians to discuss not the heresy of unbelief concerning the divinity of Christ, as did the Arian Council of old, but the heresy of Christian lawlessess, which is our great present--day problem. Prophetic conferences have their place; Bible teaching conferences are imperative; but they are of little value unless we frankly face the great underlying cancer that is eating away the vitals of Fundamentalism.

Doing a Wonderful Job?

We earnestly believe that never before have the opportunities for serving our Lord in preaching the gospel been so great as they are in 1949. But we can never enter into those opportunities except in a very minor way (as we have been doing) unless we are willing first to open our eyes and blast away the damning belief with which we are surrounded, that Fundamentalism is doing a wonderful job. We are a sinful people, and we know it not.

Who will be bold enough to bring us together to publicly state these issues?—Reprinted from **Moody Monthly**

In India

"We see a change"

by Elizabeth Thiessen

At long last our Indian leaders have become convinced of the importance of tithing. For a long time they seemed luke-warm about the subject and we did not know how to impress it upon them that this was a Christian duty. Sermons had often been used and indirectly it was often stressed. But now we see a change in our people and we are glad.

Literature Helped!

Last Sunday morning Reverend Thiessen was absent and so he assigned our headmaster, Mr. Samuel Stephen, to preach in his place. Mr. Stephen was given quite a bit of literature on the subject and that helped to warm him up.

In his sermon Mr. Stephen presented the subject in a masterful way. He began with the idea of giving as the big source of joy at Christmas time. (Article was written Dec. 18.) The parents have joy much longer because they receive happiness when they give gifts to their children.

The Joy of Giving

In the same way he urged the young people not only to expect gifts but to learn the joy of giving.

God gives us everything and sent His Son for the whole world. Salvation is for all. But God demands of us to give back a certain share; for if it would not be for His blessing there would be no crop, no work accomplished. The strength to work and earn comes from above. If we obey His law and do as He demands, then great blessing will follow. No one can tell what great things God will do for those who obey and trust Him.

"Bring Ye all the tithes . . ."

At the close of the sermon, one by one several students came forward illustrating what it meant to give the tithe. The first boy brought some products from the farm; he counted out a certain share and put it down and walked off. Then a girl brought a basket of eggs, she counted out a certain share, put it down in front, and walked off. Next a small boy brought out 10 balloons, put down one and then walked off. Then a carpenter brought his tools, and took some money out of his pocket, counted it out, put it down and walked off. In each case Mr. Stephen read, "Bring ye all the tithes into the storehouse, etc." We hope it made a lasting impression.

* * * *

"Eighty per cent of the national budget is now going for past, present, and future wars, 34.6 per cent of the budget being for direct military outlay. Hence, it is apparent that the major business of the federal government is war . . . . it is useless to act as if the major business of the government is civil functions, or peace pursuits."

For Missions around the World -- PRAY

WORLD DAY OF PRAYER, MARCH 4, 1949

All missionary societies of the General Conference are urged to meet on that day of prayer for missions around the world. Some will join with other denominations in union prayer services. Others may meet alone or turn their regular March meeting into a praise and prayer service.

Let us remember the work in *each of our fields* on that day whether at home or meeting with others. The United Council of Church Women suggests the following program.

Theme: The Lord Is Thy Keeper, Psalm 121:5

Adoration, Psalm 121

Penitence, Isa. 55:6; I John 1:8,9

Assurance, Ps. 121:3a; Matt. 28:20; John 15:16

Thanksgiving, Psalm 121:5,6

Offering of Self, Mt. 10:37; Luke 9:24; Rom. 12:24

Presentation of Gifts, II Cor. 9:6,7

Intercession, Hymn, "Lord, Speak to Me" (*Menn. Hymnary,* No. 296).

Dedication, Hymn, "O Jesus I have Promised" (*Menn. Hymnary,* No. 212)

Offerings taken, except at union meetings, may be sent to Miss Eleanor Camp, 722 Main, Newton, Kansas.

When this comes to the readers, may it remind you also to pray for the Conference Boards and Committees and the Women's Executive Council meetings at Bloomington, Illinois, February 15 to 18.—Mrs. W. C. Voth, Secretary, Women's Missionary Association.

MONEY AND LIFE

This teaching is fundamentally wrong and misleading. There is an unsound dualism about it. We cannot separate life and money in this way any more than we can separate life and labor. All the value that money has is due to the amount of life that it stands for. It represents so much toil, skill, intelligence, conscience, character—all the factors that are to be found in good and honest work. The faithful laborer who holds his wage in his hand may truthfully say, "This is my life. This is part of me. This is my blood, my spent energy, my soul."

The dollar that does not represent your life represents somebody else's life. *Money is life done up into convenient form for storage and use.* It is that portion of a person which he can carry around in his pocket, pass over the counter and put into the hand of somebody else. All attempts to separate it from life and to put it on a lower level savor of unreality and are bound to fail.

Through the spiritual use of one's money one may enjoy the taste of immortality now.—Jay T. Stocking, from Zion Mennonite Church Bulletin Souderton, Pennsylvania.

Central District

Bloomington Hospital to be Expanded

A new two-story wing of 40-bed capacity is the plan that was reported to the Mennonite Hospital Association in its recent meeting January 21, when some one hundred representatives of the association from central Illinois Mennonite churches met for the annual meeting at the Troyer Memorial Nurses Home. The drive for building funds for the two local hospitals—St. Joseph's and the Mennonite Hospital—which is to be executed jointly, was announced with a goal of $550,000 to $700,000. Both institutions were reported overcrowded.

N. O. Hoover, superintendent of the hospital, gave the report for the year which indicated the total of 6,758 patients treated at a cost of $405,000, showing an increase of 334 patients over 1947.

Officers for the coming year elected at this meeting are Rev. R. L. Hartzler, Bloomington, as chairman of the board; J. E. Garber, Washington, secretary; Arthur Bertche, Pontiac, treasurer; and Rev. Harry Bertche as vice-president. The three members of the Board of Trustees re-elected for three-year terms are E. J. Raber, Flanagan; John Folkers, El Paso; and John H. Miller, Carlock.

The women's auxiliary of the hospital also met, re-electing all of the former officers. They are Mrs. N. A. Brodbeck, Normal, president; Mrs. Roy Bohrer, Normal, secretary; and Mrs. R. L. Hartzler, Bloomington, treasurer.

Middle District

Conference for All the People

BLUFFTON, OHIO: Some thirty-two Middle Conference leaders have been enlisted to speak on forty-five different topics of vital interest to Middle District to bring the inspiration of district conferences to the local churches.

This plan has come as the result of the fall meeting, the first of its kind, of the Middle District officers and committee members, held at Bluffton College in September. The District Education Committee, consisting of J. S. Schultz, Bluffton, Ohio; S. F. Pannabecker, Chicago, Illinois; and F. S. Raid, Bluffton, Ohio, has made up a list of topics under the headings of leadership, the Church at Home, Women's Societies and Men's Organizations, Relief and Missions, Christian Education, Young People, Peace, The Christian Home, and Religion and Art.

The Committee suggests that week-end conferences, consisting of talks and discussions be oganized.

It is urged that each church in the Middle District Conference take part in such a conference, either as groups of neighboring churches or as single churches. It is also suggested that each pastor, or group of pastors, be free to ask any group of speakers to help spread the same kind of Christian inspiration that delegates and representatives received at district conferences.

The Faith of a Convict

by Austin Regier

On January 10 a federal judge in Minneapolis sentenced Austin Regier to one year and one day in a federal penitentiary for refusing to register for the draft. By this conviction young Regier became a federal convict and lost his citizenship rights, including the right to vote. Other young men are being dealt with in the same way weekly by the federal government. Many are receiving much longer sentences. As an indication of the type of mind which the United States thus classifies as criminal, we present the text of the statement made to the federal court by Mr. Regier.—THE EDITORS.

I HAVE BEEN AFFILIATED with the Mennonite Church all my life. The Mennonite Church is about four hundred years old and one of its basic principles has always been non-resistance in war. Mennonites have always been a peace-loving people. It is my heritage as a Mennonite to be able to look upon a long line of people who have believed that the way of love is infinitely better than the way of the sword.

It is traditional among Mennonites to work among people as did Jesus. They have never been party to violent overthrow of any social institution. When change was necessary, they have adopted the methods of Jesus as they understood them. They have believed that it was their duty to be right in their own living. They have never with missionary zeal taken up arms to convert some heathen peoples. It has always been their belief that if others are to be brought to the way of truth it would come about most readily by their own example. When violence was threatened or actually used against Mennonites to dissuade them from their God, they did not retaliate with violence, but with love. They have obeyed the laws of their land when such laws have not been in conflict with the commands of their God.

Family History

My ancestors migrated from Holland to Prussia, and from Prussia to south Russia. From south Russia they came to America in 1878. In all of these migrations they sought freedom to worship their God as their consciences dictated. They did not leave Russia for economic reasons. They had prospered in Russia and left large farms when they came to this country. They came to the United States to escape the militarism which threatened them in Russia.

My parents are farm people and I have spent much of my life on a Kansas farm. I attended a small rural grade school, the community high school in my home town, and Bethel College, a Mennonite school. I registered for the war draft in 1942, and applied for classification as a conscientious objector. This request was granted. Together with numerous other conscientious objectors, I applied for work in areas devastated by war. It was our plan to do emergency work, such as feeding war victims, caring for the sick and injured, ambulance work, and war relief of similar nature. Congress denied us this opportunity. In June of 1943, I was drafted and sent to Civilian Public Service camp near Fort Collins, Colorado. There I was to do soil conservation work. After six months at this camp, I applied for a transfer to a mental hospital because I felt that my work there would have greater significance. I was transferred to the State Hospital at Kalamazoo, Michigan. There I served as a mental hospital attendant for two and a half years.

Shortly after my entry into Civilian Public Service, I began to question the compromising nature of my position. In the years that followed I became increasingly aware that I should take a clearer position against war than I could do by allowing myself to be conscripted.

Man's Worst Crime

I think the destruction of human personality and soul by whatever means is the worst crime that can be committed by man. Man's inhumanity to man is the largest evil that exists. War is a phenomenon in which man exhibits probably the worst behavior which is possible to him. Regardless of the reason, man damages and destroys other people and himself in a rite which severs his relation between himself and his fellow man, and between himself and the God of ultimate truth and justice.

I think it is possible that such things as democracy, true religion, and those aspects of our culture, both material and non-material, which I value highly, can be halted in their progress or set back many years by war. People who have studied the problem even say that it is possible that all of civilization and humanity could be destroyed and removed from existence by war.

I do not think that war in modern times will stamp out any evil philosophy or ideology. It is my opinion that if a given ideology is evil, it will probably benefit from war. But that which is good cannot benefit from that which is inherently evil. In the final analysis violence is not effective. Violence

> . . . . I do not think that war in modern times will stamp any evil philosophy or ideology. It is my opinion that if a given ideology is evil, that it will probably benefit from war. But that which is good cannot benefit from that which inherently is evil . . . . The imperative to disobey immoral laws applies to me as well as it did to the Germans when they were ordered to to do an evil act . .—Austin Regier.

may repel invaders but in the process of so doing it is probable that the "defenders" may acquire many of the evil attributes of would-be invaders. And then, too, after such a struggle both parties to battle have to co-exist. This is one world and we are wise to know how to get along with each other and to use that knowledge.

The Pacifist's Task

I have sufficient faith in humanity to believe that a large share of any people from any culture or society existing in modern times would respond favorably to sincere and firm pacifist effort. It is a basic tenet of Christianity, that all men, however evil, have a spark of the divine within them. It is the work of the pacifist to kindle that spark. To bring out the divine, or the humanity, in many humans is admittedly a very difficult task. I have few illusions about the ease or simplicity of pacifism as a method of social action. But if such action is to be really effective, it must be non-violent in character, and it must contain the element of love and genuine concern for those who are being dealt with.

I must admit that the peace I desire is more than mere absence of armed conflict. Christian peace consists of more than mere refusal to participate in physical violence. Real peace, I think, can come only when people want peace and are prepared to make the necessary sacrifices. Such peace probably is not possible for the people of modern times as I know them. Some type of moral reconstruction is a prerequisite to peace. Peace cannot be legislated. The Christian may recognize this moral reconstruction as a new turning to God, regeneration, spiritual reawakening, or some similar phenomenon which is necessary to personal and social peace.

But, even if pacifism with its concern for human personality and life did not create in others a new sense of responsibility, appreciation of truth, and sense of value; even if pacifism did not "work," I still could not participate in the deliberate destruction of people. People are the highest of God's creations and I cannot kill them.

> ....I do not ask for special privilege. If there be any truth in the position which I hold, I am satisfied that this truth will not live or die with anything that may happen to me.—Austin Regier.

Personal Responsibility

A basic principle of Christianity is the theory of individual responsibility. A man cannot throw off his shoulders the responsibility for his action. I cannot say that the state, the church, my associates, my environment, or any other circumstances are responsible for my moral behavior. The United States government affirmed this principle rather dramatically when, at the Nuremberg war crimes trial, it maintained that the nazi criminals were themselves individually responsible for the crimes they committed. The justice of the United States held that these criminals could not lay the responsibility for their acts upon higher authority, the law of the land, the exigencies of war, or any other circumstances.

We have said that it was the duty of the German people to refuse to cooperate with their government when it and its representatives committed such crimes against humanity as the persecution of the Jews, labor groups, religious groups, and finally anyone who did not toe the nazi mark. And it was the duty of the German people to disobey their government when it did become corrupt and evil. The fact that theirs was a totalitarian government makes no difference. That they would face concentration camps and probable death for opposing their own government makes no difference.

The Christian and Law

The principle which says that the German people were individually responsible for the actions they committed is a general principle which is not limited to the Germans. It is the nature of truth to be universal. We in America are also heirs to this truth.

It is also our responsibility to examine our government. The demands it makes upon us we must examine very carefully because we are individually responsible for the actions we perform even if we do so at the command of government, be it democratic or totalitarian. If I commit a misdeed at the command of my government, I am no less responsible than I am if I do it independently of such a command.

It is the duty of the responsible Christian citizen to examine carefully each law which affects him. If a given law is poor or even bad, but has no great moral implications, it would be best to obey such a law. If the law has a moral frame of reference and is a good law, the responsible Christian citizen will obey such a law and may even have been meeting its requirements before it became law. However, if this law is bad and does have moral implications, it is his duty to himself, to the best interests of his community and country, and to his God, to disobey such a law and to do so openly and conscientiously.

Non-Combatant Service

A legal classification has been provided within the armed forces which gives one the opportunity to avoid directly killing people. The I-A-O classification provides for non-combatant service within the armed services. There are several advantages which this classification holds. The pay is similar to that received by any other member of equal rank in the armed forces. After the war, veterans of non-combatant service received the benefits of the G.I. bill of rights. But I could not during the war, nor can I now, accept this type of service because it is a necessary part of the total military force. Without the non-combatant, war could not be fought. For purposes of discussion from war or preparation for war such a position is not possible.

During the war the draftee who was a conscientious objector had the alternative of serving his country in what was known as "work of national importance." The conscripted conscientious objector was to perform his work under civilian direction. This program, known as Civilian Public Service, allowed one in some instances to do important and constructive work. The service in hospitals, experiment units, fire fighting units, etc., is well known. But this program rested upon conscript labor. It was a direct product of a draft to obtain men for fighting a war. The purpose of that draft was not to get men into important humanitarian work. The only purpose of the war draft was to facilitate the prosecution of the war.

Purpose of the Draft

Armies for modern war are built by men conscripted for this purpose. Today we have in our land a system of conscription. This draft is not to fight forest fires. It is not to build roads. It is not for education. It has one primary purpose, and that is to raise an armed force and to indoctrinate our youth with militarism. It is to prepare the American public for what is being made out to be the inevitability of another great war.

In the present draft law there is a provision for conscientious objectors which is somewhat similar to that of the war draft. The 4-E classification (which I accepted during the war) now grants blanket deferment to conscientious objectors. Presumably, I would have no difficulty obtaining such a classification if I were to register. The reason I cannot accept such a classification is primarily that to do so I must register and thereby give assent to military conscription. A secondary reason is that while I feel confident that I could come within the legal definition of a conscientious objector, I could not accept the special privilege granted to me as a "religious" objector, but denied to other men whom I believe to be equally conscientious but do not share my particular religious beliefs.

Contemporary society is so complex that one encounters extreme difficulty in completely dissociating himself from it at any point. The problem of the pacifist's attempt to remove himself completely from all that is war or war-making is difficult and probably impossible. The consistent pacifist should refuse war taxes, personal service, etc. A slight knowledge of economics reveal that anyone actively engaged in any productive effort is working for the benefit of the total economy, and in this case it is a war, or war-making, economy. But this does not mean that the pacifist is justified in throwing up his hands in despair and going along with war-making in all of its aspects.

Personal Responsibility of a Pacifist

In those areas where I am bound, by my own weakness, or by the necessity of life, to compromise my pacifism, I must humbly ask my fellow men and my God for forgiveness. In those areas where I am free to choose, I cannot do that. There I must obey the God of peace and brotherhood.

The state is so constituted that it has much power over the individual. It can tax his wealth and take his property if he refuses the tax. It can make demands upon his body and place it in prison or destroy it if the individual is unwilling to comply with these demands. But the state is not all-powerful. It cannot force a man to perform an act. God has so arranged the universe that the individual human being is responsible for the acts that he himself performs.

In the final analysis there is nobody who cannot be free. There are merely those who do not want to be free. Responsibility is individual, so I cannot say that something or someone outside of myself is holding the reins to my freedom, be such reins militarism, domination by a foreign nation or power, or other evil of any kind.

It is for these reasons that I cannot obey the Selective Service Act of 1948. Such action I do not consider as a right, but a compelling duty. The imperative to disobey immoral laws applies to me as well as it did to the Germans when they were ordered to do an evil act.

I have been trying to prepare myself for a type of true service to humanity by going to school. If I am shown a need which I can fulfill better without further formal education and which is pressing enough to be more important and significant than that which I am anticipating, I will make the necessary change of vocation, and do it voluntarily. External compulsion is unnecessary. But I do not ask for special privilege. If there be any truth in the position which I hold, I am satisfied that this truth will not live or die with anything that may happen to me. —Reprinted from the *Christian Century*.

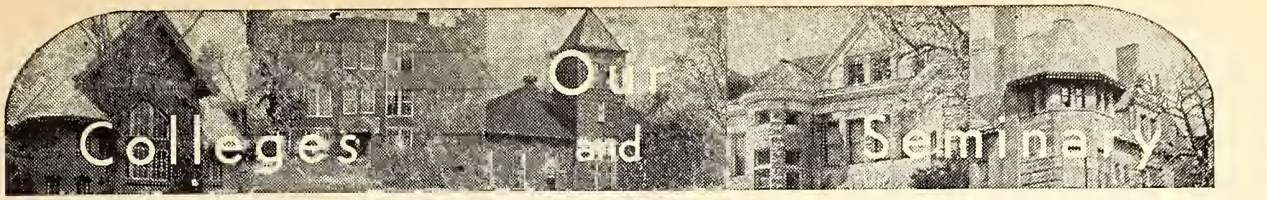
Systematic Tool Collection Urged
MCC Sponsored European Tour

Reports from various sources indicate that a good response is being given to the appeal for used farm equipment for the Mennonites in Paraguay and Uruguay. In Lancaster County, Pennsylvania, a committee of three has been appointed to direct the work, with one representative in each congregation responsible to supervise the program locally. After the tools are repaired, they are brought to a central place where they are cleaned by a steam process and then painted. Arrangements are being made to have a number of young people available each day to disassemble the tools and pack for overseas shipment. Care is taken that each piece of equipment is in good condition.

Other conference areas and communities are encouraged to plan similarly for this work. It is felt that many additional contributions can be made available if systematic collection procedures are worked out locally. The great need for these items will justify a special effort to gather as many of these contributions as possible. March 15 is the date upon which collection of tools should be completed.

Menno Travel Service Tour

Menno Travel Service is offering a sponsored tour for 30 days in Europe. The group of possibly 8 to 15 people will leave New York about March 30 and return April 30. The tour will include points of interest in England, Holland, Germany, France, and Switzerland, including the actual work of the MCC relief units in these countries. The approximate total fare will be $850. All travel arrangements will be made. Interested persons write to Menno Travel Service Akron, Pennsylvania.



Our Colleges and Seminary

BLUFFTON FACULTY AT INTER-COLLEGE MEETING

The Bluffton College faculty attended a meeting at Findlay College February 7. Faculties from Ohio Northern University and Heidelberg also attended. The speaker was Dr. Hutchins, former president of Berea College and father of its present president and Robert Maynard Hutchins of the University of Chicago. There will be two other joint college faculty meetings this semester, one at Ohio Northern and one at Bluffton.

Prof. J. P. Klassen attended a meeting of the College Art Association of America in Baltimore recently.

Ruth Hilty, relief worker from Europe home on furlough, gave a special evening program at which she showed pictures taken in Europe. Some of her pictures showed American student tours in Europe in 1947 and 1948. She spoke in chapel the following day stressing the importance of Voluntary Service being dedicated to the work of Christ.

FREEMAN JUNIOR COLLEGE NEWS

Friday, February 4, Freeman Academy was host to the Inter-State Basketball Tournaments. These tournaments included Freeman and Canton, South Dakota, and Hull and Orange City, Iowa. Hull came out at the head of the tournaments. Runner-up was Canton. Orange City won the consolation game. A game between the South Dakota teachers and Iowa teachers was played. South Dakota seemingly has the better teachers.

Another of the entertainment numbers was given February 3. Howard Pierce Davis, lecturer, scholar, and philosopher, spoke to his audience on the subject of "American Values." In his lecture he stressed the folly of materialism—"Man cannot live by bread alone." He also stressed that the only way for this nation to improve its corrupt condition is through spiritual regeneration within the hearts of all individuals.

Dr. Tschetter from Yankton, South Dakota, spoke and showed pictures in chapel about the usefulness of the X-Ray, Monday, January 31. The film "Reaching from Heaven" was shown to the student body Monday afternoon.

Professor Richard Berky gave a message on "Love and its Practical Implications."

FOR THE SEMINARY: UNIQUE MISSIONARY CHALLENGE

A searching missionary message was given this week by Miss Ivy Childs of India who is serving there under the Methodist Church. From her father's side, she was a Hindu, and from her mother a Muslim, but in Christ she is a Christian who greeted us as brothers and sisters in Christ. She showed how it costs to be a Christian in India where one must break with past affiliations of family, community, and religion. The speaker affirmed her happiness in studying in America and also her sadness in discovering the prejudice against dark-skinned peoples.

Bert Smucker has been appointed to the Displaced Persons Committee of the Chicago Church Federation which is making plans to welcome people who will come over under the new government regulations.

Among our visitors the past week were Mr. and Mrs. Arthur Voth of the Mennonite Central Committee in Akron and Esther Lehrman, recently returned from Puerto Rico. Monday night she showed pictures of the work in Puerto Rico, stressing the outstanding opportunity there for preaching the Gospel.

Alvin Franz, of Lind, Washington, was featured in a broadcast sponsored by the Jewel Grocery Company over WXRT-SM. Alvin Franz is employed part time by this grocery while he attends school; he was selected as one of the employees to appear on this program where he presented three baritone solos. The reception of musical programs on the SM circuit is unusually clear.

BETHEL COLLEGE

An inter-collegiate peace conference was held at the Friends University church, Wichita, on Saturday and Sunday, February 12 and 13. The program was arranged by a committee of members from Friends University, Wichita; McPherson College, McPherson; and Bethel College. Several of the Bethel faculty and students participated in the conference. Dr. J. Winfield Fretz led the opening session and he and Prof. J. Lloyd Spaulding were used as resource leaders. Students active in the program were Mrs. Henry Buller, Edith Claassen, Bertha Fast, Helen Tieszen, Harris Waltner, Leo Miller and Rev. Floyd Nunley. Over-night lodging and meals were provided by Wichita youth.

The faculties of McPherson, Bethany, and Kansas Weslyan, colleges attended the annual assembly of the four colleges held at Bethel College on Saturday, February 4. Mr. Morris Mitchell, executive-secretary of the Southeastern Cooperative League, Clarksville, Ga., was the main speaker. After a noon luncheon and a visit to the museum, sectional meetings were held.

The A Cappella Choir presented a concert in the Federated church in Whitewater, Kansas, on Sunday evening February 6. On Sunday evening, February 13, the choir presented a concert in the Gossel Mennonite church.

The three high schools of Walton, Whitewater, and Halstead, Kansas were visited on Friday, February 4, by the girls sextet, and three members of the speech department who presented dramatic readings, and their coach, Mr. Wm. W. T. Wilkoff.

Jottings

—Johannestal Church, Hillsboro, Kansas: Henry Guhr was ordained as a deacon of our church on January 16. The Bethel College choir will give a concert in the church on February 20. Ten gallons of tallow and 1282 cans of beef have been canned for relief.—Mrs. Arnold A. Plenert, Corr.

—Emmanuel Church, Moundridge, Kansas: The Ladies Mission Society observed its ninth birthday with a covered dish supper on February 1. After the meal Marvin Wasser, a student at Bethel College, told of the distribution work in France and also showed some slides. An offering for the student exchange program was taken. Robert Unruh, also a student at Bethel College, gave the message on Sunday morning, January 30. —Mrs. Dalton Wedel, Corr.

—Bethel Mission Church, Winnipeg, Manitoba, Canada: On January 14 ministers and other representatives of the Manitoba Mennonite Conference met in the Bethel Mission to discuss the form of alternative service to be recommended to the young men of the church in the event of another war. The week of January 2 the church observed a week of prayer. The general theme was "The Dynamic Leadership of the Holy Spirit."

—Zion Church, Souderton, Pennsylvania: The program of the Women's Misionary Society on January 26 featured our General Conference Mission work among the American Indians. Slides were shown of the work in Oklahoma and Montana. Our newly organized Junior Women's Organization is busy working on quilts, afghans, knitting socks, and making aprons.—Corr.

—West Swamp Church, Quakertown, Pennsylvania: At the annual business meeting the congregation again decided to continue the 100 per cent of *THE MENNONITE*. The Christmas White Gift amounted to $740. The Eastern District Conference will be held in our church the first week in May.—Mrs. A. S. Rosenberger, Corr.

—Eicher Emmanuel Church Wayland, Iowa: Brother Peter Widmer arrived home January 26 after a months visit to Europe.

—Hoffnungsau Church, Inman, Kansas: Our pastor is leading a catechism class every Sunday during the Sunday School hour. A total of $1,380 was collected during 1948 by the Sunday School to be used for relief, missions, church building fund, and education of C.P.S. men. The young people of Hebron, Buhler, and Hoffnungsau Churches have organized to meet once a month for discussions, lectures, and reports of voluntary service to be followed by a social hour.—Mrs. Albert Ediger, Corr.

—Menno Church, Lind, Washington: Rev. Alfred J. Schwartz of Monroe, Washington, director of the mission of the mission project at Sweet Home, Oregon, was the morning speaker January 23. Rev. Andrew R. Shelly, Kitchener, Ontario, will be the speaker during Easter week, April 1 to 8.—Mrs. C. C. Classen, Corr.

—Upper Milford Church, Zionsville Pennsylvania: Installation service for our new pastor, Reverend Walter H. McDowell, was held on January 23. Rev. Freeman Swartz was in charge of the program. Other ministers taking part were Rev. Ward Shelly, conference president Rev. J. Herbert Fretz, Dr. Charles Bornaman, Rev. J. Plenert, Dr. E. S. Johnson, and Rev. Wilmer S. Shelly. Musical numbers included piano and organ duets and numbers by the choir. A reception in the church basement was held following the program.—Mrs. James A. Miller, Corr.

—Bethel Mission Church, Winnipeg, Manitoba, Canada. Two catechism classes have been started this month. Rev. I. I. Friesen meets every Tuesday evening with one group and Rev. J. Toews every Sunday afternoon with the other. Rev. Albert Janzen was the guest speaker on January 30. He made his first stop in a tour of church schools in Canada in behalf of the Mission Board, at the Bible College in Winnipeg.

—Gospel Mennonite Church, Mountain Lake, Minnesota: Rev. J. P. Suderman attended the Oklahoma Bible Academy Bible Conference recently. Miss Becker, missionary from Colmobia South America, gave a report of her work among the children.

—First Church, Aberdeen, Idaho: At the annual meeting of the church it was again decided to continue the 100 per cent plan for our church papers. The ministers retirement plan was also adopted. Sunday, January 30, Brother Alfred Schwartz spoke to us in the interest of the Sweet Home Mission project which the Pacific District Conference has undertaken. Because of the unusually severe cold our attendance in Sunday school and church services has dropped. —M. D. Linscheid, Corr.

—First Church, Philadelphia, Pennsylvania: Rev. Wesley C. Ewert spent the week of January 30th at the Mennonite Central Committee headquarters in Akron, Pennsylvania working with the voluntary service program. In his absence members of the senior Christian Endeavor Society took charge of the evening service. On January 16 the pastor started a series of morning sermons on "Great Christian Doctrines" and the evening messages until Easter will be centered around "The Minor Prophets." The sanctuary has been painted recently. Missionary Wilhelmina Kuyf arrived in Chengtu, China on Christmas Day having been en route since October 22.

—Belleview Church, Columbus, Kansas: Our resident pastor now is Brother Henry Thiessen from Fredonia, Kansas. His sermon on January 30 was "Receiving Spiritual Sight." Sunday evening Bible Study meetings are held each week in the church.

Into the Beyond

HERMAN ANDROES, Bethel Home for the Aged in Newton, Kansas, member of the First Church, was born December 2, 1868, and died January 1, 1949.

HENRY E. TOEWS, member of the Bethel Church, Inman, Kansas, a farmer and telephone manager, was born March 8, 1880 and died January 27, 1949.

MISS ANNA V. SCHMIDT, Newton, Kansas, first Church, was born October 3, 1870, and died January 7, 1949.

MRS. ANNA (nee Claassen) REGIER, a charter member of the First Mennonite Church in Newton, Kansas, was born in Prussia on December 14, 1861, and died January 11, 1949.

VERNON J. SMUCKER, principal of Wooster high school, former editor of THE CHRISTIAN MONITOR and the CHRISTIAN EXPONENT, passed away in Cleveland, Ohio, on January 8.

JOHN AMOS EICHER, Webster Groves, Missouri, a member of the Eicher Mennonite Church in Crawfordsville, Iowa, son of the first elder of the church, born June 24, 1863, died January 14, 1949.

DR. OSWIN W. BERKY, M. D., Bally, Pennsylvania, local doctor for forty years and a member of the Hereford Mennonite Church, born September 22, 1875, died January 16, 1949.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

Voluntary Service for 1949

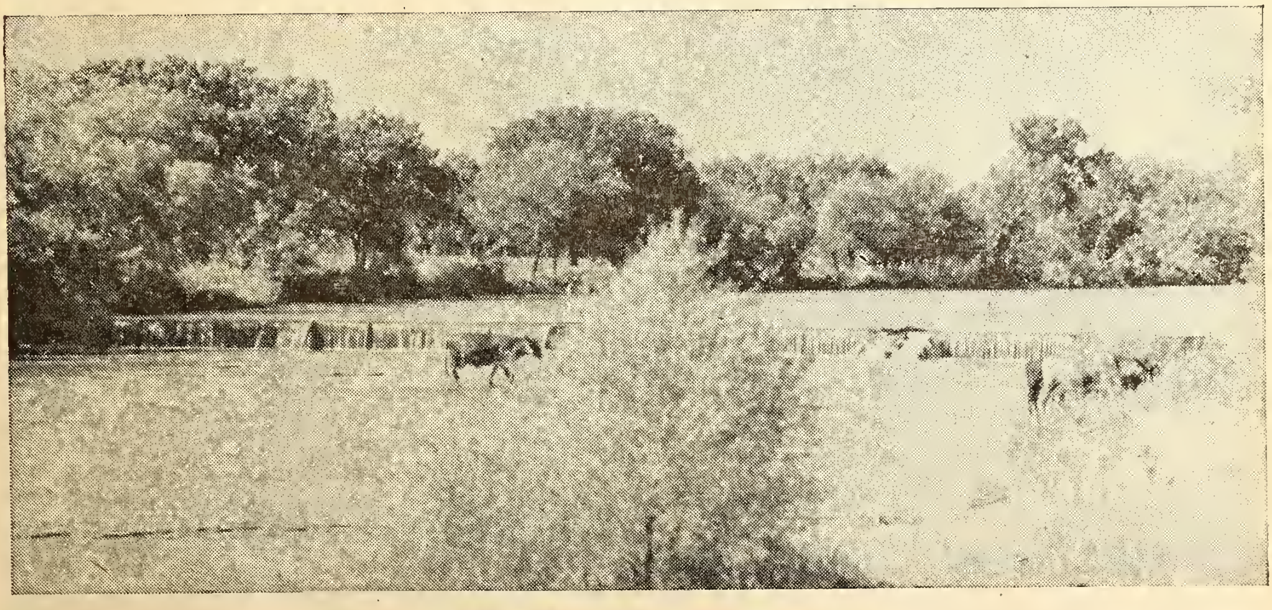
Each year, the General Conference offers opportunity for service in connection with its mission and institutional work. Here are the opportunities for youth for 1949.

By Erna Friesen, General Director, Chicago, Ill.

THE GENERAL CONFERENCE SERVICE COMMITTEE plans to administer the following projects this summer: . . .

One each at the Indian Missions in Arizona, Montana, and possibly Oklahoma . . . Three to serve as Youth Teams in Illinois-Indiana, Kansas-Oklahoma, and Canada . . . One with migrants in Wisconsin . . . One in the Chicago Home Mission . . . One at the Canadian Youth Farm . . . One at the Western District Retreat Grounds . . . And one to work in the Mennnonite church in Los Angeles, California.

These units will be under the sponsorship of the various boards and committees responsible for that area of work, such as: the boards of Foreign Missions, Education, Peace, Young People's Union, Women's Missionary Association, the Canadian Youth Organization, etc.



Build the Western District Retreat Grounds

Western District Retreat Ground

The young people of the Western District purchased their own retreat grounds last year. It is hoped that volunteers will help build up the place so it may be used for retreats in late summer. The unit would continue for nine weeks or so, but it has been suggested that volunteers stay from 2 to 3 weeks each, giving more an opportunity to serve, as well, as give those a chance who can give only a few weeks' time. The main work will be to erect the necessary buildings.

Slides Available for Local Programs of Voluntary Service

Since Voluntary Service units are still new in many of our General Conference churches, may we suggest that you arrange for programs to explain them, to make known the opportunity to our young people. We have available a set of colored slides of the work done last summer. These, together with a talk by a former volunteer, would provide an interesting program. Erna Friesen, 4614 Woodlawn Ave., Chicago 15, Ill., will be glad to help locate former volunteers who might serve as speakers. A list of last years volunteers and their present addresses follows this article. The slide-set on the General Conference Units is available from Erna Friesen. The publicity folder for this summer's projects is to be sent to the churches about March 1.

Saskatchewan

Canadian Youth Farm

THIS FARM, located in Rosthern, Saskatchewan, provides opportunity for work in the Invalid Home, taking part in Young People's Retreats, teaching Summer Bible School, as well as some good, strong, physical work for which we need some masculine support. This project affords a fine opportunity to work together with our Canadian folk.

Arizona, Montana, and Oklahoma Missions

THESE Indian missions are desirous of volunteers for services, such as: summer Bible school teaching, repair work, sewing, secretarial work, visitations, etc. These units are ideal for interneship for future foreign- and home missionaries.

Indian Mission work—Montana, Arizona, Oklahoma

List of Workers in 48 Projects

LIST OF WORKERS IN GENERAL CONFERENCE VOLUNTARY PROJECTS OF 1948 AND THEIR ADDRESSES

CHICAGO HOME MISSION: Verna Vogt, Grace Bible Institute, Omaha, Nebraska; Carl Schierling, 1243 W. 25th St., Los Angeles, California; Rosemary Linscheid, Freeman, South Dakota; Doris Celeste Nikkel, Lehigh, Kansas; Elda Duerksen, Hillsboro, Kansas; Elvins Neufeld, 4215 S. Rockwell, Chicago 32, Illinois.

CANADIAN YOUTH FARM: Marie Peters, Henderson, Nebraska; LaVerne Linscheid, N. Newton, Kansas; Amy Ensz, Beatrice, Nebraska; Elaine Hanson, Arvin, California; Evelyn Stucky, Moundridge, Kansas; Maxine Krehbiel, Elyria, Kansas; Leona Friesen Janzen, Munich, North Dakota; Erdman Neufeld, Didsbury, Alberta, Canada; Henry Wiens, Tofield, Alberta, Canada.

MONTANA MISSION: Christine Duerksen, Newton, Kansas; Irene Friesen, Henderson, Nebraska; Rosa Bartel, Aberdeen, Idaho; Ella Heppner, Waldheim, Sask., Canada.

ARIZONA MISSION: Marie Krigor, W. Broad St., Quakertown, Pennsylvania; Anna Louise Boehr, N. Newton, Kansas; Phyllis Sprunger, Berne, Indiana; Herbert Peters, LaCombe, Alberta, Canada.

PEACE TEAM: David Schroeder, 103 Furby St., Winnipeg, Manitoba, Canada; Ramon Jantz, N. Newton, Kansas; Bruno Epp, 715 Dudley Ave., Winnipeg Manitoba.

YOUTH TEAM: Norma Jost, Hillsboro, Kansas (Relief worker in Switzerland at present); Rudolph Martens, 4614 Woodlawn Ave., Chicago, Illinois; Bertha Millar, R. R. 4, Kitchener, Ontario, Canada; ElDoris Balzer and Eldon Epp, Wheaton College, Wheaton, Illinois.

MIGRANT: Ruth Bixel and Leonore Friesen, Grace Bible Institute, Omaha, Nebraska; Mildred Brenneman, 913 S. Ninth St., Pekin, Illinois; Charlene Unruh, Newton, Kansas; Franklin Wiig, 1334 East 68th., Los Angeles, California.

Erna Friesen, 4614 Woodlawn, Chicago 15, Illinois, is serving as General Director of this voluntary service program. Address all inquiries to her.

Youth Teams

THESE teams are to travel to designated churches which have solicited their assistance, the work with young people in building up a well-rounded youth program, be of service to the whole church as much as possible, to study, and to promote the principles of peace.

Voluntary Service calls for all types of work—laundry is a part of it.

Summer Service Project

TWO VOLUNTEERS are needed to work as a team in a migrant community in Wisconsin. Visitation is a basic technique. Vacation school programs, including Bible study, craft work, supervised recreation, all with a Sunday School and worship emphasis would be a part of the work. Spanish-speaking ability would be a great asset.

City Mission Service in Chicago

Chicago Home Missions

THESE VOLUNTEERS would be asked to teach daily vacation Bible schools, supervise recreation, do slum-visitation, take field trips, and do some studying.

Los Angeles Church

Rev. Burkholder would like to have some young people to help with some church work in his community.

Mennonite Biblical Seminary
4614 Woodlawn Avenue
Chicago 15
Illinois

X-021

PLEASE mention both OLD and NEW address when WRITING

The Faith That Is in Me

On January 10 Austin Regier received a sentence of a year-and-a-day for refusal to register under the Selective Service Act. The statement he made before the Court appears in the February 2 issue of the CHRISTIAN CENTURY under the title, "Faith of a Convict." Charles Rickert, of Bluffton College, was sentenced to an eighteen-months term on January 20. The following is his statement before the court. Ed.

Among all the disputes and conflicts of our time there stands one issue on which we all agree. *Humans everywhere* would like to see a *world at peace.* That, certainly, does not need to be repeated.

Rather this seems to be the question we need to discuss: What kinds of methods should we use to bring about our desired goal? In my opinion we have the possibility of choosing between two methods—two major roads—and we hope the one we choose will lead to the results we want: that is, a world at peace.

Here is one—compulsion and violence.

Here is the other—kindness and friendship.

The two roads are open and available to everyone, and everyone *must* choose. The way of compulsion and violence stands in obvious contrast to the way of kindness and friendship. The two roads are dramatically compared by the Great Teacher, when he said: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you."

There they stand, side by side, clear cut and extremely realistic. Enmity, cursing, hatred, persecution on the one hand—love, blessings, goodness, prayer on the other. Maybe the words sound slightly old-fashioned, but the meaning that lies behind the words is as alive and powerful as atomic energy.

I think that Christ stands behind the way He suggested, and I'm betting my life that His way is the best way. I believe that Christ's teachings are practical and that He expects us to live up to them now.

Those who are followers of Jesus of Nazareth belong to something they call the Kingdom of God. The Kingdom of God is a State which denies evil and wrong, but announces that love and truth are the policies that rule. Evil and wrong and hatred and wrong all go together, but the followers of Jesus have denied these things.

And so, simply, and unashamedly—that is the reason I am here today. I had a decision to make—a choice between the two ways—the way of force and fear or the way of contentment and inner quietness.

The result of my decision was a letter which I took to the Selective Service Board at Lima last September. I told them I couldn't compromise.

I had decided this: it would be easier for me to give up my freedom than my Christianity.

The huge majority of American and Christians think that I have gone too far. I and a mere hundred other boys stand condemned and, possibly, misunderstood by those who do not see the same implications of the Christian religion. I have expected such misunderstanding and condemnation, and now I am ready to accept the penalties for the things that I believe.

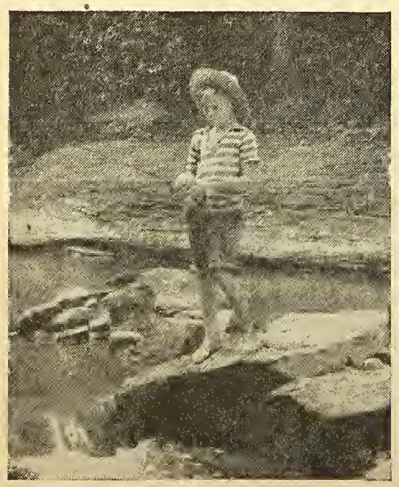
—Charles R. Rickert

* * * *

Faith is truth planted in the heart.

* * * *

In a world where death is, we have no time to hate.—Selected



AT PLAY— —AT PRAYER

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MENNONITE
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The Mennonite

Volume 64 February 22, 1949 Number 8

Suffer the little Children to come unto me . . .

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Time Will Tell

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Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

March 2, Ash Wednesday

March 6, First Sunday in Lent

March 13-18, Bethel College Bible Lectures with Jacob H. Janzen, Waterloo, Ontario and Rockwell C. Smith, Garrett Biblical Institute, Chicago as speakers. Minister's conference March 15-17.

March 16, 1949. The Women's Missionary Organization of the Western District Conference will meet on the Bethel College campus at 9:30 a.m.

April 2, Western District Conference Summer Bible School Workshop, Memorial Hall, North Newton, Kanas

April 10, Palm Sunday

April 17, Easter Sunday

May 1, Mennonite Song Festival, Memorial Hall, North Newton, Kansas

May 8, Christian Family Day and Mother's Day; also Rural Life Sunday

June 5, Pentecost

June 12, Children's Day

June 23 to 26, The Fiftieth Anniversary Sessions of the Pacific District Conference at the First Mennonite Church, Upland, California

August 11 to 17, General Conference Ministers Retreat, Estes Park, Colorado.

Beyond Our Own

BERN, SWITZERLAND.—The Federal Council of the Swiss Government is creating a surplus of food and raw materials for the nation. The Economic Department has asked for an inventory of all food stocks in the country so as to be able to increase purchases accordingly. Reason for this precaution is because of the danger of a European war which would close the usual sources of supplies.

UNITED STATES.—March 6, 1949, will be observed as Commitment Day throughout the Methodist Church. The following pledge will be presented for the signatures of those who have not already signed it, "I commit myself to sobriety and good example, by adopting for myself the principle and practice of total abstinence from alcoholic beverages, as a wise way of life."

MAGDEBURG, GERMANY. — Few religious papers are being published in the occupation zones because of strict control by authorities. After permission was finally granted a paper shortage and prices prevented people from subscribing. In the entire Russian sector there are fewer than a half-dozen papers, with a total circulation of not more than 40,000. Districts of the eastern zone have no religious papers at all.

WINONA LAKE, INDIANA. — A Summer School of Missions will be held at Winona Lake, Indiana, on June 22 to 28 with courses offered in Home and Foreign Missions and Bible for adult and junior leaders. Many Central and Middle District Conference women have found these meetings to be stimuluating and inspirational. Mrs. S. F. Pannabecker represents the Mennonites on the Interdenominational Committee of the Central West for Missions which is in charge.

TEN MILLION DOLLARS is the estimated cost of the trial of Japanese war criminals which has recently come to an end. For every word of testimony taken during the two and one half years the trial lasted, the expense was more than one dollar. Says a news commentator: "The time will probably come when we will be embarrassed at all these war trials which are so similar to the dark ages when the losers always were killed."—*Gospel Herald*

MADRAS, INDIA.—A new code of film censorship which provides that "no picture shall be passed which lowers the moral standards of those who see it," has been set up in Madras, India, by the the minister of education. Further it says that films must not contain drinking scenes of obscene words, and should not picture gods or goddesses clad in a light and frivolous manner. A film producer remarked: "If all these rules are enforced, 90 per cent of our films will never reach the screen."

INDIANA.—The conviction of Chester Gingerich, Amish farmer who, because of religious convictions, refused to send his 14-year-old son to school, has been upheld by the Indiana supreme court, Religious News Service reports.

Of Your Pen Acquaintances

RUTH HILTY, Pandora, Ohio, has been a relief worker under the Mennonite Central Committee in Europe for the past several years.

ORLANDO A. WALTNER, Chicago, Illinois, is one of our General Conference missionaries to India, and is at present attending the Mennonite Biblical Seminary in Chicago.

R. L. HARTZLER, Bloomington, Illinois, is the field secretary for the Central District Conference.

JACOB T. FRIESEN, Beatrice, Nebraska, is now serving the First Mennonite Church, Beatrice, as pastor.

DAVID SCHRAG, Asuncion, Paraguay, writes from Paraguay where he is working under the Mennonite Central Committee with the refugees coming over from Europe.

The Mennonite

Acting Editor, Jacob J. Enz
Associate Editors: Lester Hostetler, W. F. Unruh, David C. Wedel.
Contributing Editors: Kenneth Bauman, Harold Burkholder, Willard Claassen, Walter J. Dick, Elmer Ediger, Walter Gering, R. L. Hartzler, J. H. Janzen, Mrs. Ed. Miller, S. T. Moyer, S. F. Pannbecker, Paul Roth, Don Smucker, Clifton Sprunger, William Stauffer, Freeman H. Swartz, Erland Waltner.

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Editorials

IN OUR GREAT INTEREST in the predictive elements in the study of the prophets we have missed the dramatic way in which these prophets spoke, under the influence of the Holy Spirit, to their nation and the contemporary rulers regarding the sins of their day. With the same conviction that they set forth the coming Messiah, they spoke forth the Word of God regarding the present time.

Have we not a similar responsibility today? True, we look forward to the glorious return of our Messiah, but dare we close our eyes to the conditions that will make His coming a dread to millions who, but for these conditions, might have found their way to Christ and Salvation. How can a Christian stand quietly by when he knows that the reports of December 16 by a sub-committee of the Hoover Commission stated that the war scare of last spring was the result of a faulty intelligence report and that the army knew long before the vote of the draft was taken that there was no crisis, but kept Congress believing there was? How can Christians stand quietly by when they know that the president's budget request for eight hundred million dollars for universal military training is set forth at the same time that an announcement comes from the army that there was such a high rate of volunteering the draft calls were being suspended for February and March. We ought to be writing our Congressmen and telling them that we see no logical reason why universal military training should be passed or why the draft should be continued.

But more than this we ought to pray for the conversion of our leaders of state to the way of Christ; we ought to be concerned about presenting Christ directly to them so that they will be able to stand against the floods of hatred that can very probably sweep away the opportunity of millions to enter the Kingdom of God.

Of course this is not the way of physical safety. It is, however, the way of ultimate rightness, and that is the only kind of real safety and security there is.—JJE

SHALL I TITHE OR SHALL I BE A STEWARD? Is there a difference? There is. We have frequently been told that we should tithe. One tenth of our money should be given for benevolences, missions, education, relief and similar causes. This is excellent. Our benevolent contributions need to be made systematically and regularly. A certain portion of our income needs to be set aside for the work of the church. but there is one aspect about this that is distressing. By implication one gets the idea that one tenth belongs to God, nine tenths belongs to me. But does it?

When one reads the parables of Jesus one gets a new picture. Always Jesus pictures man as a steward. He is entrusted with certain gifts, talents and goods. These he is to use. When the day of reckoning comes, a report is required of his stewardship. The question is never raised whether the man was a tither. The question is whether he has been a good steward. Does anything belong to the man or does everything belong to God? Has he only entrusted man with the stewardship of certain goods and talents.

The answer to the question raised in the first paragraph lies in being a steward who tithes. His tithe in this case may be more than ten per cent, in extreme cases, it may be less. However, as a steward, he never loses sight of the fact that he is but a servant of God whose every effort and purpose is to help and further the work of the Kingdom of God. Let's hear more of this emphasis on stewardship in our churches and the tithe will increase to where we can underwrite our conference budget.—DCW

THIS IS THE AGE OF ADOLESCENT, moral immaturity. We don't like to make clean-cut decisions, and after we have made them we go back on them. How evident this is in Christianity itself! We say we take Christ with all our hearts and then proceed to break the laws of the Gospel in the attempt, so we think, to uphold the Gospel. The present stir about the persecution of Christian leaders in Europe is arousing in Christians emotions of hatred. Governments will be glad to capitalize on this and start a holy war. Let the true, born-again Christian remember that he has a different warfare to wage—a warefare of love against hate, of righteousness against sin, of hopefulness against despair; and the victory in this warfare is not only not helped by worldly warfare, it is progressively hindered.—JJE

"WE SEEK AND DESIRE WITH YEARNING, ardent hearts, at the cost of our life and blood that the holy Gospel of Jesus Christ and His apostles, which alone is the true doctrine and will remain until Jesus Christ will come again in the clouds, may be taught and preached throughout all the world.

This is my only joy and the desire of my heart that I may extend the borders of the kingdom of God, make known the truth, reprove sin, teach righteousness, feed the hungry souls with the Word of the Lord, lead the stray sheep into the right path and win many souls for the Lord through His Spirit, power, and grace. Therefore we seek, to the extent of our opportunity, to make known and proclaim to all mankind the grace of God which has appeared, and His great love toward us, that they may experience with the same joy and renewing of the Spirit, and know and taste with all saints how sweet and good and kind the Lord is to whom we have come. To this end we preach as much as opportunity and possibility affords, both in day time and by night, in houses and in fields, in forest and wilderness, in this land and abroad, in prison and bonds, in the water, the fire and on the scaffold, on the gallows and upon the wheel, before lords and princes, orally and by writing, at the risk of possessions and life, as we have done these many years without ceasing."—Menno Simons

Withdraw Now?

by Ruth Hilty

"Isn't it about time to withdraw our Christian aid from Europe?" To wisely take inventory of our giving, to frankly voice our concerns doesn't indicate that we're tired of denying ourselves the latest model of automobile, or a deep-freeze unit for our homes. We're still willing to sew, to share our harvests, to sacrifice of our time and money. Our giving hasn't made us poorer, and Mennonite foreign exchange students frequently express amazement that our Mennonite homes are blessed with most conveniences in spite of, or because of our world-wide program of giving.

Our people are rightly concerned that we don't overdo, or misplace our giving to the harm of our overseas friends. Therefore, they have been inquiring, "How much longer must we continue to help Europeans? Wouldn't it be wiser to concentrate giving more aid to our Mennonite refugees establishing new homes under extraordinary obstacles in South America?"

We Cannot Assume!

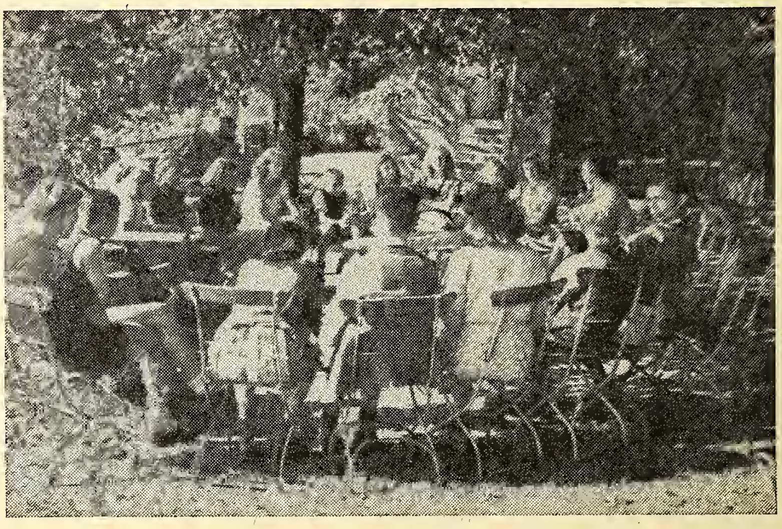
This is the fourth post-war year. Our somewhat belated relief worker's information frequently fails to point out retardation and progressive, changing trends in our MCC fields of operation. We are prone to measure western European recovery by American recovery, by our own private recovery within these four years. Yet we fret that supply and demands are still out of line here. And our second thought reminds us that our recovery was not hampered by the stupendous obstacles which confront Europeans: industries, crippled or ruined; all forms of transportation—plane, train, trucks, autos, bikes, etc., — ruined, grounded, or gone; heavy production, marketing, and distribution *controls* on farmers, on manufacturers, and shopkeepers; stringent rationing continuing to this day. On second thought, we cannot assume that Europeans, deprived for four, five, or seven years of the most primary essentials of life—light bulbs, underwear, bedding, fuel—can already have risen from a level of difficult existence" to "gainful living." Consciously and unconsciously we have been absorbing the average American citizen's views, the economist's views, yea, watching the diplomat's views about existing conditions in our relief areas.

Stop Where Governmental Agencies Stop?

Dare we, with Christian concerns, be guided and appeased by the views of the radio and press and citizen? The spirit we aim to express in our relief work, our motives for doing relief work, have not been determined by *average* standards, but by the standards of *Christ* and *his way of life*. Along the long, wearying road of reconstruction, our motives and aims do not allow us to be content to stop where many governmental and private relief agencies stop—having supplied two basic emergency physical needs of people, food and clothing. Ironically, little has been done by any of us to supply shelter. What additional reactions can one expect from a Christian, from our own Mennonite people, in viewing the total European needs with Christian concern?

A Shift in Emphasis

Our MCC relief workers have been serving with the commission of our people dominant in their aims, "Give a Christian 'plus' in our relief work!" Many of our people have prayed that we be aware that spiritual and social needs are as great, or greater, than physical needs, and that they long out-live the physical needs. This truth all MCC workers have experienced in all areas of operation. Therefore, MCC relief workers view our relief work as having reached a climax, with a shift in emphasis.


The French Zone, MCC *Erholungszeit*, at Kropsburg Castle (above the reknown vineyard area of St. Martin and Edenkoben). Group of high school boys and girls led in a discussion by MCC leaders.

When Relief Centers become Churches

Our MCC *Nachbarschaftsheim* (Community Center) Projects, located in Heilbronn and other cities of Germany, illustrate this shift in emphasis. These centers are equipped with sewing machines, shoe repair machinery, and patching materials. Mornings and afternoons, during the week, this equipment is devoted to helping city families meet emergency repair needs. But, Sundays the centers serve as churches for various bombed out denominations. Sunday evenings and the other six evenings of the week the center provides our MCC personnel the opportunity to build a Christ-centered community program, emphasizing a growing Christian life and fellowship for families, young people, and children. Here they can begin special interest groups in Bible study, prayer, in improving church singing, in adapting the American form of Sunday school and Bible school to the European situation. Here is a workshop for Christian leaders.

Weave Christ into All Work

In our MCC projects of longer or shorter duration, for example, in our new, expanding MCC International Voluntary Service Units, in our short-term *Erholungszeiten* (retreats to rebuild body and soul), in our MCC children's colonies, American and European Mennonite and non-Mennonite young people unite in work, in play, in prayer, in discussion of life's probelms, in program planning and thereby both gather a larger world vision. It is another workshop, an ideal workshop, to experiment, adapt, modify, and learn how to build a Christian environment, beginning with ourselves and our place. We can weave a consciousness of Christ and Christian standards into all of work, play, fellowship, intellectual and spiritual growth, emphasizing the utilization of our talents for the church and community, and the glory of God.

We Have a Message!

In our Christian concern for giving practical expression to our belief in the Way of Christ, in the power of inner peace and the love of Christ, we have a message for European children, young people, families, yea, even for the most active, sincere Christian leaders in Europe. We have a host of our own maturing young people in America, who believe in this way, who will accept the challenge to give expression to their belief in the Way of Christ and want to join in such reconstruction.

"For such a time as this."

It is well to ponder how God has, step by step, been preparing us for just this trend in Christian aid to Europe, through our home and foreign mission work, through C.P.S., voluntary service at home, in our Sunday school and Bible school work, in our church colleges and Bible schools. Our every trial, every error and attempt at improvement in these various church enterprises to date will stand us in good stead as we face this "effective open door" in Europe. There is room to learn much from each other as, together, we permit God to make full use of us inside and outside of Europe.

Do we want to withdraw in the face of these larger tasks, larger responsiblities, and opportunities?

A "Different" World but

The Same Great Need

by David Schrag

Coming to South America and especially to Paraguay is like coming into a different world. The people speak differently, live differently, and think differently. You see extreme filth and poverty on the one hand and extreme wealth on the other. Oxen pulling carts of merchandise is a daily sight. Women carrying their vegetables, water and other wares on their head is the accepted thing. Police and military are everywhere eyeing everyone with suspicion. Houses are all built of brick and in town each place is surrounded by a stone wall. What we used to read about in history and story books we see here with our own eyes.

We do not want to leave you with the impression that here are no modern conveniences as we have them in the States.. In fact nearly anything can be purchased here that can be bought at home if you have the money. Prices are very high.

A Happy, Yet Sad Occasion

You have, no doubt, been reading about the recent group of 1700 Mennonites that left Europe on the ship Volendam for S. America. 700 of them are settling in Uruguay and the remainder came to Paraguay to settle in the already established colonies. It was a happy yet also a sad occasion to witness all these people arrive here. The greatest majority are only too happy to be able to settle down on a small place and call it their own home. Many a sad and heartbreaking story is connected with most of the immigrants. May I cite two typical examples: One middle aged mother of five children is here. Two sons and one daughter came with her to Paraguay. Her husband and oldest son were taken from her by the Russians 11 years ago, probably to Siberia. Whether they are living or dead she does not know. Another son was accidently killed in their wanderings about in Germany. Another mother is working here in Asuncion. She has three nice little girls. Her husband was also taken from her in Russia 8 years ago. She now has to work from early morning to late night to make a living and really be the type of mother to her children she would like to be. Both of these women often say, "Oh, if we only knew that our husbands were dead. Then we would at least know they are not going through terrible suffering." These people often refer to Russia as *Das Land des Elend und Jammer.*

Please Remember

There are between 13 and 14 thousand Mennonites in Paraguay. Nearly 5000 of these have come within the past two years. This group is starting with nearly nothing and have many hardships to contend with. They need much financial and also spiritual assistance. Please remember the work here and these people in your prayers.

Incarnating Our Heavenly Vision

by Orlando A. Waltner

It was a significant day when Paul could say, "I was not disobedient to the heavenly vision." Because of Paul's obedience, we too have the privilege of responding to the heavenly vision. God has given us a vision of churches, chapels and meeting houses to be built in the valleys and plateaus in the prairies and jungles and in the villages and towns of America, Africa, South America, China and India. Time shall tell whether these visions shall become actual structures of wood, brick, stone or mud, or whether they shall remain forever in the heart of a yearning and loving Father, as blue-prints only. The building of these churches, the incarnating of the vision God has given us will demand of us several things:

The Greater Part . . . by Prayer

It will mean that we shall spend more energy in praying for this work. It will be praying by the masses, farmers on tractors cultivating corn, or in the pick-up truck hauling grain to town; teachers on their way to school or in moments of relaxation during recess; housewives hoeing in the gardens or peeling potatoes for the evening meal; business men beginning the day's work or drinking coffee during a pause in their work; stenographers, clerks, mechanics, factory workers, medical workers, students, etc., will for a few moments of each day be conscious of the Church's task of world missions and will give highest expression of that consciousness by praying briefly for it. Prayers will be made for the Foreign Mission Board, for those preparing to serve in mission fields, for language students struggling with new alphabets, for missionaries on the field, for native leaders, for native Christians and for natives yet in sin. The greater part of mission work still needs to be done by prayer. Our visions will become realities to the degree we are faithful in the ministry of prayer.

Let the Church Call Youth

To incarnate our heavenly vision we shall have to send out more workers. It is through consistent praying that even greater interest and loyalty to this task will be promoted. As churches will be praying by name for those who have expressed interest in missions and a consciousness of God's call to this work, more young people will be responding to God's call. Some churches might ask two or three of their leading young people to represent the church on some mission field. God doesn't always call his workers directly. He also calls through the church. Often, however, the call becomes indistinct and unparticularized as it comes through the church. A prayerful study of mission work, and a consciousness of its responsibility in sending workers will awaken the church to the presence of consecrated, intelligent, capable youth who ought to be in mission work. Why should not the church pray about this and under God's guidance give a clear, definite call to such young people?

Not Without Equipment

But workers can't work without equipment. To fulfill our tasks we shall have to send more equipment. The forces on the field need to be mobile. Jeeps and trucks in carrying workers into untouched or neglected areas are definite assets to mission work. Tents, literature, pictures, all are essential to promote an evangelistic campaign in villages. Schools need blackboards, paper, books and teachers. Hospitals are infinitely more effective when equipped with adequate and proper instruments for diagnosing and treating disease, whether through medicine or surgery.

Not Without Intelligent Planning

Establishing and building churches cannot be accomplished without intelligent planning under the guidance of the Holy Spirit. To incarnate our vision of yet unborn churches lying in the heart and mind of Christ, we may have to work faster. Perhaps God doesn't want us to labor on a given area until Christ's return. Perhaps we shall have to "take up" mission work and transplant it to new ground, even before the church set-up in the first area has been fully perfected. Based on experiences and information by missionaries on the fields, our colleges, Bible schools, and seminary ought to study intensively the possibility and method of withdrawing our mission forces to make them available to yet unreached areas. The question of when and how the mission is to dissolve into the church needs conscientious study. The immensity of the problem should not deter us from studying it seriously and taking decisive steps once we believe the Lord has given us understanding on this probelm. Neither sufficient money nor personnel is at our disposal to operate in many fields. But by God's grace we can use what we have to perhaps even greater effect. Many churches need yet to be built—even in areas we know not yet that the Lord has called us unto. Dare we hope for the day when our Conference will be able to say, "We were not disobedient to the heavenly vision?"

* * * *

A Note from the Field: P. W. Penners write that they will leave Calcutta in March or the first few days in April. All mail should now be sent to them at Hillsboro, Kansas. They send hearty thanks for Christmas greeting cards sent them and request the readers' prayers for a safe journey and voyage.

Twentieth Century Heresy

The "Believe-Only Heresy" is more common among us than many realize. Unfortunately it is propagated in the name of evangelism and soul-winning. We do need more stress laid on evangelism. Too many of our churches are zero churches—no new members from the outside are added all year. Many of our people are dissatisfied with such a state of affairs. Something is terribly wrong and they are rightly disturbed. Merely "holding our own" is not a New Testament program for the Church of Jesus Christ.

We are saved by Faith.

By stressing the simplicity of this doctrine of Salvation, our friends are right. We can never do anything for which God owes us a reward; much less can we earn our salvation. It is a free gift. But it is an oversimplification, and overemphasis of this fact that leads to the heresy.

What is Faith?

If we are saved by faith, then we must define faith. Faith is not mere intellectual assent, although true faith is certainly based on facts. Nor is it the Sunday-school boy's "believing what ain't so." Nor is it "a leap into the dark."

Faith IS What we Live By.

If I do not live according to my faith, how can I claim to have faith? If I believe in a medicine, I will take it. If I do not take it, no one will believe I have faith in it. The faith I see in the New Testament works. A believer becomes a "Jesus man." He is henceforth "a new creature." He is "born again"; has new interests—new viewpoints—new habits—new loyalties. I may say I believe in Jesus only when I surrender my life to Jesus. "Ye are my friends if ye DO," Jesus said. "I will shew you my faith BY my works."

He was Saved Three Months Ago.

"He hasn't drawn a sober breath since. But he was saved." This is quoted from a rescue mission worker. Such talk borders on blasphemy. If a man is saved he will bring forth the fruits of that salvation. There is no room here for subterfuge or trickery. How subtle is the false logic of some: If a man says he believes then he has faith! If he has faith he is saved. If he is once saved he is eternally secure. Therefore, nothing he does or does not do after that matters.

Beware of the believe-only heresy.—*The Gospel Herald.*

Under Orders

During the past year, Reverend Loewen has been serving under a license issued by the Central Conference. The Ministerial Committee of the Central Conference has approved the ordination of Rev. Esko Loewen to the full ministry. The service of ordination is to take place, Sunday, February 27, at the Topeka Mennonite Church with Rev. R. L. Hartzler and Dr. S. F. Panabecker officiating.

The Story of
Relief "on Foot"
since 1944

NEW WINDSOR, MD.—More than five thousand heifers and bulls have been shipped to needy families and institutions overseas since the Hiefer Project committee began work here in 1944.

In the annual report of the committee, issued by Benjamin G. Bushong, executive secretary, it was revealed that 1,005 animals were shipped in 1948; a total of 793 in 1947; a total of 2,751 in 1946; and 750 during 1945 and the latter part of 1944 . . . a grand total of 5,299.

Italy Highest

Italy has received the largest number of animals, with 1,576 head having gone to this country. There have been two reasons for this, Bushong said. First, Italy is agriculturally poor. Second, shipping to this nation has been readily available.

Distribution in 1948 included 768 head to Italy; 160 to Poland; 47 to Japan; 11 to Puerto Rico; 8 to Austria; 6 to Greece; and 5 to Ecuador.

Bulls have gone principally to agricultural stations to be used in artificial insemination programs.

Bushong pointed out that one of the reasons why 1946 was a banner year for the committee was that UNRRA was then active in shipping livestock. At present the committee must pay its own shipping costs unless arrangements can be made with individual nations to bear such costs.

Plans for 1949 include the shipping of heifers to a reception center for refugees in Venezuela.

In addition to heifers and bulls, 2,395 goats have been shipped by the Heifer Project committee. The majority of these have gone to Japan.

'Small' Investment — Huge Dividends

"Considered from the angle of dollars and cents our program may not seem to be a large one," Bushong said, "But its benefits will be long lasting Over the years ahead we will have improved the dairy cattle in the areas into which we have shipped; we will have increased milk production; we will have contributed to the health of the people; and we will have made more fertile farms. What's more important, we will have created untold goodwill and forged strong bonds of friendship between Christian people in America and those in other nations around the world."

An Ecumenical Endeavor

The heifer project was originally launched by the Service Committee of the Church of the Brethren. At present, a large number of religious groups are cooperating, including the Evangelical and Reformed Church, American Baptist Home Mission Society, Mennonite Central Committee, Rural Life Association, Fellowship of Reconciliation, National Catholic Rural Life Conference, Methodist Committee for Overseas Relief, and others.

Time Will Tell

by R. L. Hartzler

The past decade and a half has been a period of almost continuous economic ascendancy. As a rule each successive year witnessed new highs in markets, wages, and incomes from various sources. True, there was a bit of lull in the late thirties, but the outbreak of war in Europe gave industry a new impetus, and both production and prices rose rapidly. Price fixing during the war slowed the upward trend somewhat, but fell considerably short of bringing it to a standstill.

Plateau? Desert? Plunge?

Now indications are that we have reached the end of that era; so that after fifteen years of successively higher levels of income, we must now adapt ourselves to something different. Whether we are about to move out upon an economic plateau, make a gradual descent, or take an abrupt plunge, no one seems ready to predict with any measure of certainty.

During this period of economic flux Central District Conference contributions for Christian purposes also rose markedly from a total of $32,000 in round numbers for the conference year ending June 30, 1933, to $147,000 in 1948. How the ratio of contributions given to income received in 1933 compares with that of 1948 is another matter. The Goodwill Foundation states that during the low depression era the over-all giving of Christian America for benevolent purposes was 5 per cent of the national income, whereas in 1948 it dropped to 1 per cent. Dare we assume that we did notably better than this average?

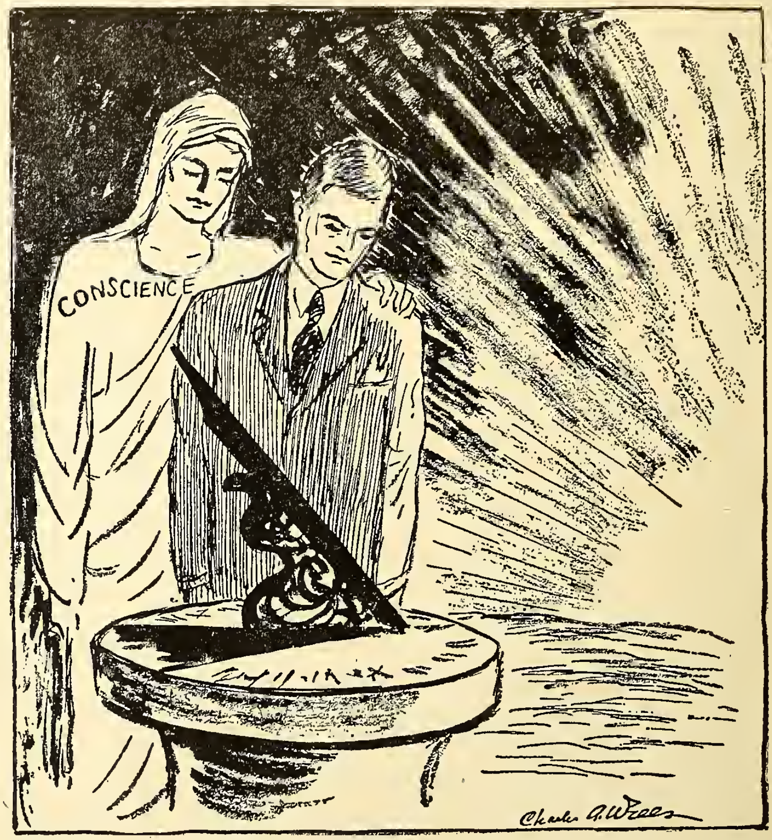
Did We Progress?

In late years especially it was, after all, comparatively easy to give. People who planned their benevolences at the beginning of a year usually found they could do it without strain and perhaps even add to the amount. This encouraged setting the stake a bit higher for the ensuing year. But as we view the prospect of a changed situation, the question becomes pertinent whether we really went farther in our giving than to merely draw upon the surplus.

Already Shortages

That such change as now seems in prospect will have definite implications on the ongoing of our whole Christian enterprise should be readily perceived. Already it seems to have had its effect on giving. For some months past the Mennonite Central Committee has faced the most critical shortage of funds for carrying on the relief program that it has yet known; Bluffton College had a harder squeeze in order to finish the 1947-48 school year in August with a balanced budget than it has known for years; two months before the close of the last fiscal year of General Conference, only 59 per cent of the total budget for all purposes had been received at the conference headquarters; and as this is written two of our larger churches are having to put forth special efforts to keep their operating account in balance. Part of this may be due to lessened income. We have a notion that up to this time much of it has been due to an altered psychology, a different frame of mind, more uncertainty and less of the easy optismism of recent years.

It must be borne in mind in this respect that while from now on incomes for many may lessen, or for other reasons contributions may sag, the costs of the Christian enterprise will still remain high. This will be true all along the line from the local church and its program, to our institutions, and on to the limits of our far-flung program of missions and relief. Some time ago a statement came out of Washington, D.C., predicting that in 1949 prices of farm products would very likely decline, but that probable increases in wages, or other costs of processing and distribution would largely offset those effects and keep the consumer's price level largely where it had been.



Continuing High Costs in Christian Work

So, the prospect which we face is, on one hand, one of probable lessened income and consequent narrowed margin between receipts and expenses, particularly for our rural people; and on the other hand, a continuing high cost of operation for all phases of Christian work. In other words, we bid fair to face an exacting situation and if we are to keep the enterprise going, steady and strong, we must needs rise to a different ratio between incomes received and gifts given than we have known in years just past. Drawing upon surpluses may no longer suffice. To meet that kind of situation, we need two things:

Sacrifice Even More

First and basically, we need a larger measure of Christian grace than may have prompted most of us while the flush time was on. If indeed we have been giving sacrificially, we need grace enough to sacrifice even more, and do it gladly. If we have given casually and without sense of real cost, we then will need an infilling of grace which induces us to give until we feel it, and do it with Christian joy. Woe be to us if we lightly let His cause suffer. If the love of Christ for truth and righteousness and for every distressed or erring soul enters in and constrains us, we will have no trouble at this point. Should it not be a matter of deep personal concern to each of us to make certain that His love does dwell in our hearts and so prompts and impels us?

Assets—a Backlog of Strength

Secondly, we need that those who through these years turned surpluses into added holdings of property or increased reserves, shall now cause those assets to become a backlog of strength for our worthy and varied program of Christian service. There are in this program many outstanding opportunities for such folk to make substantial and permanent investments in kingdom service, which will help incalculably in undergirding the program for whatever lies ahead. May this indeed be the time for which God has thus been getting us ready?

Coming a bit farther in this matter of added resources through accumulated surpluses, let us take an honest and appraising look at them. How did they come to be? What accounts for their having come to pass? Two things principally—war and destitution. We know full well how the call for more and more goods to be poured into the gaping maw of war with its destruction and awful toll of bloodshed, suffering and death, caused prices to rise and incomes to swell. And after the war, shortages here and the grim and unspeakable lengths of destitution and hunger abroad presented a huge demand for the products of factory and field and so kept prices and incomes high.

The dip in the grain markets which came this fall would have come one, two, or more years ago had it not been for the heavy demand created by want in lands abroad. Those who watched the markets know how, when the government announced it would begin buying for foreign export, the grain pits swarmed and prices turned sharply upward; and as soon as word came that such buying would cease or taper off, markets fell.

Spilled Blood and We Profit!

Can anyone whose mind and heart have been sensitized by the spirit of Jesus look upon his accumulated resources accruing from a combination of such havoc-working causes and not feel inwardly disquieted? Does it not seem that there is some kind of disturbing connection between the spilled blood and ravished lives of millions of God's creatures on one hand, and these goods which have multiplied among us on the other? Should anyone be able to complacently accept and hold such accumulation as being his due by a mere turn of fortune? Can anyone escape such disturbing reflection by trying to hide behind the fact that the contributing factors were not of his making, or were beyond his control?

Is not such escape and consequent spiritual release to be found rather in the commitment, appropriation, or actual turning over of substantial portions of such holdings for the firmer establishment and larger promotion of our kingdom enterprises? Does it not mean that such properties and securities should now be made to accrue to the benefit of our institutional and service programs, either in the form of immediate transfers, annuties, or bequests? Will anything less than that offer due penance and keep spirits free from the blight of materialism?

Just What Happened to Us?

This brings us to a question which has weighed on the minds of Christian thinkers as to just what really happened to American Christians by the dual impact of war and prosperity. Peoples in time past, ancient and modern, have been markedly affected in spirit by either one of these alone. We have had both together. We may think we have not been unduly affected, but we must consider that it is part of the "deceitfulness of riches" (Mammon) to conceal its inroads from the ken of the very ones whose spirits it has most invaded. Hence the highway admonition often seen to "Test, Don't Guess" is a good one here.

What is the test? How shall one go about to find out? Some yeas ago a gripping little book appeared entitled "Money, the Acid Test." The burden of its contention was that one may profess much, or believe much about his Christian spirit and stature, but the real test comes when the call of Christ and the needs of His cause touch him in the realm of economics. How true! Let any one who professes that Christ is master over himself and what he has, prove that mastery by what he does with what he has for the cause of Christ. Until then he can not be sure. How wise it had been if the rich man in the parable had made that test and frankly faced the results.

Time Will Decide for Us

If we shrink from making it, let us not think we shall thus escape it; for Time will eventually make it for us. On my study table I have a mechanical calendar so constructed that pressure on a bar or section at the top of it causes a small plate to flip from the top to the bottom of an open panel at the front, thus revealing the number of each successive day of the month. The maker seems to have found it necessary to have an equal number of such stages and accordingly inserted an extra one which always comes to light between the last day of one month and the first day of the next. On this plate appears the interesting citation, "Time makes all things clear." So every time I move the instrument forward to indicate the first day of a new month, I am confronted again by the arresting fact that Time does have a way of bringing things to light as they really are.

The fact is pertinent to our thought here. Time applies in its own keen way the tests which we may demur to make, and sets forth its findings in bold characters which we, and possibly others, may see. It is even so in respect to the question of what spiritual impact a war-born, destitution-extended prosperity has made upon us. When or if conditions become such that it requires a considerably larger proportionate share of what we have, or receive, or seek to keep our churches

(Continued on page 10)

Current Migration to Canada, 4227

Explanation to D. P. Sponsors
Brook Lane Farm Notes

Canadian Board Carries Important Roll in Refugee Program

AKRON, PA. The Mennonite Central Committee and the Canadian Menonite Board of Colonization are working in close cooperation in the current migrations to Canada. It is estimated that to cover transportation costs for the 4227 refugees who have thus far come to Canada, the Mennonite relatives in Canada have advanced a total of $822,000. These immigrants have been located in the several Canadian provinces, and may be classified into the following catagories: close relatives, 3,832; sugar beet workers, 253; farm workers, 66; woodworkers, 41; domestics, 29; and mine workers, 6. Many of the immigrants are already makin good progress in repaying their immigration debts.

The Canadian Board was organized in 1922 for the purpose of assisting the Russian Mennonites to immigrate to Canada. In close co-operation with the Canadian Pacific Railway Company, this organization succeeded in bringing to Canada, during the years 1923 to 1930, over 20,000 Mennonite immigrants, including some from Germany, and other European countries, also some who came via China, Mexico, and Africa. Most of these immigrants were settled on the land in Canada and they are now in a position to help their relatives and friends among the displaced people in Europe.

To Sponsors of Mennonite D. P. 's

A number of persons who have offered housing and employment for Mennonite displaced persons who may enter the United States have mentioned that it is not possible to hold open the housing and employment situations indefinitely. We can very well appreciate this situation, and therefore make this statement to all persons who have offered housing and employment for Mennonite displaced persons.

If it causes inconvenience to continue holding open housing and employment opportunities, we would suggest that you write the Akron office. We have in some cases secured alternative housing and employment when the original assurances could no longer be kept open. We do not want to ask our people to undergo hardship, particularly since we cannot say definitely when the DPs will arrive. Many of the factors are beyond our control.

Although we hope that the assurances thus far given can be held open longer, we trust that you will write us if your particular situation necessitates withdrawing either housing or employment.

Recent Relief Shipments

During January the following relief material contributions from the United States and Canada, with total evaluation of $129,123.89 left port: *To China,* 90 tons flour; *to Sumatra,* ½ ton miscellaneous supplies; *To Ethiopia,* ¼ ton miscellaneous supplies; *To Poland,* 12 tons clothing, bedding, shoes, soap, mending material; *To the Philippines,* 1½ tons clothing, soap; *To French Zone Germany,* 20 tons raisins and 2½ tons clothing, bedding and shoes; *To British Zone Germany,* 25½ tons canned meat and 41 tons mixed food.

Harness Parts Acceptable in Equipment Program

There have been a number of inquiries as to whether harness hardware is wanted by the Mennonite colonies in Paraguay and Uruguay. The distinction should be made that while harness hardware is acceptable and useful, complete harnesses cannot be shipped and therefore should not be contributed.

Relief Personnel

Wilbert Lind, of the MCC Unit in China, is to succeed Dale Nebel as Director of that Unit. David Block of Winnipeg, Manitoba left on February 3 for France.

Brook Lane Farm Notes

Several patients have been admitted to this MCC mental hospital, and a number more have been accepted for admission in the near future. The staff of attendant, and workers endeavor to give personal, sympathetic care which will be conducive to recovery. The Nursing Supervisor, Mrs. Helen Kirchhofer, is conducting a class for the attendant group in **Mental Hygiene**, in which much interest is being shown. Dr. Prager, the Psychiatrist, also addresses the class periodically.

Voluntary Service Worker Assignment

From the second Voluntary Service Training School at Akron, fourteen young people went forth to give a year or more of service in the name of Christ. They go to four different projects. Marvin Bartel, Henry Schrock, Pete Yoder, and LeRoy Nisley go to the Gulfport unit. George Bohrer, Rolland Ediger, Lawrence Harder, and John Hershberger are initiating a new V. S. unit at a "boystown" for criminally-minded boys at Mt. Princeton Commonweal School at Nathrop, Colorado. Galen Flickner, Henry Jantzen, Lee Jr. Hershberger and Lester Dintaman are going to Skillman State Village for Epileptics in New Jersey. The two girls of the unit, Alfrieda Regier and Elizabeth Regier, will be joining the Mexico unit, helping in housework of the hospital and home.

(Continued from page 9)

and our program going forward, then Time will be applying its discriminating test; and by it we shall then know, as now we are known.

Fifteen years ago we earnestly longed for the time to come when we might enjoy a more adequate portion of the necessary means of life. Now for some time we have passed quite beyond that into the realm of actual abundance. Will that accumulated abundance now be made to contribute to His glory; will we thus prove that we have come through with our spirits untarnished and our devotion strong; or will the testing time reveal that it has been too true of us, as was said of men of old time, "He gave them their request; but sent leanness into their soul" (Ps. 106:15)? Time will tell.

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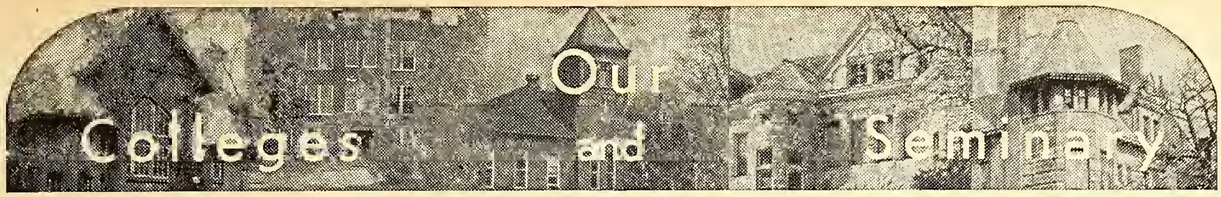

BETHEL COLLEGE

President Ed. G. Kaufman left on Friday, Feb. 11, for Chicago where he attended the meeting of the Mennonite Biblical Seminary Board. From Chicago, he proceeded to Bloomington, Ill., where the General Conference Council of Church Boards are meeting. Other faculty members attending the sessions in Bloomington are Dean H. A. Fast, Dr. R. C. Kauffman, Dr. J. Winfield Fretz, Dr. Cornelius Krahn, and Rev. J. J. Enz.

The Music Department of Bethel College presented Burt Russell, tenor, in a graduate recital on Monday evening, Feb. 21, at 8 p. m. Among his selections, Mr. Russell sang four solos from Handel's "Messiah."

Three men's glee clubs have been organized on the campus and together presented their first concert Friday, Feb. 18, in Memorial Hall. The White House glee club has Walter Jost as its director; Barrack's glee club, John Gaeddert; and Goessel Hall, Harold Moyer. To conclude the concert the three glee clubs combined in a mass chorus for several selections.

Several classes have made field trips to surrounding cities during the last few weeks. Miss Marjorie Ruth and her class in Principles of Geography went to Hutchinson, Kansas to visit the salt mines. Two classes, Interior Decoration, taught by Miss Lena Waltner, and the class in Furniture Design, taught P. R. Kaufman, went to visit various furniture establishments and interior decorating concerns in Wichita. The class in Introduction to Social Work, taught by Dr. J. Winfield Fretz, took a two-day trip to Topeka and Kansas City visiting hospitals, rehabilitation centers, and welfare agencies. While the group was in Kansas City they presented a program in the Old Mennonite church. The members of the church provided over-night lodging for the Bethel College students.

Dr. J. E. Hartzler, visiting professor of Philosophy and Religion, went to Meno, Okla, for the week-end of Feb. 13 to speak in the church there.

BLUFFTON COLLEGE

Some of the high spots in relation to public meetings at the College the remainder of the year include the following:—February 21, Herbert Renison, Pianist; March 27, Vesper Service, Laurence Burkhalter, violin; April 8, Goshen College A Cappella Chorus; April 10, Seven Last Words, Vesper Choir; April 19, Dr. Francis S. Moore, Organist; May 1, Vesper Service, Dr. J. A. Huffman; May 28-30, commencement activities.

Professors I. W. Bauman, Paul Shelly, J. S. Schultz, Lloyd L. Ramseyer, and Harry Yoder attended the General Conference Council of Church Boards meeting at Bloomington, Illinois recently.

The College Church participated in a union youth service of the Bluffton churches Sunday evening February 6. The College Church is a student organization which meets on Sunday evenings.

Prof. Paul Shelly attended the meeting of the Council of Religious Education at Columbus, Ohio, February 7-9.

MENNONITE BIBLICAL SEMINARY

The week-end of February 12 was extremely busy one with the meetings of the Young People's Union of the General Conference, the annual meeting of the Seminary Board of Trustees, and the sessions of the Doctrine and Conduct Committee.

In his report to the Board of Trustees, President Pannabecker described the year by year development of this institution. Starting in 1945-46 the Seminary opened with seventeen students, in quarters rented from Bethany Biblical Seminary, and with only one full time instructor-administrator. The second year 1946-47, marked the enlargement of the regular faculty by one additional person, the transfer of the old Witmarsum library to Chicago, and the purchase of our main building at 4614 Woodlawn. Last year, 1947-1948, two new faculty members and a librarian were added, two more buildings were purchased, sufficient room was secured in the property purchased to take care of needs. This year, the fourth year, finds the Seminary with adequate housing facilities, a staff of six—including the teachers, librarian, business manager, and matron—a student body of thirty, a home for Mennonite students in the city who are not attending the Seminary, and rooms for occasional guests. Dr. Pannabecker announced that a senior class of nine will graduate in the spring with the B.D. degree This is the first senior class to receive its entire training under the auspices of Mennonite Biblical Seminary.

A startling message was recently delivered by James Renz, Temperance Secretary for the Brethren Brotherhood Board. He pointed out that two out of three Americans drink, that four million Americans drink excessively, that there are 750,000 alcoholics, compared with 600,000 cancer cases and 500,000 tuberculois cases. In the survey of Brethren youth it was found that the drinking problem is one of the ten leading problems faced by the young people of the church. The answer, according to the speaker, included: The church must meet the social pressure to drink with organizations which make it attractive not to drink, like Allied Youth; there must be an educational program using all the scientific facts available; the church must witness to the value of total abstinence; and the church must answer drinking with a dynamic program of recreation and visitation.

Jottings

—**Deer Creek Church, Deer Creek, Oklahoma:** The catechism class taught by Rev. Richard Ratzlaff, meets at the parsonage every Sunday morning. Installation services for Otto Reussser, newly elected deacon, and Willard Reusser, new trustee, were held on January 23.

—**First Church, Sugarcreek, Ohio:** Sunday, January 30, the religious film "And Now I See" was shown at the evening service. February 27 was a special Mission Day with Rev A. E. Kreider, chairman of the foreign mission board speaking to us at three services. Pre-Easter services are scheduled for March 27 to April 3. Rev. George Stoneback of Fairfield, Pennsylvania, will be the speaker. Clothing for relief was collected this month.

—**Salem Church, Freeman, South Dakota:** The junior men's chorus presented a sacred concert on January 9. A new oil furnace has been installed in the church building. The Ladies Missionary Society is working on two projects, collecting money for European relief and the contacting of all missionaries through letter-writing.—Corr.

—**Topeka Church, Topeka, Indiana:** Rev. Jesse Smucker, president of the General Conference from Bluffton, Ohio, conducted a series of special meetings January 16 to 21. His messages were based on Psalm 23. Stories for the children were told each evening after which the Biblical origin and characters in the story were found by the children. January 23 two films, "The Day's Work" and "The Synagogue," based on the life and ministry of Jesus, were shown. Mrs. Catherine Nash, returned missionary from China, spoke on January 30.

—**Salem Church, Dalton, Ohio:** Two recent speakers at our morning meeting services were Rev. G. T. Soldner, Bluffton, Ohio, on January 16, and Rev. Clarence Keer, Boys' Village at Smithville, Ohio on January 30. A volunteer project of cleaning and remodeling the church has been started by men and women of the church. Colored slides on Palestine were shown by Rev. Richert at the evening service on January 30.

—**Topeka Church, Topeka, Indiana:** Old white candles not used anymore are being collected to mold new large candles for special worship services.

—**Barlow Mennonite Church, Barlow, Oregon:** On February 6, our church entertained the Singspiration group, which meets every month. Several special numbers were given.—Mrs. Ivan Learfield, Corr.

—**Meadow Mennonite Church, Colby, Kansas:** As a result of the sales of Christmas cards, as well as assorted boxes of cards, by our young people, they were able to purchase a new Mimeograph. Reverend Regier has organized a weekly Wednesday evening meeting. While the adults have Bible study and choir rehearsal, the children have Bible study, object lessons, and a work hour in the basement. At the Christian Endeavor meeting on January 30, we voted to collect wheat for relief as a community project. The Sewing Society is making various articles to be donated for a sale to be held later in the year. —Mrs. Peter J. Franz, Corr.

—**Glendale Mennonite Church, Lynden, Washington:** Sixteen members were added to our church during the last year, of which two were received by baptism. The choir and our pastor, Reverend Toews, presented a musical program at Abbotsford on January 23.—Mrs. Jake Wittenberg, Corr.

—**Calvary Mennonite Church, Barlow, Oregon:** Edgar Nafzinger and Homer Welty, of the Pratum Church near Salem, Oregon, showed pictures on January 30 of the missionary work being done among the Cheyenne Indians at Busby, Montana. The missionary society of this church has helped this project with various gifts. A meeting was held on a recent Sunday afternoon to review and adopt the proposed constitution of the church.—Mrs. Ivan Learfield, Corr.

—**First Church, Reedley, California:** A Bethel College Fellowship Supper, attended by more than 100 guests was held in the church on February 4. We had an evening of fellowship and inspiration with Mrs. Paul Baumgartner and Miss Helga Kemnitzer, German exchange student at Bethel College, who brought us a message. Our men's chorus of 40 voices gave a concert to a full house in the Christian Church at Visalia, California, on January 30. The offering of $90 was designated for C.A.R.E. packages.—Corr.

—**Deep Run Church, Bedminster, Pennsylavnia:** Mrs. Alfred Habegger, missionary to the Cheyenne Indians in Montana showed colored slides and told of her work there at the Ladies Missionary Society meeting February 20. Mrs. Habegger is the mother of Mrs. Herbert Fretz and is spending some time with our pastor and his family.—Corr.

—**Beatrice Church, Beatrice Nebraska:** The men of the church are now finishing the second floor of our parsonage so that it can be used as two bed rooms. Mr. and Mrs. J. H. Penner celebrated their golden wedding on January 26.—Mrs. Donald A. Claassen, Corr.

—**Alexanderwohl Church, Goessel, Kansas:** Our relief committee, along with ninety-five volunteers, caned 1,882 cans of lard, 1,629 cans of meat and twenty-two cans of chicken in the portable cannery from Hillsboro, Kansas, on January 3 and 4. Peter Bartel, who served as relief worker in Krefeld, Germany, also reported to the congregation about his work there. He helped organize and supervise the distribution of food and clothing. He stated that the people there often expressed their thanks for food by sending letters or bringing flowers and gifts to the relief workers. This year they are helping those persons in Krefeld who cannot earn money, the old people, children, the sick, and the students.

—**Friedensfeld Church, Turpin, Oklahoma:** The New Year was started with Bible study with Rev. H. P. Fast of Orienta, Oklahoma, as the speaker. On January 23 Reverend Flickenger and Reverend Regier were speakers in the church in the interest of the Bible Conference at Oklahoma Bible Academy. The Ladies Mission Society has been busy recently doing relief sewing.—Mrs. J. G. Unruh, Corr.

—**First Church, Nappanee, Indiana:** Rev. Jesse Hoover was guest speaker in the church on January 30, talking on "M.C.C. Relief Around the World." A pot-luck dinner was held here February 2 at which time the women of the church and guests from the Methodist Sewing group mended clothing for relief. The Women's Missionary Society showed the film, "My Name is Han," a film from China with an all Chinese cast. A music institute, under the direction of Prof. Russell A. Lantz who teaches music at Bluffton College, will be held here March 24 to 27. Rev. Harold Ratzlaff will be our speaker for the meetings to be held during Holy Week in April.

—**Stirling Avenue Church, Kitchener, Ontario**—The Brotherhood has set up a committee whose work is to supply transportation to and from church for all meetings.

Into the Beyond

MRS. ELIZABETH YODER, a member of the Topeka Mennonite Church, Topeka, Indiana, was born May 11, 1859 and died February 6, 1949.

PETER P. SCHRAG, Freeman, South Dakota, and a member of the Salem Zion Mennonite Church was born November 23, 1878, and died February 4, 1949.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

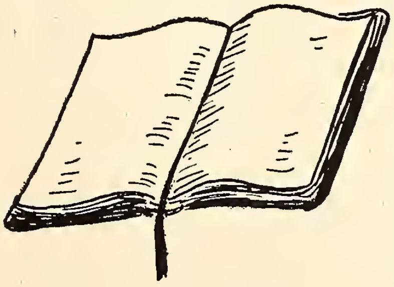
How We Got Our Bible

How did Paul's letters become a part of our New Testament? Here is the second of a series of articles on how the Bible came to be as we know it.

by Jacob T. Friesen, Beatrice, Nebraska

Only a few families gathered for worship and study. They invited others but with little response. Witnessing for Christ was difficult. Pagan worship and immoral practices held the entire city in their grip. One man's enthusiasm kept the group together.

Tychicus, a wealthy Jewish merchant of the ancient city of Ephesus, had traveled widely. During the ministry of John the Baptist he passed through Palestine. Deeply impressed by John's message, he offered himself for the baptism of repentance. That same day he saw a man baptized who was pointed out by John as the world's sin-bearer. On a return trip he listened at great length to Jesus teaching the multitude and healing all kinds of diseases. Returning to Ephesus Tychicus related his experiences. He was deeply convinced that Jesus was the Messiah. Later stories of His death and resurrection reached Ephesus. Even though it seemed a little confusing to Tychicus, he continued to tell others of his faith. A number believed and these met regularly in a private home for worship and study.



Everything changed suddenly. The group heard of a certain man named Paul who was risking his life to go from one pagan city to another to preach and teach. Tychicus was certain that Paul was also a follower of Jesus. The small group began praying that God would bring this fearless preacher to Ephesus. Their prayer was answered. One day Paul knocked at the door of Tychicus' house. Paul had come to bring the news of Jesus Christ to the great city of Ephesus.

Ephesus was a wicked city. The Temple of Diana was located here. Many pagan worshipers came to take part in its unclean ceremonies and to indulge in the immoral living which was a part of it. Ephesus was also a city of refuge for criminals. Any convict or robber living within an arrow-shot of the wall of Ephesus could not be arrested. This was Roman law. This combination of pagan immorality and criminal cruelty surrounded the Christians of this city.

Paul chose to stay in this city, finding a home in the house of Tychicus. Paul told the little group the whole story of Jesus and gave an accurate account of his death, resurrection, and ascension, of pentecost and the out-pouring of the Holy Spirit. This was new to all of them. After receiving the proper instruction the entire group was baptized and received the Holy Spirit.

Through the efforts of Paul and the blessing of God a church was established. Many heard the good news. As the church grew, oppostion increased. When Paul left, Tychicus and the new converts came together regularly for worship, study, and encouragement. They grew in spiritual strength as well as in numbers.

Paul was aware that this group needed continued guidance. After establishing churches he kept in contact by writing letters of encouragement and instruction on special problems. These letters were read and reread. Often they were copied and sent to other groups. No one but God knew at the time that these letters would become a part of the New Testament Scriptures, known to us as the letters of Paul. Other church leaders wrote similar messages under the guidance of God's Spirit. We know them as the Epistles of Peter, John, James, and Jude.

During this time God was gathering and preserving the facts of the life of Jesus. These were to guide new converts of the first century—of all time. After some of the apostles had died, men of God were lead to record the facts of Jesus' life while the facts were still generally known. John Mark, the nephew of Barnabas, was such a man. He perhaps had spent much of his time with the Apostle Peter. Later he wrote the stories and facts as Peter presented them. This we know as the Gospel of St. Mark.

Matthew, the apostle, was a Jew. In his zeal to win his brethren and preserve the facts of Christ's life, he was lead by God to write a life of Jesus, presenting Him as the "expected One"—the Messiah. His writing has been preserved for us as the Gospel According to St. Matthew.

The gentile physician, Luke, was learned in the Greek language and culture. He became attached to the Missionary Paul. Through Luke's accurate research and Spirit-filled writing another account of the life of Jesus has come down to us. His obedience to God led him to record accurately the experiences of the early church. These we can now read in the book of The Acts. (continued on next page.)

A tradition accepted quite generally states that the Apostle John, the writer of the fourth Gospel, was the spiritual leader of the church at Ephesus at the time of his death. His deeply spiritual account of the life of Christ was written late in life. It is apparent from the purpose of the Gospel as stated in John 20:30 that he wrote for churches and people such as those at Ephesus. In the book of Revelation, written by him from the Island of Patmos, he addressed by name the churches he had in mind. God used the beloved disciple to preserve for all time the messages of the Gospel of John and Revelation.

Under the inspiration of the Holy Spirit first-century Christians gave birth to the New Testament Scriptures. Having been preserved by providential hands through distressing centuries, it now commends itself to every thoughtful reader. It remains the rule of faith and conduct for every person who will read with understanding and practice its precepts.

Jacki—the Story of a Jewish Boy

by Harold L. Weaver

Here is a story which shows that there beats in the Jewish breast the same yearnings, desires, longings as in any other. Yet, racial prejudice says there is a difference.

It seems only a short time ago that Jacki came to take his place with the other little boys at Weiler, and yet, he's gone again. And even though Pierre, a new little boy, now sleeps in his bed, there's still a vacant place in my heart for Jacki. I've felt this way before when some of "my" boys have left to return to their homes; so I know the feeling will leave me as time passes, but I can't help wondering what life holds in store for Jacki.

The fact that Jacki is of Jewish parentage will always mean something pretty big in his life. You see, Jacki's father was deported by the Germans when they occupied France, and has never returned. Jacki remembers no father. Is it any wonder that when, a short time after I became acquainted with him, he called me "papa," my heart gave a little twist? Jacki was getting to the age where he knew that his was a different life from that of other little boys, for most of them had not only a mother and brothers and sisters, but a "papa" to take an interest in their games—yes, and to discipline and to love them.

Jacki wasn't very angelic. He had a terribly persistent habit of saying "Non, non, non!" when he should have said "Oui." He had to be reminded to say "Merci, Mademoiselle," when he was given food at the table. He was usually about the last one in his dormitory to go to sleep, and was quite persistent in feeling it was his duty to keep the others awake as long as he himself lay awake. However, there have been very few youngsters here at Weiler who have responded to discipline the way he did. It took only a few words of reproof to bow his head in shame and a few words more brought tears to his big brown eyes and lines around his mouth betraying his battle to be big and keep from crying.

Late last Thursday night I finally got around to taking the box marked "Jacki" down from the top of the cupboard to see if his clothes were ready for him to leave the next morning. It was a pleasure to see proof in his clothing that he was loved and cared for. I put his little black suit with the frilly collar out for one of the girls to iron, and wondered how Jacki would look and act the next morning. I had told him at noon in the dining room that he would be going home.

Rising a little early Friday morning, I took Jacki's suit downstairs and helped him dress. Of course he was excited. The six children who were leaving that morning ate breakfast with us, and had to be coaxed to finish the food given them. It was almost time to put them in the car when Jacki came to me, climbed up on my knee, and threw his arms around my neck, kissing me till I thought he'd never stop. Then I saw the tears coming to his eyes. He clasped his hands around my neck, laid his head on my shoulder, and cried. The social worker standing close by said to him, "Do you really love him so much?" Jacki's "Oui" between sobs brought tears to her eyes, too.

How should one feel at a time like that? I have little likelihood of ever seeing or hearing of Jacki again. Yet, for a time, he was very dear to me. Certainly the Bible stories, the songs, and the prayers he has learned will stay with him. God grant that the portion of His love we have been able to show Jacki may also in years to come bear fruit.

"Nothing So Unusual"

When young William Purcell Witcutt was studying for the Anglican ministry some 20 years ago, he met Roman Catholicism's famed Author-Convert G. K. Chesterton. Under Chesterton's influence, Witcutt renounced his faith. In 1934 he was ordained a Roman Catholic priest, and was assigned to St. Anne's parish, Wappenbury. His sermons and writings (including *Catholic Thought and Modern Psychology*) were so successful that by last year, at 41, he was regarded as close to the top rank of England's Catholic literati. Then suddenly, last October, he disappeared, and until a month ago stayed out of sight.

When he came out of hiding, he applied to the Bishop of Chelmsford, the Right Rev. H. A. Wilson, for readmission into the Church of England. Witcutt did not have to be ordained—the Church of England recognizes his Catholic orders. Last Sunday he was among the worshipers at East London's Church of St. Mary Magdalene-with-St. Bartholomew, where he has been appointed curate.

For a time Witcutt will do no preaching, but he will sit with the congregation until he "reabsorbs the atmosphere of the Church of England." Though he had little to say to the press, he admitted: "The reason I left the Catholic Church was because I grew to dislike the rigidity of the Roman Catholic faith; I prefer the broader outlook of the Church of England."

Bishop Wilson was happy over this return to the Anglican fold, but added: "This is nothing so unusual. In my own diocese alone, we have several Roman priests who have come over to us. But it is not our habit to advertise the conversion of a man from Rome to our faith. It is not our way of doing things."

Courtesy of TIME, Copyright Time Inc., 1949

Legal Problems for the C.O.

No more men are being drafted, it is true, but registration and classification has not stopped. Therefore, the following article is pertinent to the C.O. It approaches the problem of obtaining a classification from the strictly legal standpoint and not from the religious. It gives one an understanding of the basis on which a draft board considers classification.

When a registrant is presenting evidence to his draft board in order to obtain a IV-E classification he should consider two things. The regulations require the board to find (1) that he is opposed to combatant assignment or I-A and (2) that he is opposed to noncombatant assignment or I-A-O also. In answering the questions on Form 150, therefore, the registrant should keep these two points distinctly in mind.

In each of these claims what the registrant is trying to prove is his actual state of mind. If the draft board finds that each assertion is the registrant's actual state of mind the Selective Service Act requires that it classify him IV-E.

The most effective evidence of a state of mind may be a written statement by the registrant or else an old statement he wrote at a date when the possibility of a draft seemed more remote. Essays, articles, or talks written to be delivered at school, church, or young people's meetings are the kind of thing that some CO's will have.

Oral statements to individuals or groups, especially those made when the possibility of a draft seemed remote, are also good evidence. The CO may obtain written statements from these people testifying that they heard him. If he is seeking IV-E he should get statements from persons who have heard him express his views against war and I-A-O service. The letters or statements should be addressed to the local board or TO WHOM IT MAY CONCERN and should say that the writer has heard the CO express such views and that he believes them to be his beliefs. He might also add how long he has known the CO to acknowledge such beliefs.

It is not necessary that the person agree with the views of the CO. It is even better if he is a veteran or a member of the American Legion or someone who takes an opposite view. Other persons might include his minister, Sunday School or public school teacher, employer, etc.

If the CO is a veteran or has only recently accepted or come to a I-A-O or IV-E position he should explain in what manner his present beliefs differ from his former stand. Letters from other persons should testify how his views have changed.

The registrant may choose to refer to his former oral statements without asking for any written letters. In that case the draft board may call upon the person to whom they were made to verify them or else the Department of Justice may verify them when the case is appealed. The persons whose names he gives should be, of course, those who he believes will testify accurately concerning his beliefs.

A general letter of character-recommendation by itself is of little value since many people of good character are drafted into the army daily. Such a letter does not show that the man is opposed to war and

(Continued on page 16)

Salvation Means Making New Men

by H. F. Rall

The purpose of God is new men in a new world, nothing less, and you cannot have the new world, which we all so eagerly desire, without new men. That is the final fruit of salvation. Man is God's end-product and this part of creation is still going on. We may call it re-creation, too, or re-making; for man has sinned and our human nature needs to be made over.

Two questions naturally come to us: What kind of a man is this new man? And how is the new man made?

The New Testament has much to say about the life and character of the new man, though it is not put in formal description. One finds it in the Sermon on the Mount. In the Beatitudes Jesus portrays the "sons of the kingdom." In Matthew 5:43-48 he shows what it means to be "sons of your Father." Paul has some revealing passages. 1 Corinthians 13 sets forth the spirit of love which is the very heart of the new man. Romans 8:1-11 portrays the life of moral power which comes through God's Spirit within us. Galatians 5 exhibits the new life in its sharp contrast to the old, a life of faith which shows itself in love, of freedom which means service of simple goodness and uprightness.

But the real picture is given us not in rules or abstract ideals, but by showing us one who wrought

"With human hands the creeds
In loveliness of perfect deeds,
More strong than all poetic thought."

We are to grow up in him who is the head, says Paul, to have the mind in us which was in Jesus. No man is his, he says, who does not have his spirit. We are to be sons, and what that means we see plainly when we look at the Son. Here is something far more than being forgiven and belonging to the church and getting to heaven.

And that brings the second question: How is the new man made? How does he gain this life?

On one point we are clear: the new life is from God, the new man is created by God. There is more than human decision and effort. The problem is one of power to overcome evil and to achieve the ideal; even more it is one of a new spirit, or quality of life, within us.

But the deeper question remains: How does God do this for us? The answers to this have been varied. Some have said: Let God but destroy all evil in us and it will be done. But evil is never conquered in merely negative fashion. "Overcome evil with good" applies within us as well as in relation to others. Death can be overcome by life, selfishness only by a new spirit of love, fear only as faith comes in, and goodness is never the mere absence of evil. Equally mistaken is the idea that this can be done in a moment of time, in one revolutionary experience.

God works from within, not from without; he works for us and with us, but not merely upon us. We are not made over in a moment by some mysterious and irresistible power. Moral and spiritual results come only by moral and spiritual means. We are made over into children of God by living with God as his children and with men as their brothers. What that requires of us is plain: to surrender our life to God, asking his will

(Continued on page 16)

Renew Publication of "The Reporter"

During the Civilian Public Service program one of the best-known publications giving information on matters pertaining to the draft was **The Reporter,** issued by the National Service Board for Religious Objectors. In October of this year, publication of **The Reporter** was again resumed, after an interval of about a year. It will carry news and interpretation of various developments relating to the present draft law. Subscription is one dollar per year; order direct from the National Service Board for Religious Objectors, 941 Massachusetts Avenue N. W., Washington 1, D.C.

Collect Paper by the Ton

In one evening, the Youth Fellowship of the Zion Mennonite Church, Souderton, Pennsylvania, collected 15,005 pounds of paper. This is one of the regularly held projects of this active youth group. In the past money gathered from such collections has been used to finance a project undertaken by the youth group. One year money from paper was used to repair shoes which were then sent out for relief through the M.C.C. The success of the enterprises this Youth Fellowship undertakes depends upon adequate publicity and well coordinated effort. On paper collection night, cars and trucks were provided, the collections were made, and refreshments were served at the end of the evening's work. Such organized effort proves fruitful.

LEGAL PROBLEMS FOR THE C.O.

(Continued from page 15)

to army-medical- or other noncombatant services. If the man writes his own statement on his views, a general letter of recommendation may show that he is truthful and support his written statement in that way.

—*The Reporter*

SALVATION MEANS MAKING NEW MEN

(Continued from page 15)

and following it; to open our life to his Spirit, knowing that he will give that Spirit to us and live in us; to live in fellowship with him—in prayer, in thought, in trust, in dependence as we turn to him for help in each task or temptation.

In and through such a fellowship God comes into our life with his transforming power, and through this we are made over into his sons. It is simple; a child can live this way. It is demanding; it requires all of us and it must last all our life.

But with this must go the other realization—to live with God means at the same time to live with men and to do our work in the world. In the end it is only in this complete and active life that we really become men.

—*The Christian Advocate*

Using alcohol to solve the problems caused by alcohol is addiction.

Mrs Elizabeth Warkentine C-6
4614 Woodlawn Avenue
Chicago 15 Illinois

PLEASE mention both OLD and NEW address when WRITING

The Steps to Stewardship

There are five steps on which folks stop in their financial relation to God. They are:

The Tip Step

They give God a dime as they do the girl that checks their hat. They may even give a quarter, and equal their gratuity to the porter or waiter at their club. Surely God is not pleased by such ungratefulness for His blessings.

The Amusement Step

These folks give when, or if they attend church. It is on the same level as their patronage of the theatre or baseball park. Others may support the church fifty-two weeks a year. They pay only when they go, or as a government official once put on his pledge card, $5 per week, when I come." Can we hope for God's blessing on such giving?

The Promise Step

It is a well known fact that many pledge that which they never even try to pay. They impress the church canvassers with their false "generosity" and do not hesitate to let others know how much "we pledge." What God thinks of this is found in the story of Ananias and Sapphira who made a pledge, had the money to pay it and then held out on God. They were accused of lying to the Holy Spirit, and their punishment was death. False promises do not merit His blessing.

The Tithe Step

Some believe the law of the tithe to be God's plan for all time and therefore binding on Christians. Honesty requires them to pay it. Others accept it as a fair and reasonable plan for recognizing His ownership and their stewardship. But whether we consider it an obligation or a privilege, surely we ought not to do less as Christians than was required by the law. At any rate, God's challenge has never been recalled, "prove me . . . and see if I will not pour out a blessing."

The Tithe and Offerings Step

The tithe of old was the measure of honesty, but the offerings the evidence of love. God, speaking through Malachi, said "Ye have robbed me in *tithes and offerings.*" The tithe places rich and poor on the same plane. The offerings above the tithe enables the one of large means to show his true appreciation of his greater blessings. May it not be that God is saying to you today as was said to one of old who was occupying a lower place than he should have been, *"Friend, go up higher."*—Layman Tithing Foundation, 8 S. Dearborn St., Chicago 3, Ill.

* * * *

Jesus' followers must be transparently honest with themselves, their fellows and their heavenly Father.—Selected.

The Mennonite

Volume 64 —— March 1, 1949 —— Number 9

HARMON

In this chill hour of the world's indecision, grant to all mankind the shining courage to follow the difficult road of the man of Galilee, the Christ of Calvary—our Lord. Amen."

—QUOTED FROM THE UNIVERSAL PRAYER FORMULATED FOR THE WORLD DAY OF PRAYER, MARCH 4, 1949.

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New Opportunities Demand New Sacrifices

An Editorial Report of the Council of Boards Meeting

Why Christians Have Troubles

by John Schrag

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Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

March 2, Ash Wednesday

March 6, First Sunday in Lent

March 13-18, Bethel College Bible Lectures with Jacob H. Janzen, Waterloo, Ontario and Rockwell C. Smith, Garrett Biblical Institute, Chicago as speakers. Minister's conference March 15-17.

March 16, 1949. The Women's Missionary Organization of the Western District Conference will meet on the Bethel College campus at 9:30 a.m.

March 20, Western District Young People's Fellowship, Spring Rally.

April 2, Western District Conference Summer Bible School Workshop, Memorial Hall, North Newton, Kanas

April 10, Palm Sunday

April 17, Easter Sunday

April 24, 1949, Conference Sunday.

April 28 to May 1, Eastern District Conference, West Swamp, Quakertown, Pennsylvania.

May 1, Mennonite Song Festival, Memorial Hall, North Newton, Kansas

May 8, Christian Family Day and Mother's Day; also Rural Life Sunday

June 5, Pentecost

June 12, Children's Day

June 15-17, Mennonite Cultural Conference, Tabor College, Hillsboro, Kansas.

June 20-26. All Mennonite Senior Retreat, Camp Mack, Milford, Indiana.

June 23 to 26, The Fiftleth Annlversary Sesslons of the Pacific Dlstrlct Conference at the First Mennonite Church, Upland, California

August 11 to 17, General Conference Ministers Retreat, Estes Park, Colorado.

November 29 to December 1, Councll of Boards Meeting.

Beyond Our Own

BUDAPEST, HUNGARY — Leaders of five Protestant churches in Hungary have issued a statement declaring that the arrest of Josef Cardinal Mindszenty was "the outcome of a political effort disguised as a struggle for religious liberty, never menanced by the present regime." The statement asserted that "the leaders and members of sister Protestant churches abroad" would best serve the interest of Protestants in Hungary if they helped "to separate the cause of the church from the case of Cardinal Mindszenty."—*Religious News Service*

ROME, ITALY—Pope Pius XII, expressing the (Roman) Catholic Church reaction to the arrest and sentencing to life imprisonment of Josef Cardinal Mindszenty of Hungary for being a "stiff-necked opponent of the Communist drive to nationalize the Hungarian church schools," stated that "prayers should continue to rise before the throne of God." He also stated that the principal object of the trial was to disrupt the Catholic Church in Hungary. This is the first time a cardinal of the Roman Catholic Church has been jailed, tried, and sentenced while officially holding office as a member of the Sacred College of Cardinals.

NAMPA, IDAHO—The parochial school is nearing completion, classes formerly being held in two large basement rooms. Collection for day school at the Nampa (Old) Mennonite Church, Nampa, Idaho, amounted to over $3,500.

THE MANUFACTURE of alcoholic beverages in the fiscal year ending June 30, 1948, consumed 4,344,646 tons of grains and fruits. In addition, 199,814,590 gallons of fruit juices and extracts were used. And this was in the United States alone.—*Gospel Messenger*

CLEVELAND, OHIO—A co-operative movement of all faiths in the city of Cleveland has been launched to aid old people of that city. It aims to give older people a sense of social responsibility to the community, to provide them with healthful recreation at a central place and to encourage them to take up homecrafts to supplement their old-age pensions and other income.—*Gospel Messenger*

NEW YORK — The "get-tough" policy toward Russia was opposed by a unanimous vote of the Presbyterian Synod of New York. They believe that in our dealings with Russia we should be "Patient, sympathetic, sparing no pains to put ourselves in the place of a people made hypersensitive by the events of recent history."—*Gospel Messenger*

POLAND—Poland has made great progress in rebuilding hospitals destroyed during the war. A comparison of statistics for the year 1938 and 1948 shows that there are eighty-nine more hospitals now than in the pre-war years and an increase of more than thirteen thousand beds. Even with this increase hospital facilities are entirely inadequate—about 3.7 beds per 1,000 inhabitants.—*Gospel Messenger*

COLUMBUS, OHIO—The International Council of Religious Education declared on February 11 that week-day religious education on released time has not been invalidated by the United States Supreme Court. In its first pronouncement on the subject since the high court ruled adversely a year ago on a program in effect in Champaign, Illinois, schools, the council stated that week-day day religious education was merely subject to certain restrictions. This statement is expected to guide the actions of at least 40 denominations and 23 state councils of churches affiliated with the ICRE.

Of Your Pen Acquaintances

JOHN SCHRAG, Omaha, Nebraska, is professor of psychology and philosophy at Grace Bible Institute.

ORLANDO SCHMIDT, New York City, is in charge of the New York City Mennonite Fellowship. He is a student at Biblical and Union Seminaries in New York.

The Mennonite

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Editorials

"NOT BY THE MIGHT OF ORGANIZATIONS, resolutions, or minutes, but by my spirit," were the words with which Rev. J. N. Smucker, president of the General Conference convened the first general session of the Council of Boards at Bloomington on Tuesday, February 15. What appropriate words for the leaders of our conference whose responsibility it is to help our church face the almost insurmountable problems and challenging opportunities of our time! With the words of Michael Angelo, the great artist, "After my greatest pause I can make my most telling strokes," those present were invited to wait for the Holy Spirit to lead on. Thus in moments of deep consecration the prayers of your leaders at Bloomington mingled with your prayers before the throne of grace to the end that the Counsellor whom Jesus promised us might be the instructor of every board and committee as they sought to know God's will for our Conference and help us do it. At the last general session on Thursday evening it was pointed out that this was not the end but the beginning. We have prayed and planned; now we must pray and work "the work of Him that sent Him." JJE

A MAJOR CONCERN OF THE BOARDS was the fact that most Budgets were not met in 1948. The Foreign Mission Board, for example, which had a budget of $330,000 reported contributions of only a little over two-thirds of that amount. Whereas a few years ago the Board had a reserve fund of nearly $100,000, today finds the fund completely exhausted. The Emergency Relief Board, with a budget of $399,100, reported an income of less than half that amount. Of the total budget for all boards, amounting to $944,587, only $596,136 was raised in 1948.

Why this decline in giving? Some of the answers are obvious enough. For one thing, as the war recedes into the past, people are included to think that the relief needs are less urgent. They have been given liberally in the past under the stimulus of the pictures of devastation and suffering and are inclined to feel that Europe should by now be on its feet again. There is a certain weariness in well-doing.

Falling prices of agricultural products coupled with the continued high costs of living are doubtless responsible for a part of the decline in giving. Another factor is the tremendous building program that the churches have planned all over the country. New church buildings and renovation projects are proposed or in progress in nearly every community. Besides, large building funds are being raised for schools and colleges and other institutions.

These are some of the factors that explain, though they may not justify the decrease in our benevolent giving.

The total amount of the budget, amounting to less than $10 per member, is not exhorbitant. On paper it looks as if our people, enjoying unprecedented incomes, should have been able to raise the amounts asked. But church boards must operate with money that actually comes in. They cannot pay bills with theoretical sums which they only hoped were forthcoming. What is the next step? Should church boards go into debt? Should they follow the example of some denominations and assign quotas to churches? Should the work be curtailed?

It is evident that each board must reexamine its work with the view of eliminating any possible unnecessary frills and trimmings. Our church machinery in some cases grew up, like Topsy, and its functioning is possibly far from efficient. There is overlapping in the work of boards and committees. The expense of keeping the machinery oiled and in running order may very well be greater than need be. Some of our projects are inconsequential and could be eliminated without any damage to the progress of the Kingdom. Our work must be reviewed to see if it represents good stewardship of the gifts which people have consecrated to the Lord's work.

Now for the other side of the picture. The Council of Boards represents a world-wide effort to serve Christ. The work of evangelism and education at home and abroad and the relief of those in need, has continued, for the most part, with great success. There are many obstacles that face the work of the church. Some seed always falls on poor soil and fails to come to fruition. But there is on the other hand, much encouragement to move forward with confidence. Every sincere church worker can claim the promise of His presence, "Lo, I am with you alway, even unto the end of the world." L H

LENT IS AN INVITATION TO LIFE at its highest and best, not a periodic religious and moral splurge. "If any man will come after me let him deny himself, take up his cross daily, and follow me." Austere though this may sound, yet implicit in those words lies the only prescription for life as God intended it to be. If there is any thing the Atonement teaches us it is that there is "a cross at the heart of the Universe." The Lamb was slain from the foundations of the world. If then we are to find real life it will be in the giving up of our lives in service, in witnessing and even suffering and dying for our faith. But in sharp contrast it appears that all the satanic forces are being let loose, while we are concerned about Lent, to call us to a crusade that denies the way of love, service, witnessing and dying for others and for this faith. The Christian has only one crusade that is the crusade in behalf of the redemptive love our Lord and Saviour. The world may follow the hypocritical path of Lenten self-denial coupled with a holy crusade of hatred. Christian, in this Lenten season yours is the path of limitless love up Calvary's hill! JJE

Why Christians Have Troubles

by John Schrag

In Mark 4:35-41 is the famliar story of the disciples' crossing the Sea of Galilee. They attemped this crossing at the request of Jesus. The Master even went with them. But before long they encountered a storm so severe that these hardened fishermen feared for their lives. They awoke Jesus with the cry—one that must have had something of the tone of rebuke in it: "Master, carest thou not that we perish?" In response Jesus rebuked the wind and said to the sea, "Peace, be still." The calm that followed was so deep that the disciples now really became frightened and "feared exceedingly" and said one to another, "What manner of man is this that even the wind and the sea obey him?"

Obedience No Insurance

Why had the disciples gotten into this trouble? Not because they were disobedient to the Master. Jesus had sent them. If they had gone to sea against His will, we might perhaps say that the storm came upon them as a rebuke. But they had gone not contrary, but in obedience to the will of Jesus.

Do not we, the children of God, sometimes reason that if only we will be obedient to the will of God, then there should be no troubles for us in life? And if hardships come, we wonder if we are where God wants us to be. But this instance the disciples, were in trouble precisely because they had obeyed, not because they had disobeyed. Surely, hardships come even into the lives of consecrated Christians.

Again, the disciples were in difficulty not because Jesus did not care. It is true, He was asleep while they were battling the storm. But surely, the reason for that sleep was not indifference to the needs of His disciples, whatever else it might have been. Jesus clearly demonstrated later that He did care.

Till the Right Moment

Do we ever wonder if Jesus really cares? And if He really cares, why is He often silent in times when our hearts are troubled and fearful? Surely, there are times when He is silent precisely because He does care. He was "silent" when He received the message of the sickness of Lazarus, until the right moment came. Here at sea, too, He remained silent only until the right moment came. "He shall be silent in His love." Sometimes silence is what we need.

Also, the disciples were in trouble not because Jesus did not have the power to prevent or stop the storm. Apparently they did not expect Him to be able to do much about it, else why were they so much surprised when He did still the storm? But they thought He should show some concern at least and do what He could. But they were wrong. Jesus not only cared; He was fully able to cope with the situation. God can cope with any situation.

Why, Then, the Storm?

But why, then, the storm? One reason surely was that Jesus had a lesson to teach the disciples. They needed to learn to trust Him. We note that the disciples were concerned about the storm. Not so Jesus. He was concerned about the disciples. To still the storm for Him was a small thing. But to bring the disciples to the place where they would fully trust and obey Him was quite another matter. Nor was this the only time when this difference was manifested. The world of nature, even animals, unhesitatingly obeyed Jesus. The world He had made knew its Master. But the people, those whom He loved dearly, for whom He had come to give His life so that they could be children of God, they "received Him not." As Isaiah says, "The ox knoweth his owner and the ass his master's crib; but Israel doth not know, my people doth not consider."

Man, God's Greatest Problem

Jesus has little trouble with the world He made. His trouble is with man, with us whom He came to save. And is it not paradoxical that man, the very one for whom He left heaven's glory, for whom He gave His very life, he who more than anything else has reason to love and obey Him so often turns his back upon Him? "Even the wind and the sea obey Him." Do we?—Reprinted from the *Grace Tidings.*

A Universal Prayer

WORLD DAY OF PRAYER

March 4, 1949

"Infinite God, yet tender Father of us all, we bow before Thee in adoration. In differing speech we utter our praise, confess our sins, declare our vows of consecration. Thou understandest all.

"Forgive our generation the sin of walled-up thinking, and give us grace to expand our caring from narrow domestic and national walls to the vast human family, until children now paralyzed by fear may feel the loving touch of mothers far away.

"In hatred of war and its killing we are united. Hold us to a new high unity, our Father, and in that unity give us grace to change our behaviour that wars may cease and Thy kingdom come. Grant us strength to melt our pride into humility, to change our race and class prejudice into fellowship, to turn our selfishness into sharing. Rewrite into our hearts the sure knowledge that Thine is the kingdom and Thine the power.

"In this chill hour of the world's winter of indecision, grant to all mankind the shining courage to follow the difficult road of the Man of Galilee, the Christ of Calvary—our Lord. Amen."

Holy Week

This Searching Question

April 10 - 17

Holy Week always brings to our hearts this searching question placed on the lips of Jesus, "I gave My life for thee, What hast thou given for me?" Our appreciation of what Christ has done for us through His atoning and redeeming death on the cross may be expressed by seeking to help others find Christ as we have found Him for all our needs. Whom should we try to help? Here are a few suggestions:

1. Share with other believers your understanding of what all is involved in following Christ our Redeemer and King.
2. Help children to love and trust our Saviour. They will believe and accept what you tell them about Jesus. Teach them to love Him.
3. Strive to win your non-christian friends and neighbors to Christ.
4. Go to shut-ins, to the aged and to prisoners and point out to them what Christ would love to be to them.
5. Remember those people who suffer under some injustice or hurt. Show them how to find victory through Christ.
6. Those who have grown cold and seem tired of the Christian walk need your encouragement. They need the inspiration of your contagious love and enthusiasm for Jesus Christ.
7. Befriend the unbefriended. Give them a taste of what it is to be in the company of the Lord's people. Take them into your home and fellowship. Invite them for a meal and make them to feel that they are wanted.

These people need our help. We may express our gratitude and appreciation of what Christ has done for us by going to them. During Holy Week every Christian will want to do something for Christ. Further issues of "The Mennonite" will bring further suggestions on how Holy Week may be made to be a true Week of Witness.

Draw nigh to God
And he will draw nigh
to you
James 4:8

In the Metropolitan Context

The New York Mennonite Fellowship

Although Mennonites are a rural people, quite frequently certain individuals move to the large cities, where they soon become a part of the complex, metropolitan way of life. Such is the case among the eight million residents of New York City. Since February of 1943 the Mennonite Fellowship, which was organized at that time, has tried to contact all the Mennonites in the Greater New York area, so that they might come together for worship and fellowship.

From Nine Walks of Life

At the present time there are over fifty names on the list of Mennonites, who receive announcements for the monthly meetings. These people come from various walks of life. Among them are teachers, businessmen, office workers, printers, chaffeurs, doctors, missionaries, houseworkers and students from the Biblical Seminary Columbia University, Union Seminary, Westminster Choir School and Julliard School of Music. Many sections of the country are represented, and several of our members have come directly from Europe. We are fortunate in having with us Miss Justina Sawatzky, who recently came to New York from Russia. The group that has been meeting this year comes from six Mennonite branches: the General Conference, Evangelical Mennonite, Old Mennonite, Mennonite Brethren, Evangelical Mennonite Brethren and Mennonite Brethren in Christ (now called United Missionary Church).

For Fellowship and Inspiration

We have been fortunate in having many interesting speakers at our meetings this year. Dr. Dirk Cattepoel from Krefeld, Germany spent several days in New York, so we were privileged to hear from him. At another time Rev. Samuel Miller of Argentina gave an interesting report of Mennonite mission work in that country. In February we were happy to have Rev. John J. Plenert of Lansdale, Pennsylvania minister to us. There are several Mennonite students in the New York area for musical training, so that we are often privileged to enjoy unusually fine music.

For Service and Worship

Every year the Fellowship accepts a project to support some Mennonite undertaking. In former years money has been raised for such thing as refugee work and for German Bibles for South America. This year again a project is being started.

Since there is no Mennonite Church in the New York metropolitan area, the Fellowship has played an important place in the lives of many. Through visitation and monthly meetings the Fellowship seeks not only to keep Mennonites in contact with the work of their church but also provides an opportunity for united worship.

NOTE—Orlando Schmidt writer of this article—235 E. 49th St. New York 17, N. Y. is the leader of the Mennonite Fellowship of N. Y. Meetings are held in the Biblical Seminary.

Announcing - THE GENERAL CONFERENCE EDITION HERALD PRESS

Summer Bible School Series

1. A Distinctively New Series

The new Summer Bible School Series is an integrated curriculum comprising a course of study of thirteen years from nursery to second-year high school, with three preschool, eight grade school, and two high school courses. The planned integration provides for a continuity of Bible instruction for the child of about three and one half years of age until his completion of the second year in high school.

A marked feature of this curriculum is a nursery course specifically for the large number of three-year-olds who are anxious to attend Bible school and for whom, up to this time, no provision has been made in Summer Bible School curriculums.

The curriculum is closely graded, and wherever possible classes should be arranged so that all the courses can be taught each year. In small schools it will be possible to alternate the courses as follows: Kindergarten I with Kindergarten II; Grade I with Grade II, etc. The nursery course should be given each year.

For uniformity and clarity, if an alternate program is used, the even-numbered courses should be used in even-numbered years; for example, Grade II, IV, and VI, should be used during summers of 1950, 1952, and 1954. In the lower grades the covers of the pupil's books are marked with a number of dots instead of the figure so that pupils will not be embarrassed if grades are alternated.

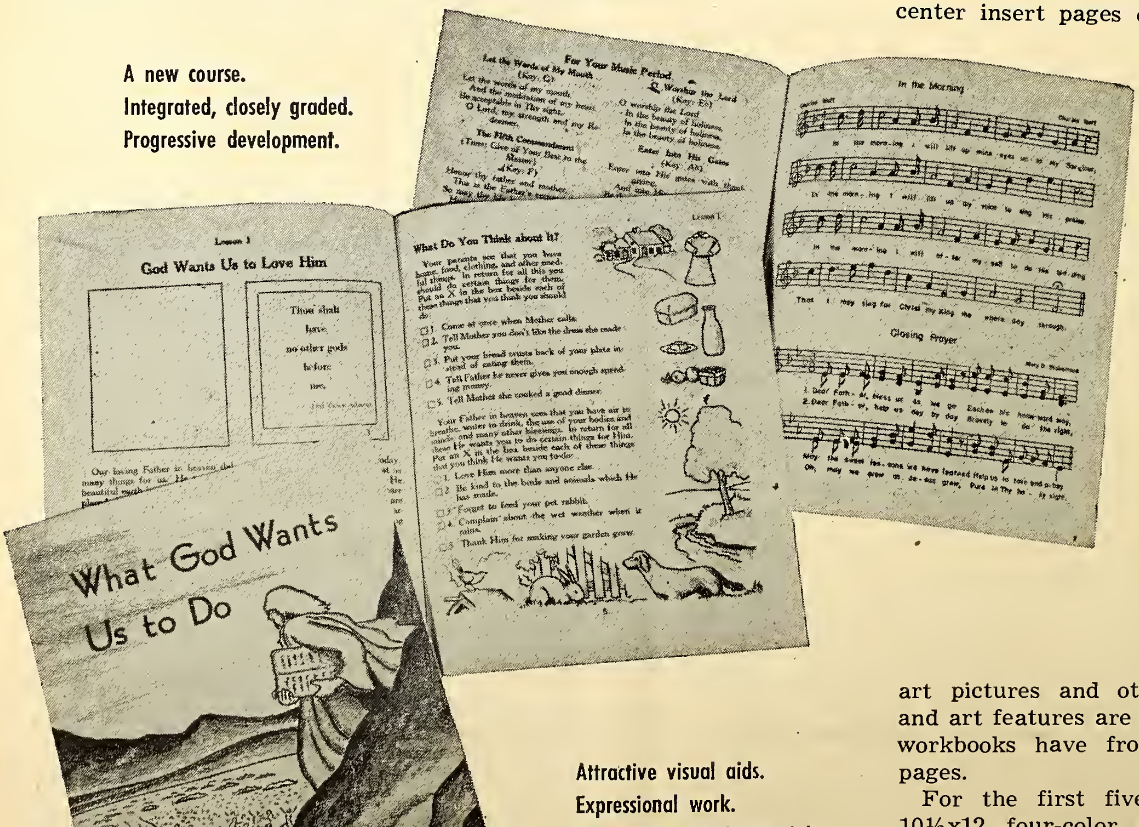
2. Attractive Color Scheme and Design

The especially designed covers are of two colors, selected with regard to pupil appeal at the various age levels. Green, for instance, is used for the three preschool courses; blue for first and second grades; and other special colors for the remaining grades.

3. Manuals and Workbooks

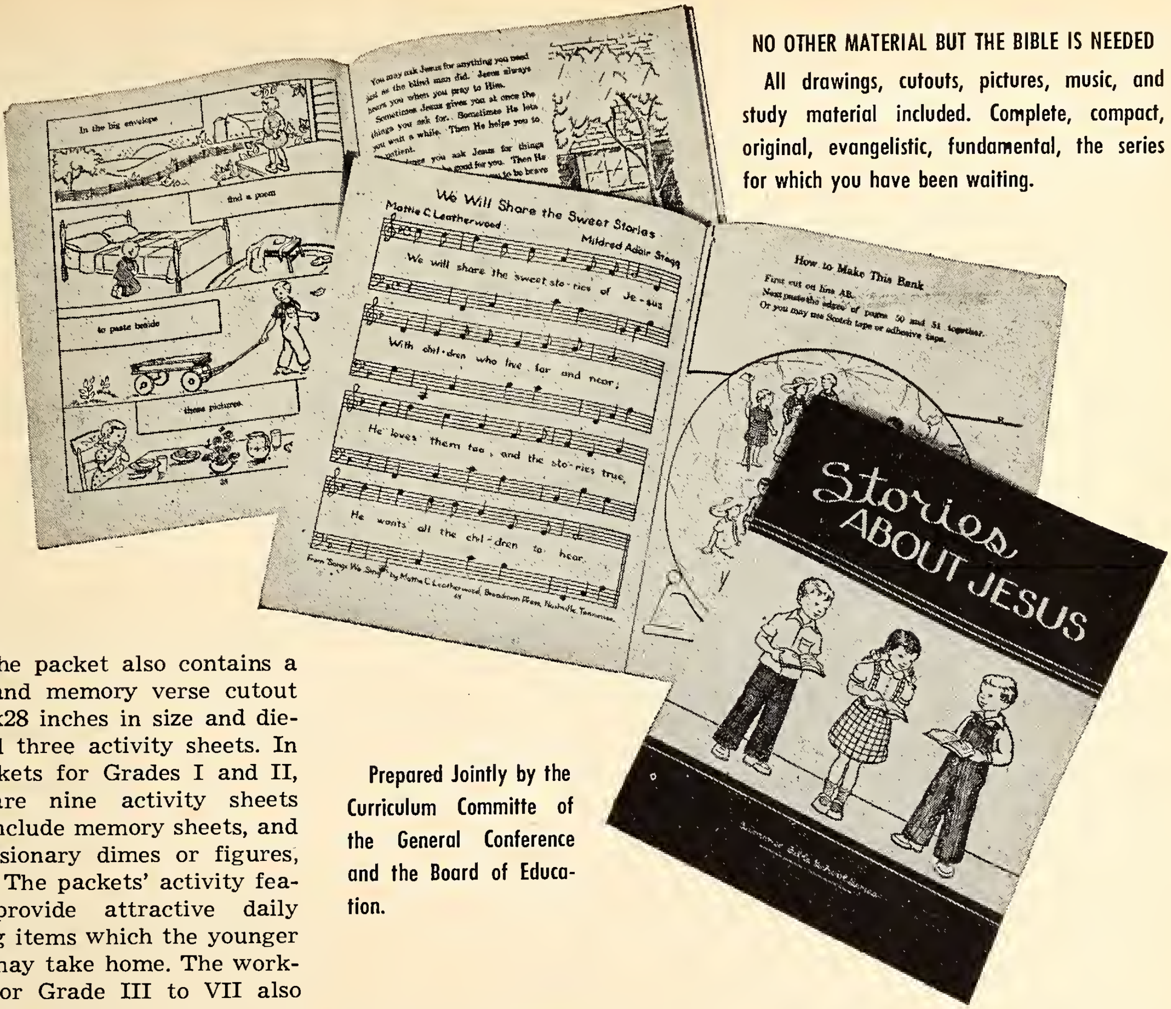
Each course has a teacher's manual and also a pupil's book or workbook with valuable and attractive activity features necessary for the best accomplishment of the teaching task. In Grades III and IV, and V and VI, special center insert pages of four-color art pictures and other memory and art features are included. All workbooks have from 48 to 56 pages.

For the first five years, ten 10½x12 four-color pictures are provided in a portfolio to accompany the teacher's manual and an activity packet is provided for each workbook. Each activity packet contains ten four-color 4½ x 5⅛ pictures. In the preschool



A new course.
Integrated, closely graded.
Progressive development.

Attractive visual aids.
Expressional work.
Includes preschool material


In the big envelope
find a poem
to paste beside
these pictures.
We Will Share the Sweet Stories
Mattie C. Leatherwood
Mildred Adair Stagg
We will share the sweet stories of Jesus
With children who live far and near;
He loves them too, and the stories true,
He wants all the children to hear.
How to Make This Bank
Stories ABOUT JESUS
Summer Bible School Series

NO OTHER MATERIAL BUT THE BIBLE IS NEEDED

All drawings, cutouts, pictures, music, and study material included. Complete, compact, original, evangelistic, fundamental, the series for which you have been waiting.

Prepared Jointly by the Curriculum Committe of the General Conference and the Board of Education.

years, the packet also contains a figure and memory verse cutout sheet 7x28 inches in size and die-cut, and three activity sheets. In the packets for Grades I and II, there are nine activity sheets which include memory sheets, and ten missionary dimes or figures, die-cut. The packets' activity features provide attractive daily teaching items which the younger pupils may take home. The workbooks for Grade III to VII also provide memory work cutouts and/or missionary figures or other selected items.

All necessary teaching materials, with the exception of the Bible, are provided for each course. The completeness of the pupils' books relieves the teachers of preparing extra and special materials, thus providing time for preparation, for creative teaching, prayerful study, mastery of lesson content and teaching procedures, and for visiting pupils in their homes.

Gospel messages from these materials will be taken into the homes, and the completed pupil's workbooks, when they are taken home at the completion of the school terms, will serve as valuable study and reference books.

Music for this series is taken from the well-known MENNONITE HYMNARY. It is hoped that the selections here presented will be the nucleus of the Junior Hymnary, already authorized by the Board of Publication, and which will become one of our next projects.

Each grade has a suitable introduction which gives general directives and the necessary guidance for developing lesson plans and accomplishing the objective of the integrated workbook.

4. Purpose; Objective

The purpose of the Summer Bible School Series is to present Bible truths related to child experience at each age level from Nursery to Grade X. The curriculum is Bible-centered and the daily lesson development flows into a natural worship situation in about the middle of the lesson and then continues to the end in the culmination of the lesson objective. In the lower grades there is a succession of teaching, worship, and activity cycles.

The course is evangelistic throughout, is designed to make wise unto salvation, promote Christian growth and motivate Christian living and service. In the first year, the Child, although unable to fully understand, is taught that Jesus is the Saviour who died to take away sin. This theme is continued throughout each age level, the presentation corresponding to the child's capacity to understand the nature and purpose of God, and to know Jesus as his Saviour.

5. A Wealth of Information and Material

1. Integrated and closely graded curriculum.
2. Progressive development of purpose.
3. Attractive visual aids.
4. Sound expressional activities.
5. Bible stories, worship, music, missions, salvation, memory passages, doctrine.

For more complete details write to the Conference Book Store nearest you—Berne, Newton, Rosthern.

oyer Memorial Nurses Home where joint evening sessions of the Council of Boards convened.

The Mennonite Hospital, one of two that serves the 30,000 residents of M Bloomington, Illinois.

New Opportunities

A Summary Report of

(Detailed reports by the secretaries of the various B

BLOOMINGTON, ILLINOIS. An increasng number of "Macedonian calls" coupled with an awareness of the most pronounced decreases in giving in several years was the dilemma that confronted some eighty (20 were laymen) General Conference leaders as they conferred here on plans for the 1949 conference year.

Conscious at every turn of the complex, personal, social, national and inter-national context in which the Church must work and to which it must speak its Gospel, this group of leaders, elected by the Conference nevertheless responded to the challenge of bringing Christ to the modern world by prayerfully re-examining the entire program with a view toward broadening the ministry of the Conference in areas where new and critical needs have arisen and eliminating possible unnecessary drains upon Conference energies and resources.

The budgetary resources needed to carry out the program, as determined by the Council of Boards, amount to $750,000, a figure almost $200,000 less than the budget set for 1948 but over $150,000 more than the actual contributions of that year.

Ever-Increasing Opportunities . . . .

The ever-increasing opportunities before the Conference to present Christ by word and deed as well as the broad scope of the Conference witness was deeply impressed upon the group at the closing general session to which members of the Central District Conference who lived in the immediate area were invited. Representatives of the various boards and committees presented their respective areas of responsibility, their problems and their budgetary needs.

. . . . In Foreign Missions . . .

Being responsible for some 97 workers in four continents and a large new area of opportunity in India the Foreign Mission Board continues to be one of the largest concerns of the Conference with a proposed budget of $260,000.

. . . In Emergency Relief . . .

Reflecting the turmoil of the world in terms of emergency physical needs, the Emergency Relief Board called for over $293,000 to help in the resettlement of European Mennonites in North and South America, the foreign-student-exchange program, cooperation in the M.C.C. mental hospital program to say nothing about continual relief needs in Europe and on our mission fields.

. . . In a Pure Witness . . .

Keeping the Gospel witness pure in a time when the temptation to compromise with methods of hatred and violence are legion lay back of the plans of the Peace Committee as they more than trebled their budget over last year. Such items as year-round Voluntary Service involving as many as 200 young people by the end of 1949 in addition to the General Conference Y. P. U. program of summer Voluntary Service are specific items.

SUMMARY of BUDG

of Boards, Committe

The General Conference of

Cooperating Group	1946 Budget	1946 Income
Emergency Relief	$117,200	$218,357
Foreign Missions	150,000	217,209
Home Missions	40,000	69,248
Biblical Seminary		
Peace Committee	130,000	64,278
Board of Education	19,000	8,181
Board of Publication		3,669
General Treasury		3,242
Y. P. Union	3,400	588
Women's Missionary		
Board of Mutual Aid	500	41,728
Laymen's Bible Fund		
Doctrine and Conduct	500	474
Totals	$460,600	$626,974

* Non-budget "Special Gifts" not included in 1948.

** Includes $6,000 for the Ministers Aid Fund; the balance torical Committee, the Pension and Ministers Aid Comm mittee.

e Council of Boards Meeting. Meals were served by women the Central District church at Normal, Illinois.

A group of nurses in training at the Mennonite Hospital, Bloomington, Illinois, pic in the chapel where joint sessions of the Council of Boards met.

and New Sacrifices

cil of Boards Meetings

nmittees will follow in succeeding issues. The Editor.)

. . . In Home Missions . . .

Ministering to the spiritual needs of non-Mennonites as well as Mennonites in the United States and Canada and to spiritually under-privileged Mennonites in Mexico and South America is the major concern of the Home Mission Board which for the first time in 1948 failed by over $8,000 to receive contributions to meet its budget.

nd TOTAL INCOME

ary Organizations of

Church of North America

t	1947 Income	1948 Budget	1948* Income	1949 Budget
)	$356,067	$399,100	$191,292	$293,250
)	228,230	330,000	231,936	260,000
)	59,960	60,000	51,694	60,800
		65,000	64,454	56,000
)	11,436	10,000	5,440	35,000
)	21,973	33,940	29,568	17,250
)	9,280	21,657	7,687	10,660
)	4,046	13,540	9,440	10,350**
)	1,165	5,200	1,251	4,000
		2,368	1,367	2,825
)	20,204	1,650	2,208	1,125
	626		466	1,000
)	775	1,000	700	500
)	$713,762	$943,455	$597,503	$752,760

of the General Conference Executive Committee, the His-
urch Unity Committee, and the Minister Placement Com-

. . . In Christian Education . . .

Not as dramatic, perhaps, but as crucial as any of the boards are the Boards of Education and Publication which are concerned with the nurture of the youth of the conference. Through the Curriculum Committee working under the Board of Education Vacation Bible School material and a youth hymnal are in preparation. A new sub-committee under the Board of Education the Y.P.U. Advisory Committee of four. Other new features of the educational work are the provision for ministerial scholarships and plans for three depositories for visual aid materials—Bluffton, Bethel, and some point in Canada.

The Board of Publications which works in close cooperatin with the Board of Education is responsible for 39 different publications with more to come. This Board receives 6/7 of its budget through the sales of the various publications. But the crucial 1/7 represented by the figure of some $10,000 which must come from contributions makes it possible in a large way to provide materials for sales. A new pamphlet "The Master Calleth for Thee" was announced as ready for distribution; it presents to young people the challenge and various opportunities in church vocation.

. . . In Ministerial Preparation . . .

The first graduating class from the Mennonite Biblical Seminary, numbering nine men, represented the high point in the progress report of the Seminary. In addition the four years of the Seminary has seen it gather a student body, a faculty, acquire buildings, organization of a Sunday School, and even develop possibilities for the organization of a church.

. . . In Other Areas . . .

Other significant reports include the assistance in loans given to some 60 C.P.S. men by the Mutual Aid Board; the startling fact that our Conference averaged only $1.50 per church (not member) in contributions to the Minister's Aid Fund which is far from sufficient to help those who cannot come under the pension plan; the extensive work of the Doctrine and Conduct Committee which is preparing materials to supplement the catechism and treat such problems as stewardship, communism, divorce and church discipline.

For Clarification . . .

Keenly aware of the need for clarification of the real Conference responsibility in relation to the total program of Christendom the council of Boards in another evening session recommended for consideration

Bethel College Bible Week

March 13 - 18

Bethel College Bible Week will be held March 13 to 18, with Dr. Rockwell C. Smith and Rev. Jacob H. Janzen as the speakers. Dr. Smith is professor of sociology at Garrett Biblical Institute, Evanston, Illinois; and Rev. Jacob H. Janzen, is a well-known Mennonite minister of Waterloo, Ontario, Canada.

Meetings will begin Sunday evening, March 13, at 7:30 o'clock in Memorial Hall. Rev. Jacob H. Janzen, the first speaker, will speak on the "Origin of Jesus Christ," and Dr. Rockwell C. Smith, beginning at 8:15, will speak on "Contrast—the Panaroma of Rural America."

On Monday afternoon, beginning at 2:45 and ending at 4:30 the full series will begin, and will continue again in the evening, running from 7:30 to 9:00.

The Christian Church Serving Its People

In the afternoon, Dr. Smith's subjects will include: Monday, "Our Christian Pastoral Responsibility"; Tuesday, "Visiting the Sick"; Wednesday, "Comforting the Bereaved"; Thursday, "Counseling the Distressed"; and Friday, "Strengthening the Working Christian."

The Bible—The Written Word of God

Reverend Janzen's afternoon subjects include: Monday, "Literature"; Tuesday, "The Beginnings"; Wednesday, "The Jews and their Languages (the Manuscripts)"; Thursday, "The Original Languages and the Translations of the Bible"; Friday, "The Bible—The Word of God."

Jesus Christ—The Word of God Made Flesh

In the evening sessions, Reverend Janzen will speak Monday, on "The Son of God"; Tuesday, "The Son of Man"; Wednesday, "The Life of Jesus Christ"; Thursday, "The Teachings of Jesus Christ"; Friday, "The Sufferings and the Glorious Victory of Jesus Christ."

The Christian Church and Rural America

Dr. Smith's evening topics, after Sunday night, include: Monday, "Commercialization; the Paradox of Rural America"; Tuesday, "Community—the Pattern of Rural America"; Wednesday, "Conflict—the Problem of Rural America"; Thursday, "Church—the Protest of Rural America"; and Friday, "Christ—the Promise of Rural America."

PROGRAM FOR MINISTERS' CONFERENCE

March 15-17

The Ministers' Conference of the Western District will be held in Memorial Hall, North Newton, Kansas, March 15 to 17. The conference will convene only during the forenoon and will begin at 9:00. The devotional period will be held from 9:00 to 9:10, conducted on Tuesday by the Chairman of the Ministers' Conference, on Wednesday by Rev. Richard Ratzlaff, and on Thursday by Rev. David Neufeld. From 9:10 to 10:20 each morning Rev. J. J. Enz will conduct a discussion period on the topic, "An Effective Program of Evangelism." Special music will be furnished on Tuesday, from 10:20 to 10:30, by the West Zion Men's Quartet; on Wednesday, by the Bethel College Ladies' Sextet; and on Thursday by Rupert Hohmann. From 10:30 to 11:40 another daily discussion period will be held on the topic, "Maintaining the Christian Home," with Dr. J. W. Fretz as leader.

WOMEN'S MISSIONARY CONFERENCE

March 16, 1949

The Women's Missionary Society meeting will be held March 16, 1949, at 9:30 a. m., in the student union room, beginning with general singing led by Mrs. Helen Lingenfelder. A devotional service will be led by a student volunteer member, after which Mrs. P. S. Goertz will give a talk on "Relief in Europe." The Hebron Church will furnish music, following which a report on "Relief Needs and Relief Work," will be given by Mrs. Selma Linscheid. The roll call will be the answer to the question, "What study books do you use or what type of programs do you have in your mission societies?" An offering will be taken for Executive Committee expenses. After the closing song and prayer the meeting will recess until 1:15. Each one is requested to bring a sack lunch for the noon meal.

The afternoon program, opening with announcements by the chairman, will include music by the Halstead Mennonite Church, a talk on "Needs of the Various Mission Fields," Rev. Sam J. Goering, an offering for home missions, foreign missions, and peace committee, and a closing song and prayer.

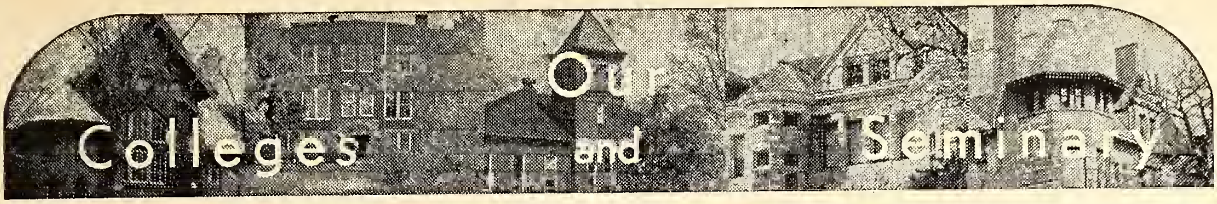
(Continued from page 9)

by the Conference a suggested procedure for General Conference recognition of organizations and institutions. (This will be published in a coming issue of *The Mennonite.)*

And for Efficiency's Sake . . .

Being extremely conscious of an early adolescent awkwardness of conference organization due to much overlapping of responsibility the group in another evening session gave its endorsement to the work of the Conference Coordinating Committee. Efforts are being made to formulate major areas of Christian concern of the local church such as Missions, Christian Education, and Literature and Christian Service under which all efforts on the level of the local church or the district conference or the General Conference may be grouped. Thus, in line with the policy of congregational form of church government the local church may become the key to total conference organization.

The Council of Boards decided to shift their meeting from the first to the last quarter in order to plan in advance of the year rather than within the year. The date set for the next meeting is November 29 to December 1, 1949. JJE



MENNONITE BIBLICAL SEMINARY

The General Conference Council of Boards meeting at Bloomington, Illinois, was central in the life of the school during the past ten days. A steady stream of visitors, preliminary committee meetings, and other auxiliary functions suggested the importance of these meetings.

The Vesper speaker for Sunday, February 20, was Dr. H. A. Fast, Acting Dean of Bethel College, who returned from the Bloomington meetings to fulfill this engagement.

Among the members of the seminary staff who participated in the sessions at Bloomington were Pres. S. F. Pannabecker, a member of the Foreign Mission Board, John T. Neufeld, under assignment from the Home Mission Board, and Don. E. Smucker, who made the report for the Doctrine and Conduct Committee.

Sunday school class on February 14 was taught by P. K. Regier, pastor of the Reedley, California, Mennonite Church. Among the visitors during the week who visited classes at Bethany were: Abraham Albrecht, Newton, Kansas, G. G. Epp and Henry T. Klassen of Rosthern, Sask., and Miss Mary Becker, of Columbia, South America.

Marvin J. Dirks spent a week-end recently at Waterloo, Ontario, conducting a church choir clinic. The directors of the General Conference church choirs of Ontario participated with the Waterloo choir being used as the clinic choir. Lively discussions were one of the evidences of the worthwhileness of this kind of program.

Don E. Smucker is scheduled to present the Christian Life Week messages at Bluffton College March 1-4, and is also scheduled to present a message at the First Mennonite Church Brotherhood at Bluffton on February 28.

The Religious Life Committee announces a retreat to be held at Palis Park, Illinois, March 12-13. This will be devoted to a development of the devotional life under the superior conditions of withdrawal from busy schedules.

BLUFFTON COLLEGE

Christian Life Week will be observed on the Bluffton College campus March 1-4. Rev. Don Smucker, graduate of Bluffton College with the class of 1936 and at present a member of the faculty of Mennonite Biblical Seminary, will be the speaker. He will speak to the student body each morning at the regular chapel time and each evening. He will also have special meetings with campus leaders and presidents of campus organizations, with the Y cabinets, and with students who plan to give their lives in full-time church vocations.

President Ramseyer attended a meeting of the Teaching Aids Committee of the Ohio College Assoiiation at Muskingum College. February 19. He is chairman of this committee. He was the speaker at the Ada, Ohio, P.T.A. meeting February 22.

Rev. Harry Yoder spoke in the morning service at the Berne church February 18, and made individual calls in the community in the days following in the interest of the College.

Miss Anne C. Greve, coordinator for the North Central Liberal Arts study, was a campus visitor February 22-24. Miss Greve is a member of the faculty of Bethany-Peniel College, Bethany, Oklahoma. She gave assistance in the study of General Education in which Bluffton is engaged this year.

BETHEL COLLEGE

An all-day rural life conference was held at Friends University, Wichita, on March 3. The conference was sponsored by Friends University, McPherson College, and Bethel College. Dr. J. Winfield Fretz was conference chairman. Mrs. Eva Harshbarger was chairman for the evening session and Miss Frances Becker spoke on opportunities in the business field in rural communities. Students participating in the program were Bertha Fast and Wilbur Neufeld.

Final examinations for the winter quarter were held on Feb. 28 to March 2. The Spring quarter will open on Monday, March 7.

Two Student Volunteer deputation groups are visiting churches in western Kansas and in Oklahoma during the in-between-quarter holidays. The students left on Wednesday afternoon, March 2 and will return for classes on Monday, March 7.

Albert G. Watson, midwest secretary of the Fellowship of Reconciliation and a well-known Canadian pacifist, was on the Bethel College campus from Sunday through Tuesday, Feb. 20 to 22. He spoke at various services using such subjects on "The Pathway of Love." and "the Christian Answer to the World Crisis."

Four voluntary service workers stopped at Bethel College on Friday, Feb. 18, en route to Nathrop, Colo. They will serve for one year in Mr. Princeton Commonweal, a school for delinquent boys.

A meeting was arranged for the unit by Bethel students who participated in the Mt. Princeton program last summer.

Helga Kemnitzer, senior from Germany, and Mrs. Anna Baumgartner, alumni secretary, returned from a trip to the Pacific coast churches on Friday, Feb. 25. Miss Kemnitzer and Mrs. Baumgartner visited churches in California, Oregon, Washington, and Idaho.

Convictions Delay Migration

Relief Cause before 50 Million

AKRON, PENNSYLVANIA.—Fourteen Russian Mennonite refugee families, including 57 persons, are now at the Ludwigsburg Resettlement Center waiting to be processed for migration to the United States. They have already been accepted by the U.S. Displaced Persons Commission and are now awaiting Consular action.

It seems that the present delay in their approval is partly because of their conscientious objection to the bearing of arms. This matter is being clarified through contact with the U.S. State Department. Although the United States requires statements of loyalty on the part of immigrants, it has been interpreted that this does not necessarily mean the bearing of arms.

All of the people in this group will be settled in Kansas and Minnesota when they have entered the United States.

Worthy Gifts

One of the workers in Germany reports an experience verifying the value of the policy to send for relief only those materials which in quality are worthy of distribution "In the Name of Christ." Certain refugees (non-Mennonites) in a camp near Frankfurt, who had lost everything, received Christmas Bundles for their children. They had patched until patches no longer held—had only what they wore and while these were being washed they had to remain in bed. They wept for joy as they found these good, warm, almost new and urgently needed clothing with the MCC label. They said, "Truly this is done in the Name of Christ and with such love. What little we have received before has been so dirty and torn and worthless and so we had very little good from it. People thought anything will do for the Germans. With these nice clothes we feel like people again, and are encouraged to know there are still those in the world who, out of their love for Christ, are interested in doing good to those in need."

"One Great Hour"

Nearly all of the Christian groups in America are planning to cooperate in a nation-wide drive for funds to be used in relief work. The broadcast called "One Great Hour," is to be given on the evening of March 26, between ten and eleven o'clock. It is estimated that 50,000,000 people will hear the program. People will be urged to go to church on Sunday, March 27 and there make their special contribution in an offering especially for this "one great cause."

The fact that relief needs to continue is indeed confirmed. However, the Mennonite Central Committee is not a participating agency in this nation-wide effort, partially because of the methods of solicitaton to be used. The MCC depends rather on the sustained and regular giving of the brotherhood, as the means of financial support. Anyone in local Mennonite congregations who feel challenged to give additionally for relief as a result of such outside publicity, should continue channeling contributions through the respective conference treasurers.

Jottings

—Grace Church, Pandora, Ohio: Herman Neff, a student at Bluffton College, gave an address at our church the evening of January 30. The following Sunday evening, Mrs. Ralph Sommer gave a talk, illustrated by slides, of relief work in China. Mrs. Sommer and little Philip returned from China recently while her husband continues his work under the auspices of the MCC. On February 22, the Menno Men's Chorus, from Goshen, Indiana, is to give a concert at our church. The annual missionary meeting of the Mennonites of this community is to be held at our church in April.—Susan Basinger, Corr.

—Bethel Church, Hydro, Oklahoma: The Pleasant View Mennonite Church and our church jointly sponsored a canning project for relief on February 3 and 4. $2,000 were raised, thirteen head of cattle were bought, butchered, and canned, making at total of 3,065 No. 2½ cans. We have not had services for several Sundays due to bad roads.—Wilfred Ewy, Corr.

First Church, Allenton, Pennsylvania: At a recent Sunday evening service conducted by the Senior Christian Endeavor Society, record attendance enjoyed the pictures and experiences of Mr. and Mrs. Jacob Solt on their recent trip to Costa Rica where they spent the holidays with their son, David and family. David is the radio engineer for TIFC, the radio station for the Latin American Mission.—Mrs. LeRoy K. Widner, Corr.

—First Church, Richfield, Pennsylvania: One of our members, Herman Grayhill, has entered a Kentucky school to study for the evangelistic field. Wayne Hoffman and Melba Merkley were married January 29 by Reverend Shultz. The Epley sisters and a men's quartet from Juniata College (Church of the Brethren college) were in our church recently.—Mrs. Albert Sheoffer, Corr.

—West Zion Church, Moundridge, Kansas: On January 2, a piano-organ concert was presented in the church by Miss Ann Krehbiel and Stanford Lehmberg of McPherson, College, McPherson, Kansas. Miss Krehbiel is a member of this church teaching piano in McPherson College, and Mr. Lehmberg is a student there. The School Missions, conducted jointly by the First Church of Christian and the West Zion Church, recently came to an end. Speakers were Rev. and Mrs. Harold Ratzlaff on foreign missions (India), Rev. J. M. Regier on home missions and the migrant work, and Herman Andres, Newton, on the settlement of the Mennonite refugees who recently landed in Uruguay.—Esther Schmidt, Corr.

—Lehigh Church, Lehigh, Kansas: The women of the church have put many hours on relief sewing, cleaning, and patching. Eighteen comforters have been finished with a resolve to complete one comforter at each meeting. Several layettes are in the making and the children's Sunday School classes have had stocking collections. During the quarterly church meeting finances were allowed and plans approved for the building and equipping of a modern kitchen in the church basement.—M. E. Goering, Corr.

WANTED:—Young married couple desiring employment on farm. House furnished, monthly minimum pay of $175, to begin March 15. Should know irrigation farming or be willing to learn. Apply Board of Mutual Aid, J. W. Fretz, North Newton, Kansas.

Y.P.U. OFFICERS
President
Kenneth Bauman
Bluffton, Ohio
Vice President
Verney Unruh
Pulaski, Iowa
Secretary-Treasurer
Myrtle Wasser
Bluffton, Ohio

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

"The Christian and the Jew"

.... and hath broken down the middle wall of partition ....

> **"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, . . . and that he might reconcile both unto God in one body by the Cross, having slain the enmity thereby . . . ." (Ephesians 2:13-16).**

DO WE AS CHRISTIANS really believe that Christ has broken down the middle wall of partition between Jew and Gentile? Of course, we do! Why then are we building it up again? Why are we building it higher and better than ever? Is that the type of reconstruction in which we engage? How can we say that we are followers of Christ and at the same time hate anyone? How can we believe that He by His Cross has slain the enmity between Jew and Gentile, and yet talk about the Jew and treat him as one of our real enemies?

A Decalogue of Race

1. Thou shalt not bow down before the false god of racial superiority.
2. Thou shalt not boast that only thy race is "pure."
3. Thou shalt not preach that whole races are at different levels of physical development.
4. Thou shalt not attach importance to color of skin or other racial traits.
5. Thou shalt not establish racial groups as fixed and unchangable.
6. Thou shalt not, to the detriment of thy neighbor, assert that cultural achievements are based on racial traits.
7. Thou shalt not hold that there are racial personality traits that are inborn or inherited.
8. Thou shalt not look down upon thy brother because his appearance differs from thine.
9. Thou shalt not, because a man is of a different religion or nationality, say that he belongs to a different race.
10. Thou SHALT faithfully and sincerely act on the foregoing admonitions and then, indeed, thou wilt love thy neighbor as thyself.

—W. M. Krogman

Department of Anthropology
University of Chicago

What do you think of when you read in the daily paper that a certain Solomon Levi has donated a big sum of money to Joeville Junior College? What are the mental pictures that hurry through your mind? Solomon Levi .... a second-hand, clothing store .... where you could get cheap suits if you were ready to "out-jew" the Jew .... or (if you live in the city) maybe the shabby, little fellow trotting through the streets with a pushcart, selling peaches, pears, grapes, tomatoes, oranges—according to the season. Or does your stereotype of Solomon Levi represent him as a Hollywood movie magnate, overdressed with slick black hair, crooked nose, sly eyes, a sparkling diamond-tie-clasp, pigskin gloves and spats? When you read about this donation, do you think to yourself: "No wonder he gave away that money; he had to ease his conscience because of the crooked way in which he had gotten it"? Or, "Maybe, it was cheaper than paying income tax"?

Let us not engage in unwarranted generalizations. Have you heard of a Jew who lowered himself to shrewd and tricky business practices? That does not necessarily mean that ALL Jews will pull the wool over your eyes when you deal with them. Not any more than you would suspect ALL businessmen in Centerville to be dishonest, because *one* merchant of that town resorted to unethical methods. I believe that as Christians we should never permit ourselves to generalize about people: "All Negroes like watermelons." "You have to be careful with Italians, they'll stab you in the back!" "Of course, he is lazy, he's a Mexican." "All Japanese are two-faced." These and similar statements which one hears from time to time—even in Mennonite families—are not only incorrect, unscientific, and harmful, They are unworthy of a Christian! James tells us clearly, that any man who can control his language, can bridle his whole body . . . . "Behold we put bits in the horses' mouths, that they may obey us; and we turn about their whole body." We definitely need to cleanse our vocabulary of slanderous untruths, we need to purge our thoughts of two-edged stereotypes. They are an evidence of uncleanliness in our own hearts and help to rebuild, bit by bit, this middle wall of partition which Jesus tore down.

Having personally witnessed the growth of anti-semitism in Germany, I have often asked myself just where we can make a contribution—we, as American Mennonites—so that such a plague might never find fertile ground in a country where we have the liberty to speak, write, and teach as God leads us. If one surveys the field objectively, one must admit that already some roots of anti-semitism have found a receptive soil even in our Mennonite brotherhood. I wonder whether in some of our Sunday school teaching and preaching we are not inculcating into our children ideas of hate and distrust of the Jew. Yes, it is true, many passages of the Bible lend themselves to anti-Semitic trends. Israel is not always the hero of the Old Testament, but sometimes the villain. The Hebrew prophets, all our Scriptures unflinchingly expose the weaknesses and flaws of even a Moses, a David, the Pharisees. Are we, therefore, justified to arouse in young minds a distrust or dislike for the Jew? Maybe we hear too often that the JEWS crucified Jesus—remember, the Apostles, Paul, and Jesus Himself were Jews.

As children of God we desire sincerely to be peacemakers, and as peacemakers we will have to learn to understand those people who do not recognize Jesus as the Christ. It seems to me that the Jews are the stepchildren in our efforts of evangelization. We do not understand them and we make little attempt to reconcile them unto God into one body with the Gentiles. Persecutions have never destroyed the Jews physically, even if millions have perished at the hands of so-called Christians in Spain, in Poland, in Russia or in Germany. Even if mass persecutions have not wiped out the Jewish people, spiritually they have suffered very severely from these waves of hate that swept over them again and again. Whenever suffering has befallen them, bitterness has crept into their inner life and they have emerged with renewed clannishness and a poisoned outlook on life. What have we done, what are we doing to show them a better, clearer way? Jesus says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The twentieth century Jew truly is weary and heavy laden, and asks for nothing more instantly than for rest and peace of mind.

Who is that present-day Jew? What kind of a person is he? Is he the spiritual descendant of Abraham, Isaac, and Jacob? No, we are much too narrow in our criteria if we consider only the believing, observant Jew. There are at present three branches of Judaism: Orthodox, Conservative, and Reformed (or Liberal), it is true. Outside of the adherents to these three religious communions there are large numbers of Jews who belong to the Jewish family only by ethnic or cultural tradition. Can you imagine the confusion and bitterness of this latter group? A Jewish scholar puts it this way: "Ideas cannot be inherited like a hooked nose. They can be acquired only in the way one acquires a broken nose . . " In our approach to these folks then, we cannot go back to ther Messianic hope, for they have no such hope. We will have to deal with them as we would with any agnostic or even atheist. If they are to be won, it will be only if by the grace of God, our Christianity can reveal itself as more than saintly words and shallow rites—if Jesus lives in us and we in Him.

Where the Tax Dollar Goes

Yes, 76 cents of every tax dollar goes to war—past wars or future. The other 24 cents of the tax dollar goes for all government outlays: pensions, natural resources, agriculture, housing, education, and running the government.

Voluntary Service Workers Assigned

Thirteen workers joined the Voluntary Service program of the Mennonite Central Committee when they came to Akron, January 15, for a month of Orientation. This is the second group of volunteers to enter voluntary service in this manner. Of this group, seven are from the General Conference. They are Marvin Bartel, Burrton, Kansas; Roland Ediger, Buhler, Kansas; Galen Flickner, Moundridge, Kansas; Lawrence Harder, Mountain Lake, Minnesota; Henry E. Jantzen, Plymouth, Nebraska; Alfrieda Regier, Moundridge, Kansas; Elizabeth Regier, Burrton, Kansas. The other members of the unit are Lester Dintaman, Vestaburg, Michigan; John Hershberger, Kalona, Iowa; Lee Jr. Hershberger, Elkhart, Indiana; LeRoy Nisley, Goshen, Indiana; Henry Schrock, Kalona, Iowa; and Peter Yoder, Shipshewana, Indiana.

Students Attend Many Schools

There are 687 students, members of the General Conference, who are attending 215 educational insitutions other than General Conference schools. A total of 390 are attending 152 non-Mennonite colleges, universities, and seminaries. Of this total, 313 are in the United States and 77 in Canada. A total of 57 are attending 16 non-Mennonite Bible schools. Of these, 40 are in the United States and 17 in Canada. A total of 152 students are in eight different Mennonite schools other than General Conference. Of these 139 are in the United States and 23 in Canada. A total of 78 students are enrolled in 39 institutions for training of nurses.

These figures are of interest and suggest the importance of maintaining a connection with the students in these many different schools. The great variety of training and experience that they represent should be an enriching factor in the on-going program of the Conference.

Announcing

The Bethel Deaconess Hospital school of nursing announces its graduation exercises to be held Friday evening, March 4, at 8 p. m. in the First Mennonite church of Newton. The Reverend Arnold Nickel of Henderson, Nebraska, will give the commencement address, and Dr. D. S. Klassen, president of the medical staff of the hospital, will bring greetings to the class from the staff.

The members of the class of 1949 who will complete their work at this time are: Miss Ella J. Harder, Whitewater; Miss Alice R. Klassen, Newton; Miss Ella Kroeker, Inman; Miss Margaret Neufeld, Inman; Miss Sidonnia Ann Nickel, Mountain Lake, Minnesota; and Miss Inez M. Voth, Little River, Kansas.

Students Discuss at

Mennonite Inter-College Peace Conference

Make Plans for Future

The first Mennonite inter-college peace conference was held in Chicago on Thusday, December 30, 1948. The purpose of this meeting was to see what college peace organizations can do to work together more closely. To become more acquainted with the work of the Peace Section of the Mennonite Central Committee and the fellowship together also fitted into the purpose of the meeting.

The organization for the day was in charge of the Peace Section. For the afternoon session Harold Bender acted as chairman, and Emma Sommers was elected as secretary. A findings committee was also appointed to report back during the evening session.

After some introductory remarks, reports were given from the various colleges represented. Beatrice Buller reported for Bethel College, Norman Wiens for Tabor College, Bill Gering for Freeman Jr. College, Evan Oswald for Hesston College, David Habegger for Mennonite Biblical Seminary, Ray Horst for Goshen College, President Ramseyer for Bluffton College, and President Hostetler for Messiah Bible College. These reports showed work in the fields of literature, peace institutes, peace teams, regular meetings, and special peace projects. Following these reports there was a period of open discussion. During this discussion Guy Hershberger reported on the International Relations Clubs.

Harold Bender then spoke on the subject. "The Contribution Which American Mennonite Students

ATTENDANCE ROLL

Bethel College Peace Group	Beatrice R. Buller	North Newton, Kansas
	Wolfgang Fieguth	Box 182, North Newton, Ks.
	Henry Hamm, Jr.	North Newton, Kansas
	John Harshbarger	North Newton, Kansas
	Ramon H. Jantz	Drake, Sask., Canada
	Dwight Platt	Newton, Kansas
Bluffton College Peace Group	Stanley Bohn	Bluffton, Ohio
	Addison Myers	Bluffton, Ohio
Council of Mennonite and Affiliated Colleges	Lloyd L. Ramseyer	Bluffton, Ohio
Emmanuel Bible College	J. Harold Sherk	Kitchener, Ontario
Freeman Jr. College Representative	Bill Gering	Freeman, S. D.
General Conference Peace Commission	H. T. Unruh	Hillsboro, Kansas
Goshen College Peace Society	Myron Ebersole	Sterling, Illinois
	Guy F. Hershberger	Goshen, Indiana
	Ray Horst	Ephrata, Pennsylvania
	Lawrence Hurst	Goshen, Indiana
	Ethel Reeser	Albany, Oregon
	Emma Sommers	Kokomo, Indiana
Hesston College	Evan Oswald	Hesston, Kansas
Mennonite Biblical Seminary	David Habegger	Chicago, Illinois
	Irvin E. Richert	Chicago, Illinois
Mennonite Board of Missions and Charities, Voluntary Service, and Relief	Levi C. Hartzler	Elkhart, Indiana
	Mrs. Ernest Lehman	Goshen, Indiana
MCC (Canada)	Cornelius Barg	Waterloo, Ontario
MCC—Peace Section	Harold S. Bender	Goshen, Indiana
	Albert M. Gaeddert	Inman, Kansas
	Jesse Johnson	Galva, Kansas
	Ernest W. Lehman	Goshen, Indiana
MCC Voluntary Service Section	Elmer Ediger	Akron, Pennsylvania
	John W. Snyder	Goshen, Indiana
MCC—Voluntary Service in Western Canada	David Schroeder	Winnipeg, Manitoba
Mennonite Research Foundation	Melvin Gingerich	Goshen, Indiana
Messiah Bible College	Daniel Hoover	Ludlow Falls, Ohio
	Ray Stump	Nappanee, Indiana
National Service Board for Religious Objectors	Paul L. Goering	Washington, D. C.
	Wm. Rostron	Washington, D. C.
Peace Problems Committee	Ford Berg	Scottdale, Pennsylvania
Tabor Peace Group	Norman Wiens	Hillsboro, Kansas
Voluntary Service in Lancaster Co.	H. Raymond Charles	R. 1, Lancaster, Pa.

Katie Andres
4614 Woodlawn Ave
Chicago Illinois

PLEASE mention both OLD and NEW address when WRITING

May Make to Peace Work for European Mennonite Students." He discussed the opportunities for contributing in the countries of Holland, Germany, Switzerland, and France, emphasizinz the value of exchange of literature, correspondence, student exchange, studying abroad, and aiding in such projects as the International Peace Foundation of Holland.

To conclude the afternoon meeting Harold Bender reported on the work of the Peace Section, Ernest Lehman on the work at the Akron office and the Mennonite Central Committee peace teams, David Schroeder on the Western Canada peace team, Paul Goering on the activities of the National Service Board for Religious Objectors. These were followed by a short, open discussion on a possible inter-collegiate Mennonite peace organization and its function.

At the evening meeting Albert Gaeddert served as chairman. After the devotional period led by Ramon Jantz, Guy Hershberger spoke on "Available and Needed Peace Literature." Albert Gaeddert followed with an address on "Our Responsibility to Our Constituency." "Our Witness to the Non-Mennonite World," discussed by Winfield Fretz, was divided into two parts—our present witness and the witness we ought to be giving. The final address, "Spiritual Resources for Effective Peace Witnessing," was given by C. N. Hostetler, who also closed the meeting.

Beatrice Buller gove the following report of the findings committee:

Twelve Suggestions of Committee

1. That special emphasis be given to peace education for "teen agers."
2. That we help in establishing the Peace Center in Europe and that we encourage some students to study in some European universities a year, giving part-time service to the Mennonite Central Committee Peace Section.
3. That we make greater use of the foreign students on our campuses.
4. That we conclude (from several reports given this afternoon) that the link between conference peace and college peace teams is a very valuable thing.
5. That we interest those students who are corresponding with foreign students to select peace problems for some of their letters.
6. That we encourage those students going to Europe to study our peace position and to interpret it during their stay in Europe.
7. That we organize regional peace meetings.
8. That we encourage an intercollegiate peace oratorical contest.
9. That we stress anew the Biblical basis of our peace convictions and nonresistance as "a total way of life."
10. That we establish a mailing list of all present officials of college peace clubs.
11. That a planning committee be formed, composed of one Mennonite Central Committee Peace Section member (as chairman), one member of the Council of Mennonite and Affiliated Colleges, and two or three students from college peace groups located in the same region; that this planning committee prepare for another intercollegiate peace conference for next year and to invite students interested in peace but not members of the peace groups.
12. That a secretary be selected to pool ideas from the college peace groups concerning program plans and minutes and also to serve on the planning committee for next year's conference (Selected, Emma Sommers).

HONOLULU. Captain Ellsworth W. Taylor of Kapoho, Hawaii, has resigned his commission in the Officers' Reserve Corps and declared his intention never to participate in further military activities, whether in peace-time or war, but to devote himself to pacifism. He is 29; a native of Tacoma, Washington, and a teacher with a wife and two young children. He received his commission in the O.R.C. after honorable discharge from the Army, following five years of service, three of them during the war.—*Alternative*

Western District

Summer Bible School Workshop

April 2, 9:00 - 4:00

The chief emphasis in past workshops has been on teaching methods for the lower level child. Children's workers responsible for the smaller child gained much valuable help from these sessions.

Concern: the Older Child

The request, however, came to us that this year it was time to center our emphasis on the upper level child, on methods for teaching juniors and intermediates.

It is our privilege to answer that we were able to secure as guest speaker, Miss Elizabeth A. Showalter of Kalona, Iowa. Miss Showalter is at present teaching in the Mennonite academy at Kalona. She is the writer of three courses in the new Summer Bible School series.

Our New Materials Presented by Author

Since our Conference edition of two of these courses, Grades V and VII, will be ready for distribution at worshop time, we have asked the author to present them to us personally and to give us such teaching helps for the junior and intermediate age as she thinks valuable.

Everyone interested is heartily welcome to attend this year's workshop, April 2, 9:00-4:00.

For the Workshop Committee
Joanna Andres

The Mennonite

Volume 64 — March 8, 1949 — Number 10

It is the wind of God
that dries my vain
regretful tears . . .

ANON. MENNONITE HYMNARY

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A Statement for Conference Consideration

Christian High Schools: Front Line in Mission Work

Daniel J. Unruh

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Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

March 13-18, Bethel College Bible Lectures with Jacob H. Janzen, Waterloo, Ontario and Rockwell C. Smith, Garrett Biblical Institute, Chicago as speakers. Minister's conference March 15-17.

March 16, 1949. The Women's Missionary Organization of the Western District Conference will meet on the Bethel College campus at 9:30 a.m.

March 20, Western District Young People's Fellowship, Spring Rally.

April 2, Western District Conference Summer Bible School Workshop, Memorial Hall, North Newton, Kanas

April 10, Palm Sunday
April 17, Easter Sunday

April 24, 1949, Conference Sunday.

April 28 to May 1, Eastern District Conference, West Swamp, Quakertown, Pennsylvania.

May 1, Mennonite Song Festival, Memorial Hall, North Newton, Kansas

May 8, Christian Family Day and Mother's Day; also Rural Life Sunday

June 5, Pentecost

June 12, Children's Day

June 15-17, Mennonite Cultural Conference, Tabor College, Hillsboro, Kansas.

June 20-26. All Mennonite Senior Retreat, Camp Mack, Milford, Indiana.

June 23 to 26, The Fiftieth Anniversary Sessions of the Pacific District Conference at the First Mennonite Church, Upland, Caltfornia

August 11 to 17, General Conference Mintsters Retreat, Estes Park, Colorado.

November 29 to December 1, Council of Boards Meeting.

Beyond Our Own

NEW YORK.—For $4, CARE will send a three-pound package of twenty-eight varieties of seeds for delivery in Austria, Belgium, Czechoslovakia, Finland, Italy, France, Greece, the Netherlands, Poland, the American, British, and French zones of Germany and all of Berlin.

For Italy, CARE offers a twenty-pound package of hybrid seed corn for $4. If you want to help gardeners in Europe this summer, there are two practical methods offered by CARE, 50 Broad Street, New York 10, N. Y.

NEW YORK.—Lutheran World Relief headquarters has announced that all its shipments to the Russian zone of Germany and to the Russian sector of Berlin have been distributed without difficulty. — *The Christian Century*

SOUTH AFRICA.—The Government of South Africa has shipped a half million pounds of peanut butter for the children of Europe and the Middle East; also 300 tons dried fruit, 100 tons cocoa powder, 250 tons of sugar, 300 tons margarine, and 25 tons of cheese.—*American Lutheran*

A COMPLETE MANUSCRIPT of the book of Isaiah was recently found on a well-preserved scroll of parchment—dated by Dr. Albright of John Hopkins and Dr. Millar Burrows of Yale—THE FIRST CENTURY B. C., and possibly earlier. Dr. Albright calls it "The greatest manuscript discovery of modern times."

OSLO, NORWAY. — From Oslo, Norway, comes the report that the church boat operated by the Norwegian Lutherans has sailed 25,000 miles since April, 1946, when the project of the "sailing church" was started.—American Lutheran

NEW YORK CITY.—The Plattdeutsche Volksfest Verein has purchased 12,000 blankets at a cost of $10,000 to be shipped to Germany. Distribution will be made through Lutheran World Relief, Inc.—American Lutheran

NEW YORK.—The first motion picture produced under religious auspices to be shown commercially in the United States was shown in the Normandie Theater in New York. The picture entitled, "I Am With You," is a Swedish picture filmed in southern Rhodesia, about missionaries in South Africa. The Church of Sweden is sponsoring the film which has been shown in first-run Swedish theaters previous to this first U. S. showing.

Of Your Pen Acquaintances

DANIEL J. UNRUH, Newton, Kansas, vice-chairman of the Foreign Mission Board, chairman of the Board of Directors of the Berean Academy of Elbing, Kansas is pastor of the First Church, Newton.

J. WINFIELD FRETZ, North Newton, Kansas, Dean of Men, and professor of sociology at Bethel College serves as secretary of the Mutual Aid Board.

ELLIS GRABER, Souderton, Pennsylvania, vice-president of the Eastern District Conference serves the Zion Church.

RICHARD BLOSSER, Newton, Kansas, member of the Peace Committee of the Bethel College Church is assistant-editor of the *Mennonite Weekly Review*.

OFFICIAL ANNOUNCEMENTS

The Mennonite Cultural Conference, which is sponsored by the Council of Mennonites and Affiliated Colleges, will be held at Tabor College, Hillsboro, Kansas, on June 16-17. The morning and afternoon sessions on the 16th will be sponsored by the Council and will deal with pertinent subjects for our Mennonite colleges. The program on Thursday evening and all day Friday will be sponsored by the Cultural Conference Committee.

The Mennonite

Acting Editor, Jacob J. Enz
Associate Editors: Lester Hostetler, W. F. Unruh, David C. Wedel.
Contributing Editors: Kenneth Bauman, Harold Burkholder, Willard Claassen, Walter J. Dick, Elmer Ediger, Walter Gering, R. L. Hartzler, J. H. Janzen, Mrs. Ed. Miller, S. T. Moyer, S. F. Pannbecker, Paui Roth, Don Smucker, Clifton Sprunger, William Stauffer, Freeman H. Swartz, Erland Waltner.

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Editorials

"IF ANY MAN BE IN CHRIST, HE IS A NEW CREATURE: old things are passed away, behold, all things are become new." These words from II Corinthians 5:17 RV with special emphasis on the *all* are most fitting for our thinking during Lent. For those who are most concerned about the cause of Christ this verse ought to be especially revealing. In the last analysis the most dynamic Christian is often the most susceptible to the temptation to lift out one phase of the total Christian concern and carry on a crusade in behalf of that. Some may even hesitate to call this a temptation, for efficiency calls for concentration. Yet the temptation enters in when the individual permits blindspots to develop in areas outside his field of concentration. Some of us are primarily concerned about maintaining purity of doctrine, and that should be a major concern for all. This is true because on the whole our behavior is shaped according to our basic beliefs. On the other hand all of us are aware of the fact that we can become so much concerned with doctrine that we forget belief must evidence itself in conduct. When this happens we have developed a dead faith. We need to be reminded that Jesus was the perfect example of all he taught except in the area of sin. If we divorce works from faith we will be guilty of the very sins which we say he bore for us. Similarly if we concentrate on one doctrine out of all due scriptural proportion we rob Christ of the power to deliver us from sin in all areas of our lives—JJE

WHAT HAS JUST BEEN SAID ABOUT DOCTRINE-EMPHASIS must also be said about ethics. Sometimes we become so much concerned with right conduct—and this factor is very basic—that we forget that ways of behavior have their roots in ways of feeling and thinking. When for any length of time the Church has stressed behavior to the minimizing of doctrine, it has always become powerless as a force in society simply because it has ministered to a part of man and ignored the springs of behavior in the mind and the emotions. Furthermore, just as in the area of doctrine, so in the area of ethics there is a common tendency to concentrate on this or that particular personal or social sin and forget that "*all things*" are to become new. As Mennonites we need to be particularly careful that we do not fall into the typical denominational sin of seeing only one need. If we slip into this sin we shall pay the usual price —losing our usefulness as an instrument in in the hands of God and consequently becoming subjects for the purging judgments of God. In our emphasis on the unconditional law of love, let us be careful that this is the ultimate fruit of a life at all points yielded up to Christ rather than just an emphasis that may not have real connection with life at major areas of everyday living. Our denomination can make its contribution, as a member, to the Body of Christ only as it permits its specific emphasis to shine forth from the background of a way of life that is concerned about *all* the needs of the Body of Christ.—JJE

THERE IS A GROWING AWARENESS of the need of more consciously planning for the appeal of the church to young people to respond to the call of the Master to full-time work in a church-vocation. Too long have we been reticent to help every young person confront the choice between a non-church and a church vocation even before he considers the various opportunities in the field of non-church vocations. Of course, we need to be careful that we do not put the two on different levels of importance; for, God has often used the laity in a much more extensive way than the professional. But having said that, we dare not assume that without direct appeal the ministerial, missionary, education, clerical, medical, as well as other aspects of the church's need for manpower will automatically be taken care of. Is it saying too much when we make the assertion that the reason why the church is undermanned is that we have forgotten to stress that fact that one needs as clear a calling to go into a non-church vocation as most people feel is needed to go into church vocations. The true disciple of Christ will avoid merely drifting into a vocation. He will answer to any vocation as to the very call of our Lord and Master, Jesus Christ. Pastors and churches should be sure that their youth make the concern about their vocation as much a part of their total Christian concern as there very loyalty and consecration to Jesus Christ. The Curriculum Committee of the Conference, which works under the Board of Education, has prepared a booklet "The Master Calleth for Thee" which together with a carefully planned appeal through young people's activities in particular and the church program as a whole can be made a means of helping our youth hear the Master's call to His place for them.—JJE

ONE OF THE FACTORS that may be responsible for the lack of workers in church vocations is the fact that the total impact of the Church upon the average young person is so scattered and so slight that youth do not feel it is a very important matter. Two "arms" of the church are coming to the fore that may help remedy this situation. One is the Christian school and the other is the summer camp (better known to us as our retreats). Consistent association of the disciples with Jesus was probably the most crucial factor in the victory of the early Christian Church. Where in our total program for our seniors and young people do we have the equivalent of such sustained contact with consecrated Christian personality outside our church schools on the various levels and the summer camps.—JJE

A Suggested Procedure for General Conference

Recognition of Organizations and Institutions

(as recommended by the 1949 Council of Boards for further consideration by Conference)

Section I Purposes and Benefits

The General Conference has found it advisable to discover ways of identifying ministers and congregations as belonging to the Conference fold and activities, such as missions, relief, publications, etc., as being part and parcel of its work.

In order to give guidance it should be equally desirable for the General Conference to have some recognized procedure whereby organizations and institutions could establish official relationship with our Conference.

Organizations and institutions referred to herein fall into three general categories:

A. Those within the General Conference, such as the Canadian Bible College, the Oklahoma Bible Academy, the Bethel Deaconess Hospital, the Frederick Home for the Aged, private mission or benevolent enterprizes, and others.

B. Those involving cooperation with other Mennonite bodies, such as the Congo Inland Mission, Mennonite Pioneer Mission, the Mennonite Central Committee, Grace Bible Institute, the Grace Children's Home, and others.

C. Those involving cooperation with non-Mennonite evangelical bodies, such as the American and Northern Bible societies, the Presbyterian Ministers' Fund, foreign mission-, home mission-, and Christian education councils, temperance unions, Lord's Day societies, and others.

Mutual benefits growing from such affiliation or cooperation would include:

1. The tendency to greater clarification of the mutual relationship, leading to better understanding; mutual helpfulness; and spiritual fellowship.

2. The Conference would feel free to offer counsel and guidance; the organization or institution would also feel free to come to the Conference for counsel and guidance.

3. The Conference would also assume a greater responsiblity for the spiritual and material support of the organization or institutions.

4. The privilege of mutual fellowship and understanding with other Mennonite and non-Mennonite evangelical bodies.

5. The possibility of an extended scope of Christian service at home and abroad.

6. The progressive attainment of unity in basic Christian convictions as well as in fruitful and consistent Christian living.

Section II Suggested Procedure

An organization or institution desiring affiliation or a cooperative relation with General Conference should make application in writing through the respective board or standing committee of the Conference which is charged with the oversight of the general type of service which the applying organization or institution represents. This board or committee, after examining the aim and work of the applying organization or institution, shall report its findings with recommendations to the Executive Committee of the General Conference for general review.

If the Executive Committee, after careful consideration, favors such recognition, it shall report its findings and recommendations to the General Conference in session for consideration and action.

For general information, all affiliated and cooperating organizations and institutions shall be listed annually, in proper classification, in the official Conference yearbook.

In order properly to weigh the advisability of such General Conference recognition it is suggested that consideration be given to items such as the following:

1. The aim, scope, and character of the work of the organization or institution and its harmony with General Conference aims and methods of work.

2. The need for the service of the organization or institution in our Conference enterprise, so as to avoid unnecessary overlapping with organizations or institutions already serving our Conference or its potential service area.

(Continued on page 5)

The Executive Committee of the General Conference, consisting of the officers (J. N. Smucker, president, standing) and the chairmen of the various Boards and Committees.

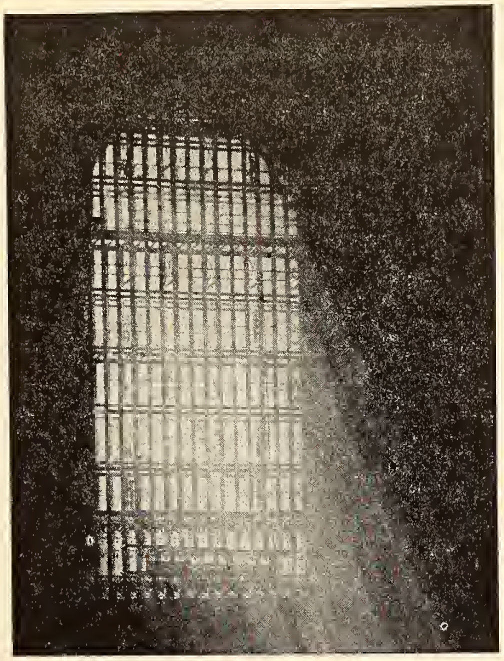
Preparing for

The Presence of God in Worship

Ellis Graber

Some of the worshippers who enter this church bow their heads in prayer immediately after they are seated. We heartily commend them for following such a fine custom.

The practice of private prayer at the beginning of a worship service is one that has been handed down from the earliest times. It was followed in the early Christian Church. Later in the Roman Catholic Church and in some Protestant Churches it became customary to kneel in prayer immediately after entering the House of God. In some churches, instead of kneeling the worshipper bowed his head in prayer while seated. Whatever the outward form, the practice is a good one and should be continued. Certainly we need to follow it ourselves and teach it to our children by word and example.



Church is different from any other assembly or gathering. Therefore, it is important that we prepare our hearts for worship not by visiting our neighbors but by meditation and prayer.

There are prayers that may be memorized for this purpose. But instead of printing them and suggesting that they be memorized we would rather call to mind some of the things for which we would pray as we begin the worship service:

Pray for yourself—that God will cast out all other thoughts from your mind; that you may be receptive in spirit; that as the Scriptures are read, hymns sung, and the Word preached, God may speak anew.

Pray for other worshipers—so that the service may be a blessing to all.

Pray for the work of the church—that here in the homeland and overseas its work may be found worthy.

Pray for the choirs—that the beauty of the words and music may draw us close to God.

Pray for the pastor—that he might rightly divide the word of truth.

Each Sunday morning just before the service begins the pastor and the choirs meet and unitedly ask God to bless the service.

As you are seated in the sanctuary why not join them? Remember you are a participant and not a spectator. Lift a prayer to God. Pray that His Spirit might touch each of us. Say with us, "Lord make me a blessing."—Zion Church Bulletin, Souderton, Pa.

(Continued from page 4)

3. The probable ability of the Conference to carry the financial support required.

4. In the case of Mennonite organizations and institutions, the wholehearted adherence to both the General Conference constitution and work, and the Statement of Doctrine as approved by it in 1941.

5. The promotion of the peaceful upbuilding of Christ's cause in our Conference and among our churches and people.

6. The willingness to work with and report to the board or committee of the Conference charged with the oversight of the respective area of service.

7. In the case of organizations and institutions of a more general rather than a local nature, within the Conference, the willingness to arrange for a majority representation on its board of control, to be nominated, elected, or appointed by our General or district Conferences.

8. In the case of inter-Mennonite or non-Mennonite evangelical organizations and institutions, the willingness to have Conference representation nominated by the official Conference board or standing committee charged with the respective area of activity and approved by the Executive Committee of the General Conference.

(Continued from page 6)

expensive to work, and most susceptible to Christian influence. This field is closer to us than the closest heathen land; it is nearer than the nearest street corner where the Gospel is brought. This mission field is our Christian home—the mission subjects are our little children. In contemplating mission fields, this home field is the most overlooked and consequently the most neglected."

We appoint missionaries to evangelize heathendom. Know this, God has appointed us parents to evangelize our children. If we do not instruct our children in the Gospel truth, then our children will be lost and we may rightly be held responsible for their lost condition. What a tremendous responsibility is ours."

Christian schools are needed to preserve the teaching of the Christian home. Why not send your boy and girl to a Christian school? The cost is nominal but the returns are eternal.

(*The Mennonite* has been permitted the use of the above material which is to appear in a coming issue of the Berean published by the Berean Academy of Elbing, Kansas. THE EDITOR.)

Christian High Schools

The Front Line of Mission Work

Daniel J. Unruh

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father and the Son, and the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Possibly too often have we placed the emphasis of our mission program upon the "Go Ye" and have forgotten the other and more important emphasis of "teaching them." For the "Go Ye" can only be effective in it's true purpose when we are true to the second, "teaching them to observe all things whatsoever I have commanded you."

When we think of missions we too often think only of heathendom or prodigality. We think of other races and other conditions, but there is one other mission field that because of its proximity, because of the leavening emphasis of materialistic and secular education has well nigh escaped our notice. This mission field is our home and the subjects are our own children.

The Charge

God has charged us with a most sacred responsibility when he intrusts the life of a child unto our care. The physical welfare, the mental development, the place in the world that your child may fill are all of vital importance; but as Christians there comes to us a greater and a more important obligation, namely, to direct the child into a true relationship with his Creator and Redeemer. To know God as Lord of the universe, to love the Lord Jesus Christ as Lord and Saviour of his life and to recognize the Holy Spirit as one who makes known the will of God to His children by His leading through the teaching of the Holy Scriptures all this is highly imperative.

Yes, the Word of God charges parents with the responsibility of providing Christian nurture for their children, to "bring them up in the nurture and admonition of the Lord." If we neglect to provide these essential needs, can we escape the indictment of I Timothy 5:8 "But if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an unbeliever." Mark Falkema has well said, "To spend money in foreign lands for evangelizing pagans and allow our own children to be paganized in the home land is the height of parental neglect and the perversion of all true missionary endeavor."

The Challenge

Many Christian parents believe they have fulfilled their Christian obligation by giving their children a half-hour of Christian instruction a week in the Sunday School, while at the same time they set aside approximately thirty hours a week to indoctrinate them in a view of life which, by Supreme Court ruling, must exclude all Gospel teaching. Add to this an even worse situation; in many instances much of this week-day instruction is given by unbelieving teachers who insidiously undermine the teaching of the Christian home and of the Sunday school.

> When we think of missions we too often think only of heathendom or prodigality. We think of other races and other conditions, but there is one other mission field that because of its proximity and because of the leavening emphasis of materialistic and secular education has well nigh escaped our notice. This mission field is our home and the subjects are our children.—D. J. Unruh.

Many a young high school student has scarcely made his baptismal vow and church covenant when he is plunged into an environment of daily work where the effectiveness of maintaining a family altar is vitiated, and his Christian culture is rudely and all too frequently derisively torn from his feeble attempts to defend himself or his faith.

Too often the home efforts to train the children are undermined by a strong day-school program which implicitly, if, not explicitly, denies our Lord. As a result many, many high school students have already compromised their convictions, have taken on habits and practices that unless they are broken will ruin them physically, morally, and spiritually, yea, ruin them eternally. First it's the school spirit, then the gang, then the "hang-out," then the cigarette, the school dance, then the over-crowded promiscious, and unchaperoned automobile parties, the pool-room, the road-house and ruin. Any one or all of these steps are too frequently the easy steps to ruin.

That is the challenge, out every night, seldom in Church, little respect for parental discipline, almost totally ignorant of God's Word but caught in the madstorm of unprincipled information and shameless standards of ethics. They are eventually the victims of license, of chance, and of religious liberalism.

"Let us re-enforce our Christian home training with Christian school education lest we surrender our children, as well as our nation, to inevitable paganism."

The Cost

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?" May I paraphrase this so as to emphasize a further application, "What shall it profit a man, if he shall gain for his children an inexpensive education and lose their souls." What shall it profit a man if he supplies all the material needs of his family and they lose their love for the Lord Jesus, for the Church, for the Holy Bible and lose their sense of right and wrong.

It costs to keep up Christian schools. It costs to send children to Christian schools. It costs to do missionary work. It costs to maintain a Christian testimony and the world is not going to pay the cost for us.

Our frontline of missionary endeavor is in our home. I quote once more from Mark Falkema's leaflet, "The Most Neglected Mission Field." "There is one more mission field. It is most basic in character, most in-

(Continued on page 5)

Mutual Aid Board Points

Young People to Caldwell, Idaho

by J. W. Fretz

At its annual meeting at Bloomington, Illinois, the Board of Mutual Aid decided on a program of assistance to a limited number of young couples who wish to avail themselves of settlement opportunities at Caldwell, Idaho. In this flourishing community of over 10,000 people there is a small Mennonite church with a full-time pastor in its second year of existence as an independent church. The agriculture in the surrounding area is all irrigation farming. New land has been brought into cultivation as a result of irrigation facilities that have recently been developed. Plans will be developed for selecting a limited number of young couples who are interested in irrigation farming, and who are willing to identify themselves with a new Mennonite community. More detailed plans will be announced at a later date.

During the past year the Board of Mutual Aid has assisted fifty young men with loans for such purposes as purchasing livestock, furniture, farm equipment, or homes. The money for these loans was made available by loans from individual church members and official church boards. The Mutual Aid Board has been operating with $44,000 as of the end of the past year. In addition to making loans it has helped individuals find jobs and provided counseling services for young people. The Board was created in 1941 by the General Conference with one of its purposes being a means through which church members could invest their money toward useful ends within the church. While the Board accepts gifts from individuals and congregations it looks for the majority of its funds to loans for which it pays interest up to 2 per cent. It, in turn, makes this money available for use at 3 per cent interest.

The money of the Board is in a revolving fund. As old loans are repaid new ones are made. Because some of the loans for which the Board is responsible to its creditors need to be repaid, it is necessary constantly to receive new funds from additional investors. The Board invites members to give prayerful consideration to this form of investment.

This is the beginning of a program of Mutual Aid that may expand significantly to strengthen the entire church. It is intended to create confidence on the part of young people in their church. Also, it is an expression of concern on the part of the older people for the needs of its youth. This is especially urgent in cases where capable, devoted, and deserving Christian young people have no assurance of assistance within their own families.

Book Notes

When a book with a secular title reads like the prophecy of Amos then Christians may well take note. THE AMERICAN FARMER, by Lee Fryer, published by Harpers, 1947 (paper edition $1.00) maintains that a decent rural life is possible. The difficulty is that everyone is pitted against the farmer; business corporation, speculators and other big interests. The large-scale mechanized farm is competing with the family farm. Three types of farmers are on the verge of economic death: the farmer who tries to earn a living on a small acreage with a few cows and hogs, the family-farm operator, 100-174 acres who works independently, and the sharecropper. To be saved from death will mean organization for efficient production and for survival.

"The idea of a free unorganized society which automatically works for the benefit of the people is dead." *Farmers are the only business operators in the country who consistently sell at wholesale and buy at retail.* The farmers' selling price has no status. Farmers must organize for self preservation.

This book may make you angry or enthusiastic, but all of us should know why the family farm is disappearing and decide what we can do.—David C. Wedel.

In the Headlines

MOUNTAIN LAKE, MINNESOTA: All General Conference Mennonites together with the Mennonite Brethren and the Evangelical Mennonite Brethren are cooperating in a drive to provide refugee Mennonite farmers in Paraguay and Uruguay in South America with much-needed farm equipment this spring.

Some of the churches are almost through with their work on this project. Farmers from these churches are bringing their excess but usable farm equipment to the Penner Implement Company, in Mt. Lake, Minnesota, where it is being repaired, painted, dismantled, and made ready for shipment. It is hoped to have them on their way very soon under the direction of the Mennonite Central Committee.

One of the church chairmen working on this project called *the Observer* and wished the fact made known that a good supply of row-crop cultivators have been brought in, but no planters have been received. Some discs have been donated, but more are needed.

The church committees are hoping farmers will take note of this, and those who have not yet brought in their machinery gifts to do so, or get in touch with the committee chairman for their particular church in case they need help of any kind.—*Mt. Lake Observer*

Holy Week Witnessing

Unusual Opportunity to Share

We are united in the conviction that the Gospel of redemption through Jesus Christ is for *all* men, and that it is God's will that it should be proclaimed to *all* men. During Holy Week when our hearts are warmed by the remembrance of what our Saviour has suffered for all of us we feel the urge to share the Gospel. The announcement of the Week of Witness in the last issue of this paper suggested that we begin by helping our fellow-believers and our children.

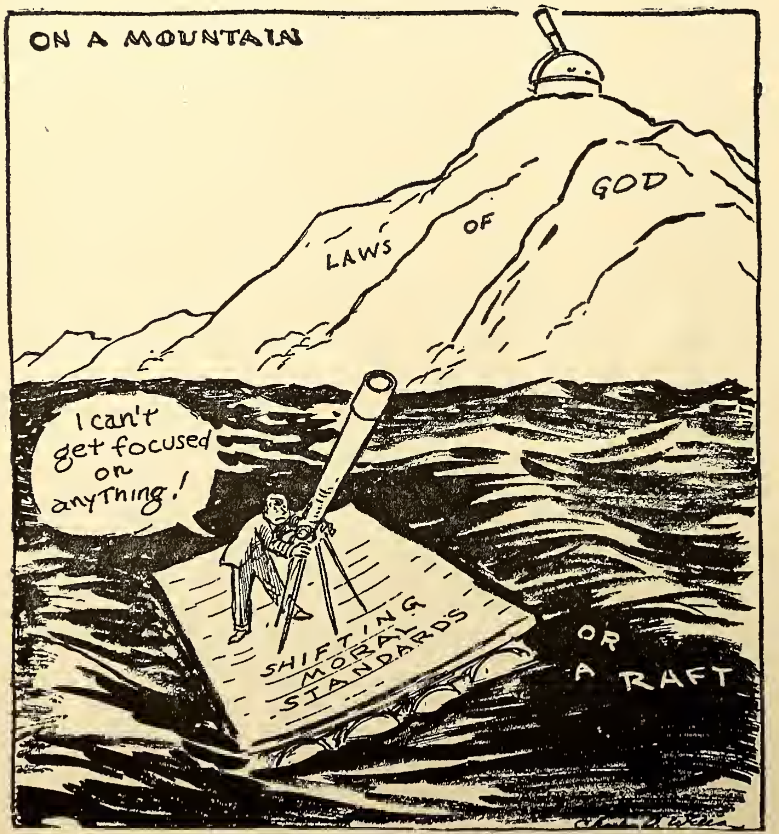
With Sub-Christian Christians

There are many people who have made a public confession of Christ as their Saviour who nevertheless do not seem to realize what the implications of discipleship are. Much unchristian living must be ascribed to the fact that Christian people do not understand how the teachings of Jesus relate to our present day life situations. If you know of a Christian brother who is evidently not clear on how the teachings of Jesus are to be lived out, would it not be a gesture of kindness to go to him and share with him what you believe is involved in obeying Christ according to the Scriptures? Be sure you have a Scripture basis for what you say. Then you may leave it to the Holy Spirit to convince people of the truth you present. It is possible that you may have to wait for an opportunity to do this. Perhaps you can create the opportunity by calling on your Christian friend and in the course of conversation make your witness.

With Our Children

Speaking of children Jesus says, "of such is the Kingdom of heaven." Still they need to be won to Christ. We must teach them to love and to honor Jesus. Our American schools by their silence on religion influence children against Christ. Children receive the impression that religion is something "sissy," and something about which educated teachers do not speak. We should not take it for granted that our children will follow Christ. They must be led to do so. Holy Week lends itself very well to speak to our children about what Jesus suffered in love for us. Whoever has the opportunity to touch the hearts of children should consider Holy Week a time when well-planned and concerted efforts are made to awaken in the hearts of children a love for our Saviour.

THE EVANGELISM COMMITTEE



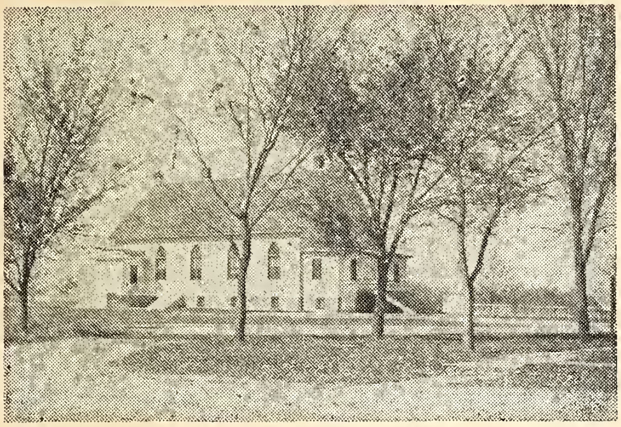
Point of Observation

By Charles A. Wells

November 27, 1948

Men never build observatories on rafts. And some people never get a good view of life and its long-range significance because the foundation of their observation is a shifting, unstable moral concept. Time and again they fail in some important task because they have miscalculated. When men want to study the stars, the planets, and the secrets of the universe from which we have learned so much, they make their observations from the high, solid foundations of a mountain—not from the drifting, swerving surface of a raft. The laws of God give us a viewpoint of life that is unerring, from which deductions can be made that will not betray us. If you can't get a clear and steadfast vision of your life, examine the foundation of your observations.

BEHIND THE 100% PLAN



FIRST MENNONITE CHURCH OF MOUNTAIN LAKE, MINNESOTA

Rev. L. A. Amstutz, Pastor
Rev. I. J. Dick, Pastor-Emeritus
(Serving 175 homes)

The First Mennonite Church was erected in the year 1882. The present church was built in 1911, and in 1947, a parsonage was erected. The First Mennonite Church was organized in 1878 under the leadership of Rev. Gerhard Neufeld. He was elected as minister in the year 1868 in South Russia and immigrated to America in the year 1878, settling with his family on a farm two miles east of Mountain Lake. As there was no church building at that time, services were held in the different homes. Reverend Neufeld served as Elder until 1908, when Rev. Jacob J. Stoesz was ordained as elder of the church. In the year 1920, Rev. I. J. Dick was ordained as elder and served till 1947, at which time the present pastor, Rev. L. R. Amstutz, was elected by the congregation. Reverend Amstutz comes from the Ebenezer Mennonite Church, of Bluffton, Ohio.

Besides our regular Sunday school and services on Sunday mornings, we have the Senior and Junior Christian Endeavor Societies, which meet once a month, a young people's organization, a midweek Bible study, and prayer meeting; also three mission societies—Oakleaf, First Mennonite Mission, and the King's Daughters.

Active in our church is a mixed and men's choir.

The present membership is 454.

Revolution or Revival

Reward for effort, profit for initiative are generally regarded as the cardinal virtues of capitalism. We accuse the socialized state and communism of destroying these incentives that stimulate achievement and inventiveness. And certainly the records of the past amply support this indictment.

But today, with industial-capitalism reaching new stages of complex magnitude, millions of men and women are finding themselves submerged behind endless rows of machinery, and millions more smothered under the monotony of office routine; their identities are swallowed up, their personalities obliterated—the very mechanics of their work provide neither opportunity for initiative nor the stimulation of incentive. Bound by obligations to dependents and immeshed in a dehumanized industrial pattern that has caught them and moves them along like cogs in a machine, their chances of sharing "free enterprise" are almost cogs in a machine, their chances of sharing "free enterprise" are almost nil.

That's why—in spite of all the fine advertising concerning the benefits of capitalism and free enterprise put out by the Chambers of Commerce and the National Association of Manufacturers—millions of Americans are deciding that free-enterprise *begins at five thousand dollars a year.*

Technological advances have dehumanized industry; slick advertising and slogans will not stop socialism nor protect capitalism—until business leaders wake up to the drastic need for the *re-humanization* of industry. Unless men and women are given a sense of belonging, of sharing, of being a respected and recognized part of the system they serve, devastating social and economic erosion is inevitable.

Christianity teaches that men and women are first in the scale of values. The plain fact is that far too many American business leaders priding themselves on being hard-headed realists, have also become hard hearted materialists. In their brisk sophisticated affluence they have ignored the church, Christian prnciples, and the spiritual virtues that gave American capitalism its early fruitful atmosphere of neighborly sharing.

We'll never stop socialism and communism from fomenting at the bottom of the American social structure unless we have a spiritual awakening at the top.—*Between the Lines*

The Reader Says

Under the heading "They Choose to Stay" *The Mennonite* of January 11, 1949 brought an interesting article on the mission situation in China. A few additional observations should be added.

Since 1927 when some 200 Protestant boards and agencies in the United States and elsewhere had 8,000 missionaries in China, the number has decreased to less than 3,000 under some 125 boards in 1949 with the major reason for the decrease being a series of crises involving communism and war.

It is yet to be seen whether the few missionaries remaining in communist-occupied territory will be able to carry on their work in view of the above observations.

Boards are shifting personnel to unoccupied areas; but what will happen when the communists occupy there?

As for older missionaries who say that they have lived through many a revolutionary period (the writer has also), it may be presumed that they have lived in parts of China where communists have not held sway. Old missionaries in the North of China have stated repeatedly that it is impossible to carry on under communist rule at present. Of course, it remains a probability that the communists may become friendly, when they come to power, but that depends on the political situation which is too much overlooked. After all they are communists after the Russian pattern.

Signed, Ernest Kuhlman.

Roverstein Home Closes

AKRON, PENNSYLVANIA.—One of the main centers of activity in the refugee migration program for the past years has been the Roverestein Home in Holland. This estate was rented from the owner in February, 1946, to house the several hundred Russian Mennonite refugees that came into Holland out of Germany. As refugee movements to Paraguay and other countries became possible, Roverestein became one of the places where processing of the refugees took place. The cost of this work was assumed by the Mennonite Central Committee, although over one-third of the support was provided by the Dutch Mennonites. Roverestein was closed at the end of January after arrangements were made for the last of the occupants to be located in various private homes. This closes a significant chapter in the post-World-War-II refugee assistance work of the Dutch Mennonites and the MCC.

Conditions Improve in Paraguay

Recent reports from the Mennonite colonies in Paraguay indicate that the difficulties brought about by the drought and grasshoppers during past months, have been relieved to a considerable extent. The crops, after having been re-planted several times, are now promising to yield a satisfactory harvest.

The new settlements are making progress in becoming established, although the ratio of men is less, and the people have had to live through a longer period of refugee life than had been the caes with the Mennonite settlers who came to Paraguay from Russia a generation ago. These factors are important in the time required for becoming fully rehabilitated and settled in a new homeland.

MCC Waldensian Effort, Italy

The MCC program in Italy is centered at Naples. Here, through work in cooperation with the Waldensian church, it is hoped that a significant contribution can be made in material and spiritual rehabilitation. Needy children will be given supplementary food, as well as religious instruction. Activities of general home welfare, helping in material and physical ways, and finding channels for a spiritual ministry through word and deed, are the central objectives.

Personnel Notes

Orie O. Miller returned on February 24, after having visited the South American Mennonite colonies in order to help in planning the further MCC assistance to these colonies.

Arthur Voth, who served for a time at the Akron office, and later spent over two years in the refugee migration program in Europe, is now located at the Akron office where he is assisting in the work of the Mennonite Aid Section. Mrs. Voth (Anna Mae Gross), who also had served at the MCC office for several years, has returned with Brother Voth to assist in a secretarial capacity.

A Church School
Organized for Mission Study

by Richard Blosser

That the whole church can become interested in mission study is evidenced by the growing interest that has been shown in the School of Missions sponsored annually by the Bethel College congregation. The fifth annual school, conducted from January 9 to February 6 this year, was considered by many to have been one of the most successful held so far. It had as its theme one of the focal points of world interest—China. In spite of severe January weather, several hundred members, students, and children of all ages gathered for the sessions each Sunday evening in the Student Union Room of Memorial Hall.

. . . There was Fellowship . . .

The School followed the pattern of previous years. Each evening opened with a fellowship meal at 5:30, served by one of the church or College organizations. At 6:30 the entire group joined in the singing of several missionary hymns, after which the various age groups went to their rooms for the study periods.

. . . And Expert Leadership . . .

The School was fortunate to have as teachers and discussion leaders a number of persons who had lived and worked in China. The adult discussion leader was Ed. G. Kaufman; The college-age group was led by Sam J. Goering; high school age by Harley Stucky; Intermediates and Juniors by Jessie Brown and Mrs. W. C. Voth; and Primary by Marjorie Linscheid, and Marjorie Reimer.

. . . And Appropriate Materials . . .

Text books with guides and maps for all these groups were secured through the Missionary Education Movement, 156 5th Avenue, New York, N. Y. Titles of the books, from adult to primary, were "Christian Voices in China," "Rising Through the Dust," "Tai Lee's Precious Seed," "Dike Against the Sea,' and "Watch-Goat Boy." In order to relate the study to the mission program of our own conference, supplementary material was also secured through the Women's Missionary organization of the conference.

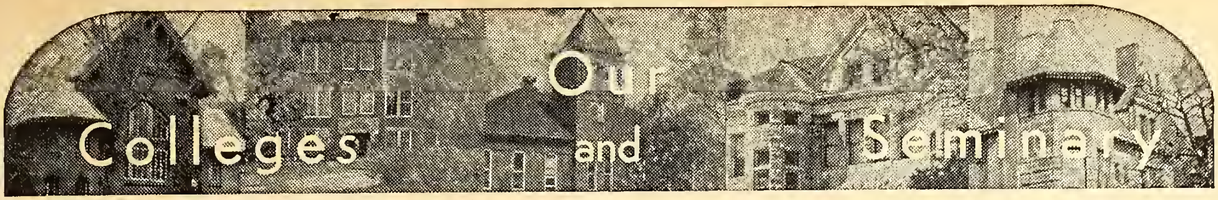
. . . And Visual Aid . . .

Following the classes the entire group came together again for several brief films or a special speaker. A number of high-quality films were shown which realistically portrayed life in present-day China as well as the missionary activities there.

The School was planned and conducted by the Christian Education Committee of the church: J. Winfield Fretz (chairman), Cornelius Krahn, and Mrs. Selma Platt, assisted by the Pastor, Rev. Lester Hostetler.

. . . And a Missionary Challenge . . .

Among other values, it was felt that this year's school made a definite contribution in terms of a better understanding of the Chinese and their problems, the revolutionary forces now at work in China, the task of the Christian Church there, and the challenge which China offers to Christians in America.



Our Colleges and Seminary

Canadian Mennonite Bible College

The student body elected Bill Dick, second-year student from Leamington, Ontario, to attend the Y.P.U. Conference at Chicago, February 10-12. Bill gave us a very interesting report on the Conference on Wednesday, February 23.

On Saturday, February 19, the students of the Mennonite Brethren Bible College were guests at C.M.B.C. An interesting program, featuring a play depicting the life story of Fanny Crosby, the well-known hymn writer, was given by the students of our sister college. After the program students of both colleges mingled freely to get acquainted, and then partook of refreshments.

The Bethel Mission Ladies Aid sponsored a program, Sunday February 20, for the purpose of raising funds to help reduce the debt on the girls' dormitory at 146 Furby Street. Highlight of the program was the "visit" the audience was allowed to make to 146 Furby at which time the girls gave the audience a glimpse into everyday life by putting on a short skit.

Tuesday, February 22, the voice and violin students gave their first recital in the chapel.

Rev. I. I. Friesen, our pastor and teacher, attended the meeting of the Council of Boards of the General Conference at Bloomington, Illinois.

FOR FREEMAN: A NEW GYM

An oral contract has been drawn up with A. C. Morgan, from Yankton, for the building of the new gym. Plans were changed and the building is to be built of brick-crete instead of wood. Mr. Morgan promises to have the building up six weeks after he has the brick. It will need 70,842 bricks.

Pastors from the churches in the surrounding communities have been guest chapel speakers. The Rev. Warkentin from the M. B. church gave a message entitled, "Thou, O God Seest." Rev. T. A. van der Smissen, pastor of the Bethesda church near Marion, gave us some thoughts on the responsibility of a child of the King.

President Miller also spoke to the students. He encouraged us not to give up if we come to one door and find it closed but rather look for the hand that points to another door. He used Abraham Lincoln as an example of one who did this. A biography of Abraham Lincoln was delivered to the students by John M. Hofer of the Bethany church.

Ralph Graber represented Freeman Junior College at a Young People's Union meeting held at the Seminary in Chicago.

An evening of fellowship was spent by the Christian Youth Volunteers at a social held in the College Gym.

Delores Little Bear was called home by the sudden death of her mother. Delores is from Lame Deer, Montana.

Christian Life Week at Bluffton

Rev. Don Smucker, leader of Christian Life Week, used the following topics in his public presentations to students: "The Gospel Ministry of Reconciliation," "Doom and Resurrection in the Soviet Union," "Victory over Sin," "Weighed in Balances," "Four Stategies for the Christian Life," "The Cross of Jesus Christ," "Christ and My Job," "The Meaning of the Lord's Supper."

Miss Anne Grave, North Central Coordinator, rendered valuable service in advising with respect to the general education program of the College, which is the special area which the College has been studying recently, as well as in giving counsel with respect to other phases of the College's program. She visited the campus February 22-24.

The College has been assisting in pulpit supply at the Dalton Mennonite Church, since the pastor of that church is completing his seminary work in Chicago and cannot be present every Sunday. Pres. Ramseyer had charge of the service February 27.

The trial of Prof. Gara on a charge of counseling non-registration is set for March 9 in the Federal Court in Toledo.

New Course at Bethel

One new course is being offered at Bethel College this spring quarter. At the request of students, "Peace Principles"—a course in the history, practice, and Biblical basis for peace—will be taught. The class is under the instruction of Dr. J. Winfield Fretz and is using Dr. Guy F. Hershberger's book, "War, Peace, and Nonresistance," as the basic text.

The seniors of Bethel College have chosen "The Servant in the House," well-known drama by Charles Rann Kennedy, as its class play. The play will be given Friday and Saturday evening, May 6 and 7. Tryouts for the play were held on Thursday, March 11, by W. T. Wilkoff, dramatics coach.

The Bethel College Fellowship dinner was held at Memorial Hall on Monday evening, March 7. Representatives from western district churches and other friends of the college were present.

The SCA has elected the following officers for the year 1949-1950: Pres., Leo Miller; Vice-pres., Harold Wedel; Sec., Mary Lou Baughman; Treas., Irving Faust.

The new officers of the Student Volunteers are: Pres., Robert G. Unruh; Vice-pres., Orlando Friesen; Sec. and Treas., Elsie Epp. Chairman for the various committees are: Joe Duerksen, Arthur Isaak, Alma Smith, Mary Lou Franz, and Paul Isaak.

Kreider to Seminary

The devotional life of the Seminary during the month of March will be directed by Rev. A. E. Kreider of

(Continued on page 15)

Jottings

—Hebron Church, Buhler, Kansas: Two weeks of special meetings have been arranged for. March 20 to 25 will be young people's week with Prof. Menno Harder from Bethel College as the speaker. The theme is "The Christian Home." The second week of meetings from April 3 to 8 will be in charge of Rev. Victor Sawatzky of First Church, Hutchinson.

—First Church, Philadelphia, Pennsylvania: A new venture with respect to Mennonite men in Philadelphia was held in the form of a men's fellowship supper, in the Second Mennonite Church on February 7. A number from both churches attended.

—Bethel Church, Winton, California: February 6 members and visitors of this church enjoyed the fellowship and messages by Miss Helga Kemnitzer and Mrs. Anna Baumgartner from Bethel College. Mr. and Mrs. Willis Rich and son Jim also from N. Newton, Kansas, have been visiting our church during their stay in Oakland, California.—Loraine Heppner, Corr.

—West Zion Church, Moundridge, Kansas: Mr. and Mrs. Adam Mueller, Newton, spoke at the young people's meeting on February 5, on plans and location of the retreat grounds which have been purchased. The young people have been meeting in the church for several nights to begin work on the India Jubilee Posters which are to be completed by April 1.—Esther Schmidt, Corr.

—First Church, Moundridge, Kansas: Ground breaking services for the new church building were held here February 20, with Rev. Lester Hostetler of North Newton, Kansas, as the main speaker. Following his sermon, five minute talks by various members and guests were presented. A brief ceremony was also held on the site of the new building.

—Zion Church, Elbing, Kansas: "Is there a Mennonite way of Life?" was the topic for a panel discussion at our Christian Endeavor meeting on February 6. James Rutschman acted as chairman. Others taking part in this panel discussion were Louis Janzen, Walter Dyck, Edith Claassen, and Wolfgang Fieguth. The last mentioned is a foreign student at Bethel College. To sum up the discussion we would say—Yes, there is a Mennonite way of life, but it is also a Christian way of life, since the Mennonite teachings are based upon Scripture. There is only one way of Salvation for all men. Mennonites stress some points such as relief, non-resistance, refusal to take the oath, and others, more perhaps because other denominations stress them too little. We must strive to stress all points in proportion as they are given in the Scriptures and show it in our daily lives.—*"Tiding of Zion."*

—Deep Run Church, Deep Run, Pennsylvania: The Bucks County Sabbath School Association is sponsoring Monday evening Teacher Training Classes here for a series of eight weeks. A daughter Susan Ann was born to Rev. and Mrs. J. Herbert Fretz on February 15, 1949.—Corr.

—Immanuel Church Los Angeles, California: Betty Linscheid and Marvin Friesen were united in marriage on January 28. They are working in the City Terrace Mission. The third annual Missionary Conference dates have been set for March 6-11. The afternoon of February 27 has been set aside for dedication service of the Hammond organ recently donated to the church by a friend. A musical program was given by the members of the Christian Endeavor with each member responsible for one or two members. Solos, duets, octets, violin solos, and piano selections represented some of the talent. Mrs. J. J. Janzen of Henderson, Nebraska, was the visiting soloist.—Betty Kroeker, Corr.

—First Church, Mountain Lake, Minnesota: Our pastor meets with the catechism class in the parsonage one hour every Sunday morning. The relief committee reports 3,387 cans of meat, 178 quarts jams and jellies, thirty pounds dried fruits and vegetables, four quarts canned fruits, 380 pounds soap and grease, forty-nine Christmas bundles, twenty-seven shoe kits and thirty-five farm implements were sent for relief this fall and winter.—Corr.

—Zion Church, Souderton, Pennsylvania: The Father and Son Banquet was a great success with 148 present. A wire recording was made of the program and played back to the pastor who was sick. This thoughtful gesture was much appreciated.

—First Church of Christian, Moundridge, Kansas: February 20, 1949, we had special services for the ground-breaking of the new church building. A number of five-minute talks by members representing different age groups were given and the sentiments were expressed to use this new equipment and the new building to a great service for God. Rev. Lester Hostetler, our guest speaker, spoke congratulatory words and impressed us with a deeper unity to use the church for a greater worship, better instruction, deeper fellowship, and a greater service to the congregation, community, and the world. Special music from a children's Sunday school class, a group of high school girls, and a mixed quartet furnished a variety of music for the service. The freezing weather permitted only a short service of ground-breaking given by our pastor, Rev. P. P. Wedel. An hour of fellowship followed at which time the ladies of the church served doughnuts and coffee.—Mrs. Mayron G. Stucky, Corr.

—Eighth Street Church, Goshen, Indiana: Ministers and their families of this area met at the home of Rev. and Mrs. Robert Hartzler December 29 for a basket supper and reception, honoring Rev. and Mrs. Rollin Moser who have assumed leadership of the Nappanee Church. Another large shipment of used and some new clothing for relief was made by women of the church. January 2 the motion picture, "The Power of God," was shown. Offering above expenses went to the Junior Youth Fellowship project of buying a movie projector for the church. January 9 Bertram Smucker, recently returned from relief work in Austria, spoke on why the Europeans have a claim upon our resources. February was designed as the "month of missions" for our church during which time special emphasis was laid on the needs of the Congo.

—First Church, Nappanee, Indiana: February 20 we received the collection for the Northern Indiana Brotherhood. The project this year is raising funds for the assistance of fellow Mennonites who are refugees in Paraguay and Uruguay. Our share was $800.

Second General Conference Non-Registrant

RALPH BARGEN, NORTH NEWTON, KANSAS, THE SECOND GENERAL CONFERENCE MENNONITE NON-REGISTRANT WAS ARRESTED ON FEBRUARY 24. HIS TRIAL WAS SET FOR MONDAY, MARCH 7 AT HUTCHINSON, KANSAS.

Y.P.U. OFFICERS
President
Kenneth Bauman
Bluffton, Ohio
Vice President
Verney Unruh
Pulaski, Iowa
Secretary-Treasurer
Myrtle Wasser
Bluffton, Ohio

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

Conscientious Objector on Radio Interview

On January 24 Paul Goering appeared for a radio interview about conscientious objectors on the program called "BRUNCH WITH NAN AND BILL" a daily 15-minute broadcast from 12 noon to 12:15 over Station WQQW, Washington, D. C. Housewives form the largest segment of listeners at this time of day and the interviews are carried on in an informal, gossipy manner, often entirely ad lib. Housewives, ambassadors' and congressmen's wives, authors, band leaders, etc., are the types of persons usually interviewed.

It was decided to use this opportunity to illustrate public tolerance of CO's and explain the lack of information about them. A script was prepared to serve as a guide and the actual broadcast followed closely the script which appears below.

OUTLINE FOR INTERVIEW ON "BRUNCH WITH NAN AND BILL"

Station WQQW
Washington, D. C.
January 24, 1949.

NAN: We have with us today a real, live, conscientious objector. His name is Paul Goering. He is wearing a blue suit and a natty bow tie. He is 6'2" tall, weighs about 185 lbs., and looks very much like any other American citizen. And, though he is not the only conscientious objector in our country, he is the first one that we have had on our program.

BILL: Conscientious objectors are persons who by reasons of their beliefs are opposed to war and do not bear arms in the army. They believe in constructive rather than destructive living. As a boy Goering went to Sunday school and church, where he was taught that war and taking human life is sin, because each person is created in the image of God.

PAUL: Thank you, Nan and Bill, for that complete introduction from bow-tie to beliefs. Not only am I the first C.O. on your program, but I think that "Brunch with Nan and Bill" and WQQW should know how unique they really are. To the best of my knowledge this is the first program to devote an entire broadcast to conscientious objectors. Unless I am mistaken this is one of radio's famous "firsts."

NAN: Well, that is a surprise. I didn't know that C.O.'s were so rare. They must be few and far between.

PAUL: They are not rare, Nan. They exist in the membership and clergy in every American church. In the war there were conscientious objectors from 236 different religions and ethical groups. Some belong to no church. All of the major church denominations were represented. Fourteen denominations furnished over 100 conscientious objectors. They included the Catholics, Jewish, Methodist, Baptist, Disciples of Christ, Presbyterian, Mennonites, Church of the Brethren, Quaker (Society of Friends), and Evangelical and Reformed. They came from the South and North.

NAN: Now, wait a minute. I thought that I heard that some people in the South are unfavorable to President Truman's Civil Rights program. Now you tell me that they are CO's.

PAUL: I heard that too, Nan, but when southern people get religion they don't get it half way, they do a thorough job. We have many C.O's from the South.

NAN: What you say about southern religion is very true. We all can say Amen to that. But tell me, if CO's are not rare, why haven't they been on radio programs before where they could express their ideas? Other American minorities seem to find the air waves available. Don't Americans like CO's?

PAUL: Americans do like CO's Nan. Would they recognize them in the present draft or would they have made provisions for them during the war if this were not true? This is the strange part of the story. Not only my own experience, but that of many other fellow objectors, reveals the truly friendly spirit of Americans—civilian and soldier, public official and private citizen. The reason for the great American "hush-hush" about CO's seems to be that men in the spotlight are afraid that their public, their readers, their constituents, and their neighbors are not yet ready for such a liberal step. They lack faith in the tolerance of the common man. They themselves want to be tolerant and they are, but they won't take credit for fear that Americans are not democratic enough. My experience is that the public is very tolerant, especially veterans.

BILL: Is there much printed material about conscientious objectors?

PAUL: Why, Bill, there have been volumes written about conscientious objectors, but very little gets into the newspapers or magazines. The public is not only tolerant but even anxious for as much information and education as it can obtain on the things our government is doing. They don't like being left in the dark, even about CO's. Your program is filling a big gap. The "hush-hush" between leaders and the average citizen reminds me of a man and wife who are afraid to tell each other something because they think that it will hurt the other's feelings until they discover that they both knew it all the time anyway, and then the problem becomes a mirage. Do you know what I mean, Nan?

NAN: I certainly do. But it amazes me that Americans could have given the greatest demonstration of tolerance in history in the present draft act and be unwilling to mention their own Americanism. How does your experience bear that out?

PAUL: I was in college at the time I was drafted. Our nation was at war. I had registered and been classified as a conscientious objector. No one was surprised that I was classified that way. The people in my community expected me to be that. My friends and buddies in the army knew I was a C.O.

BILL: What did you do during the war?

PAUL: I asked to do relief work overseas. I was sent to a training center for this purpose. There were about 300 conscientious objectors in different centers in the country who were getting this training. It was looked upon as a beginning of a valuable program. Many other conscientious objectors had asked for this work and hoped to eventually be sent. I expected to be assigned to Europe; others were preparing for China and elsewhere. We had gotten a good beginning, but before we had gone three months this whole program was killed by a legislative rider attached to an appropriation bill which was passed by Congress. The first unit of men were already on their way to China when this bill passed and had gotten as far as Dakar, Africa, before they were called back. So the whole program was shot and we had to stay home, i.e., in the U. S. I respect the courage of men in the armed forces who fought, but in fairness to conscientious objectors I feel that I should assert my belief, there is no proof of this, but it is my belief that there was a higher percentage of conscientious objectors than soldiers who wanted and tried to get overseas.

NAN: Were the CO's needed overseas?

PAUL: Yes, they were, Nan. During the war General Stilwell wrote a letter to President Roosevelt to ask for American CO's to be sent to China to work with him. He reported that English conscientious objectors were doing good work in China. He obviously needed these men or he would not have asked for them. And he had also undoubtedly found that CO's do not undermine the morale of the men at the front. But his letter to the President remained unanswered.

BILL: Why weren't these men allowed to go overseas?

PAUL: Some folks in the government, some of the officials, had a false notion about the public's tolerance of CO's. They are afraid tha they would be criticized if they gave CO's an ordinary or somewhat conspicious function. They misjudged the spirit of the warm-hearted American public and the respect and toleration they hold for minorities. The Congress had made provisions for CO's; they had acknowledged them legally; the draft boards were classifying them, and yet some congressmen and officials were afraid to give the public the facts. I met and talked with soldiers on the trains and found them even more tolerant than the public. Some told me that this was one of the goals they were fighting for. But still the idea persisted in the minds of the people in government agencies that they had to apologize for CO's.

Paul Goering contributor of this article, is on the staff of the National Service Board for Religious Objectors, 941 Mass. Ave., N. W., Washington 1, D. C. This article suggests the many contacts he experiences in his work in the national capitol.

NAN: Where did you go after your training for overseas was stopped?

PAUL: I asked for work in mental hospitals which were short of help. I was sent to the state hospital near Providence, R. I., where we had a unit of 85 CO's. Here again my knowledge of the public's attitude was tested. I was a member of a quartet of conscientious objectors which was soon invited to sing in the churches of Providence, and for civic groups. On one Sunday afternoon we sang for a large outdoor patriotic program. The master of ceremonies introduced us and did a beautiful job. Here we were, four strapping big fellows, out of uniform, singing on a crowded and full program. We got a nice ovation and sang an encore in addition to our announced numbers. Something else happened up there which is worth telling.

BILL: Well, go ahead.

PAUL: A minister who had invited us to sing at one of his services had a lady in his church who directed the choir. Both of her sons were in the army and one had been injured. When she heard that we were coming she went to the minister and told him if he let us come she was staying away and someone else could direct the choir. The minister stuck to his guns and said nothing to us. That night we appeared. The choir director was there too. After the service she came up to us, said she wanted to apologize. She told us her earlier attitude and then invited us to visit her studio. She began to buy us music and sponsor us over the city. She became our firm friend.

NAN: Well, that sounds like you *had* some friends.

PAUL: I think that was typical of the experience of CO's all over the country and I think it goes to show that the public morale was not undermined and that soldier morale at the front would not have been undermined had we been allowed to go overseas during the war. I think it shows again that the public officials were mistaken about the attitude of the American public towards its conscientious objectors. They made the same mistake about the attitude of the American public towards CO's that the pollsters made about the American public towards President Truman before his re-election.

BILL: Were there any CO's in the army?

PAUL: Yes, there were objectors in the army. But they did not bear arms. They distinguished themselves by going in under fire to rescue wounded men. They were medical corps men. Many soldiers met conscientious objectors in the army and developed a high regard for them. One of them was awarded the Congressional medal of honor.

NAN: Wasn't Lew Ayres, the movie actor, who became famous as Dr. Kildare, a conscientious objector?

PAUL: Yes. Lew Ayres was a CO in the army. He didn't get into the army at first but went there later when he was assured that his views would be respected, that he wouldn't have to carry weapons, and that he could do useful work. He was in the front lines under heavy fire helping wounded men.

NAN: Did Lew lose any of his popularity because he was a conscientious objector?

PAUL: There were a few columnists who criticized Lew and who predicted that he would ruin his career. A few praised him even then for his courageous stand. The war went on and the public didn't hear about Lew just as they didn't hear about the other conscientious objectors. But Lew came home a hero and now people are strangely attracted to the man who was willing to risk his career in order to be true to his convictions. And Lew's story again points out the tolerance of the American people towards a minority like conscientious objectors.

NAN: Well, time is about up. We are glad to have learned something about America's conscientious objectors and to interview one for the first time on our radio program.

PAUL: Thanks to both of you, Nan and Bill. If we were able to get across to your listeners the fact that my experience and the experience of other conscientious objectors bears out that Americans do tolerate conscientious objectors and want more information about them, then I feel that the program has been very valuable.

BILL: Nan, who is to be our guest tomorrow . . . . .?

"There were conscientious objectors from 236 different religious and ethical groups . . . . Fourteen denominations furnished over 100 conscientious objectors. They included the Catholics, Jewish, Methodist, Baptist, Disciples of Christ, Presbyterian, Mennonites, Church of the Brethren, Quaker (Society of Friends), and Evangelical and Reformed."

Announcing

Western District

Spring Young People's Rally

Emmanus Mennonite Church, Whitewater, Kansas
March 20, 3:00 and 7:30 p. m.

The afternoon program will feature a round table discussion on the retreat program. In the evening, pictures of the new camp site will be shown. There will be an offering for the retreat grounds. To reserve a place at the evening meal, to be served by the women of the church, send your name to Maurine Siemens, North Newton, Kansas.

(Continued from page 11)

Goshen, Indiana, President of the Foreign Mission Board, and a temporary instructor in Mennonite Biblical Seminary, 1945-46. He will lead a series of meetings on March 9, 23, and 30. The Religious Life Committee also announces at this time a spiritual retreat to be held at the Community Center Foundation at Palos Park, Illinois, on March 12-13, having as its topic "The Devotional Life and Discipleship."

Statistics on the practical work assignments during the fall quarter have been announced by Marvin J. Dirks, director of this work. He reports that during this period our students preached 99 sermons, taught 54 week-day Bible School classes, 80 Sunday school classes, 80 deputation assignments, 200 pastoral calls, and 85 practice hours in choir work. In addition, we have several students working in settlement houses whose specific labors are not included in a survey of this kind. However, we rejoice in the many opportunties which our students have for practical witness in the name of Christ.

Speaking on Acts 1:8, Dr. H. A. Fast of Bethel College, an effective message at the Vesper Service last Sunday on our share in the enterprises of the Kingdom of God. He declared that the genius of the General Conference of Mennonites was the following thought, "In essentials unity, in non-essentials liberty, and tolerance, and in all things charity." He showed our peculiar status with a congregational polity, for the Conference is not a legislative body—the Conference is not a congress but a *Gemeinschaft*. The General Conerence, he said, had a God-given opportunity in the fellowship of Mennonite branches to blaze new trails. Even though we have only 46,000 baptized church members, he counseled the group not to despair because of smallness of numbers. For example, the Mennonite Central Committee, representing a number of small Mennonite branches, at one time contributed 80% of all relief which came into Germany and was doing more relief work than one of the largest denominations in the United States. Forward-looking movements, he said, start in small groups. Thus, he concluded, it is perfectly amazing what small groups can do with an intensive fellowship, clarity of purpose, and clear obedience to Jesus Christ. Dr. Fast made it clear that he was making these statements not to boast or be proud of the achievements of our Conference, and other similar Conferences, but only to encourage the Seminary students in their careers in this fellowship.

Nuremberg Trials Establish Individual Responsibility

The U.S. government, dominant in the Nuremberg trials, established a great fact of international law, that a citizen is morally responsible for his acts even if living under an immoral government, and that "a citizen . . . should refuse to obey his government when his government ordered him to do an evil act."

Without realizing it, this government through its military and civil authority, thus re-established and reaffirmed before the world the Protestant doctrine of the supremacy of the individual conscience. (In Spain, Italy and Latin America no such creed is taught or acknowledged. The citizen is not judged fit to make moral decisions—all matters of conscience and moral judgment are decided by the church-state authorities.)

But is the American government prepared to face the fruit of the doctrine it has so courageously and nobly reaffirmed? There are increasing numbers of American citizens who feel that it is morally wrong for civilized Christian nations to hurl down blistering scalding death upon defenseless women and children, or to dump tons of flaming, splattering petroleum and phosphorus jellies on babies and homes. It was not the Soviet that set the pace for the slaughtering of the innocents in the last war. For all the communist tyranny, the communist leaders, seeking world revolution, generally avoided civilian bombing. It was the Nazis first at Rotterdam and Coventry, then the Americans at Hamburg, Berlin, Tokyo, and finally Hiroshima and Nagasaki—slaughter that made amateurs of the Nazis.

So when American citizens decide—as many are—that their Christian consciences will not permit them to have any share in the support of that kind of warfare which for savagery has exceded the brutality of the communists—those citizens have as the foundation of their judgment the pronouncements of the international high courts of Nuremberg . . . "that a citizen is morally responsible for his acts, even if living under an immoral government, and that a citizen . . . should refuse to obey his government when his government ordered him to do an evil act."

Between the Lines, Dec. 6.

MENNONITE MEN FOR CHRIST

At least twenty laymen are actively serving on a number of the Boards and Committees of the General Conference. They were in attendance at the annual sessions of the Council of Boards at Bloomington recently. They represented every district of the General Conference. Why not enlist one or two of the laymen from your district who were at Bloomington to come in and tell your local church brotherhood about their experiences at Bloomington?—Walter H. Temple

C-6

Katie Andres
4614 Woodlawn Ave
Chicago Illinois

PLEASE mention both OLD and NEW address when WRITING

The Budget and War

Seventy-six cents of each dollar in the new budget proposed by President Truman for governmental spending will go for past, present, or future wars. This startling amount suggests the mood of our day and the way in which our government today proposes to deal with other nations. The budget President Truman asked for is $41,858,000,000. This means it will cost each man, woman, and child in the U.S.A. an average of $282.82 if that budget is to be raised. For a family of four, this equals $1,700. Here is the breakdown of the budget, how it will be spent per dollar:

National defense:	$ .34
International, "the cold war"	.16
Veterans' program	.13
Interest on public debt, largely a war debt	.13

Total of that which is chiefly military	$0.76
Health, etc.	.06
Natural resources development	.05
Government operation, etc.	.13
	$1.00

And, in addition to this annual budget which will cost an average of $282.82 per person, there is a 258 billion dollar national debt which becomes $1,750 per man, woman, and child or $10,000 per family with four children.

CITIZENSHIP WITHOUT 'ARMS' PROMISE

LINCOLN, FEBRUARY 4.—Jacob A. Wiebe, 31 Mennonite and conscientious objector of Beatrice, was Thursday granted citizenship by Federal Judge John W. Delehant. The citizenship was denied him nearly seven years ago.

According to F. W. Carsten, Beatrice attorney representing the applicant this was the first admission in Nebraska of a conscientious objector where the government had resisted.

Charles A. Rain, Omaha, naturalization examiner, who in May, 1942, recommended that citizenship be denied Wiebe, was again present Thursday. As to certain court decisions cited by counsel for applicant, Rain said that, generally speaking, they did not go so far as to include refusal to wear the uniform along with refusal to bear arms.

Although the law remains the same, Judge Delehant said the supreme court had modified its construction.

"I denied this application in 1942, on motion of the naturalization examiner," he said, "because of majority court decisions holding that unwillingness to bear arms as adequate to bar citizenship. Later decisions have departed from early thinking with many of the earlier decisions repudiated. Motions for denial of citizenship will be overruled and petition granted.—*Beatrice Daily Sun*

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The Mennonite

Volume 64 — March 15, 1949 — Number 11

"Then said he unto them, therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." Matthew 13:52.

◆

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How to Use This Index

This index is a single, composite index in which all authors, titles, and subjects of articles which appeared in THE MENNONITE during the year 1948 are arranged in one continuous, alphabetical series. References at the end of each item is to the issue number and the page in that issue. For example, the entry:

Alderfer, Jean, "Understanding" (a poem), 8-16

indicates that this poem will be found in issue number 8, on page 16. The dates of the issues which appeared in the year 1948 are given in the list of issue numbers herewith.

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7	February	17	20	May	18	33	August	24	46	November	23
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9	March	2	22	June	1	35	September	7	48	December	7
10	March	9	23	June	8	36	September	14	49	December	14
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13	March	30	26	June	29	39	October	5			

(No issues during the weeks of July 4 and Christmas)

Abbreviations:
Il: Ilustrations
Por: Portrait or Picture
Ed: Editor or Editorial

Names of individuals are mentioned only, as a general rule, where such individuals were authors of some article. Each article was cross-indexed by approximately two subject references. The only items appearing in the section "Jottings" were the names of churches and the names of Conference institutions.

It is suggested that this index be placed with the first or the last issue of your file of THE MENNONITE for this year, 1948.

In order to add one very useful feature to our annual index of THE MENNONITE we are, in this issue, for the first time, adding an index of visual materials. The subjects of the various pictorial illustrations are indexed in the same manner, by topic, or by name, as the articles themselves. For example, if you are looking for material for use in connection with a program, let us say, having to do with relief work in France, it may be found by checking under either:

French girl holding a Christmas bundle (2x3¼) 27-14

or

Relief in France. Girl sitting on chair holding a Christmas bundle (2x3¼) 27-14

The above entry indicates that picture on this subject may be located in issue No. 27, page 14

Additional copies of this index are available at 50 cents per copy.

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- *Der Bote* D H Epp (bust) editor of *Der Bote* (2½x3) 1-11
- Bothne Otto J Delegation from Friendship train visits MCC old people feeding station in Vienna Old people are seated at tabels Standing are Walter Adrian member of MCC unit and Richard McKinney advertising executive and Otto J Bothne Secretary of Chamber of Commerce Irvin Falls Idaho and Arthur Billings American Friends Service Committee Unit member (4x3½) 32-7 and 41-7
- Boy Little boy Luis Carrea sitting and shelling peas on General Conference Mission field Colombia South America 3¾x2½) 25-6
  - Two German children a boy and a girl gleaning garbage cans (3¼x3¼) 37-4 and 46-1
  - and girl with lunch pails and books running with a dog. Houses trees and church and girl waving in background (2x3¼) 41-5
  - from Stirling Avenue Mennonite Church Kitchener Ontario Canada with little wagon gathering paper and magazines (2x2⅜) 10-14
  - on tractor showing man by tractor something in an open book (2x2¾) 42-5
- Boys Table laden with Christmas gifts
  - Refugee boys enjoying gifts from MCC (7⅞x10) 50-1
  - Two boys and two girls standing short distance from church Shrubs and trees near church (4½x5⅞) 21-9
  - at table in library at Boystown Vilgel Germany (3x3½) 38-12
  - building a barrack at Boystown Vilgel Germany (4½x3⅛) 38-12
  - looking at their report cards at end school year (4⅝x5⅝) 22-13
  - with hoes in the sugarcane field on the Mission school farm at Jagdeeshpur India of which Reverend Thiessen is supervisor (3⅛x2⅜) 21-6
- Boystown Boys at table in library at Boystown Vilgel Germany (3x3½) 38-12
  - Boys building a barrack at Boystown Vilgel Germany (4½x3⅛) 38-12
- Brazil Ministers Elders and Church Council members of Curitiba Brazil after the ordination of Reverend David Koop as Elder (4⅜x2½) 14-7
- Brazilian Mennonites Common means of travel for South American Brazilian Mennonites showing two wheeled cart in front of home (3¼x2⅜) 1-3
- Brenneman Naomi (bust) faculty member of Bluffton College (1¼x1⅞) 33-9
- Brooklane Farm MCC Mental hospital near Hagerstown Maryland on Brooklane Farm (6x3¼) 49-1
- Brown Jessie (bust) faculty member of Bethel College (1x1¼) 33-6
- Budget Graph showing only 44 per cent of General Conference budget reached when year 75 per cent gone (4¼x4¾) 44-11
- Buenos Aires South America Two refugee girls near their tent home (2⅛x3) 1-6
- Buhler Hebron Church near Buhler Kansas (3¼x1⅝) 46-10
- Building Boys building a barrack at Boystown Vilgel Germany (4½x3⅛) 38-12
  - MCC Voluntary service unit members building a house Shed where family now lives is seen (4½x1⅞) 50-21
  - Men building frame work of a building Paraguay South America (2x3⅛) 24-9
- Burbick W G (bust) faculty member of Bluffton College (1¼x1⅞) 33-8
- Burcky A C (bust) faculty member of Bluffton College (1¼x1⅞) 33-9
- Burkholder Martha Students and teacher Martha Burkholder beside Bible School at Jangir on the General Conference Mission field in India (3⅛x1⅝) 50-7
- Burns Kansas First Mennonite Church 3¼x2) 14-9
- Byers Dr N E (bust) faculty member of Bluffton College (1¼x1⅞) 33-8

C

- Cachipay Two railway tracks in Cachipay Colombia South America General Conference Mission field Stores and hotels and people near tracks (3¾x2⅜) 26-6
- Caldwell Idaho Congregation in front of newly purchased church building Caldwell Idaho (3⅞x2¾) 11-7
- Camels Sketch of star shining on men and camels (3¼x2¼) 50-9
- Canadian Mennonite Bible College Faculty 33-10
- Canadian Mennonite Bible College Reverend Arnold J Regier (bust) President of Canadian Mennonite Bible College Winnipeg Manitoba Canada (1½x 1⅞) 33-10
  - Bethel Mission Church Winnipeg Manitoba Canada home of the New Canadian Mennonite Bible College (4x 2¾) 4-4
  - student body on steps of Bethel Mission Church Winnipeg Manitoba Canada (4⅝x3¾) 33-10
  - students and two instructors in a classroom of the Bethel Mission Church Winnipeg Manitoba Canada (4x2¼) 4-4
- Cartoon of large cross with people before it Cynic is seated and minister is standing by him (3⅞x4¼) 12-11
- Cartoon of starved children watching man and woman at table of Abundance (2⅜x3⅛) 13-1
- Castle in Germany where an MCC Voluntary Service unit worked (3½x4⅞) 43-13
- Champa Puran A Banwar (bust) in native costume is native business manager of Bethesda Leper Home Champa India on General Conference Mission field (2x3) 38-8
  - Reverend and Mrs. P A Penner General Conference missionaries with patients from Leper hospital at Champa India (5½x4⅛) 3-1
- Cheyenne Indians Indians serving the dinner at J B Ediger's farewell celebration on Cheyenne Indian mission field near Clinton Oklahoma (3x4⅝) 1-8
  - Missionaries Mr and Mrs. J B Ediger at J B Ediger farewell celebration with Cheyenne Indians on their Oklahoma mission field Part of old church and Clinton in background (6⅝x2½) 1-8
  - Old Indian and an Indian child waiting to be served at the J B Ediger farewell celebration on the Cheyenne Indian mission field near Clinton Oklahoma (3x4⅝) 1-8
  - and missionaries near Clinton Oklahoma enjoying their Ediger farewell celebration meal outdoors (4⅝x2½) 1-8
  - in the Clinton Oklahoma Mission field waiting in line to be served their picnic dinner in connection with J B Ediger's farewell celebration (4⅝x 2½) 1-8
- Child Old Indian and an Indian child waiting to be served at the J B Ediger farewell celebration on the Cheyenne Indian mission field near Clinton Oklahoma (3x4⅝) 1-8
  - Sketch of refugee mother and child weeping in ruins (4x5⅛) 43-1
  - suffering from undernourishment (2x 2⅞) 43-14
- Children Cartoon of starved children watching man and woman at table of Abundance (2⅜x3⅛) 13-1
  - Dark skinned migrant children sitting on the steps of a building with a girl who is in charge (4½x2½) 15-14
  - Man with dog holding book and stand-

ing in front of children on steps of building Some of children also have books One girl playing accordian Children probably singing and might be migrant children (4½x3½) 15-14
  Missionaries Mary Becker and Janet Soldner and Reverend and Mrs. Gerold Stucky and two children standing on veranda of building on General Conference Mission field Colombia South America (3¾x2½) 25-6
  Mother and five children at table outdoors in Paraguay South America (3⅛x2) 24-8
  Mothers and children at stoves cooking in Paraguay South America (3⅛x2) 24-8
  Native children of Puerto Rico playing with a ball (2⅞x2) 46-14
  Reverend and Mrs. Li Kuong Ming with five of their children They are native Christian workers on the General Conference Mission field in China (1⅞x2⅝) 36-5
  Rosella Reimer Jeanette Richert and Lois Musselman teachers of the Voluntary Service Turkey Creek Bible School at Gulfport Mississippi playing outdoors with negro children (4½x3) 8-15
  Summer Bible School children standing beside a building with girl teacher Represents MCC Voluntary Service (4⅛x2⅝) 17-14
  Three Indian children on the General Conference Montana Mission field where a voluntary service unit sewed during the summer (3⅛x2½) 6-14
  Two German children a boy and a girl gleaning garbage cans (3¼x3¼) 37-4 and 46-1
  Two starving children One is holding a rat to eat Sonarpur in Bengal Jungles (4¼x3¼) 45-8
  Vacation Bible School teacher in Chicago under General Conference Voluntary service supervising children in handicrafts (3⅝x2⅝) 6-15
  and young people outdoors who are students of General Conference Mission Colombia South America Girls are from Leper background Trees in background (6⅜x4½) 25-7
  eating oranges on General Conference Mission field Colombia South America (3¾x2⅜) 25-6
  in the Semmelweis Children's Home in Austria dressed in clothing sent by the First Mennonite Church of Reedley California Workers are with children (3¼x2) 32-8
  presenting program on the General Conference Mission field Colombia South America Two girls are standing in front of group of children (3¾x2½) 25-6
China Pentalcost Bible School yard where Missionary Aganetha Fast and other missionaries lived for two months while at Paoki-Shensi China Dirt bricks are piled up for drying Brick kiln is in rear (3x2⅛) 35-6
  Reverend and Mrs. Li Kuong Ming with five of ther children They are native Christian workers on the General Conference Mission field in China (1⅞x2⅝) 36-5
  Truck loaded with people and baggage Truck used as transportation for General Conference missionaries at Paoki-Shensi China (2⅜x3⅛) 35-6
Christ Crucifiction scene showing the three crosses with their victims women around the cross of Christ soldiers on horses in background (2¼x2¾) 12-4
Christmas Bundle French girl holding a Christmas Bundle (2x3¼) 27-14
Christmas gifts on table Refugee boys enjoying gifts from MCC (7⅞x10) 50-1
Christmas star Sketch of star shining on men and camels (3¼x2¼) 50-9
Christmas tree Sketch of Christmas tree with star at top and burning candles (2x3) 50-13
Church Alberta Community Mennonite Church Portland Oregon Shrubs are around church (2¾x2) 25-5
  Bethel Mennonite Church 20 miles north of Wolf Point Montana Pick up truck and men in front (2¾-3⅝) 27-9
  Bethel Mission Church Winnipeg Manitoba Canada home of the New Canadian Mennonite Bible College (4x2¾) 4-4
  Bethesda Church at Henderson Nebraska (3⅞x2⅜) 38-4
  Canadian Mennonite Bible College students and two instructors in a classroom of the Bethel Mission Church Winnipeg Manitoba Canada (4x2¼) 4-4
  Congregation in front of newly purchased church building Caldwell Idaho (3⅞x2¾) 11-7
  Fire destroying the Hoffnungsau Church Inman Kansas February 14 1948 (3¼x2¾) 9-12
  First Mennonite Church Burns Kansas 3¼x2) 14-9
  Glendale Mennonite Church Lynden Ferndale Washington (3⅛x1⅞) 48-7
  Hebron Church near Buhler Kansas (3¼x1⅝) 46-10
  Inman Mennonite Church Inman Kansas (2½x1¾) 36-14
  Lorraine Avenue Mennonite Church Wichita Kansas (4x2½) 28-10
  Mennonite Church at Tiegenhogen Germany that Prussian Mennonites fled (3¼x2⅛) 3-3
  Negro Methodist Church in North Gulfport Mississippi (3⅛x1⅞) 19-13
  Northern District Conference in session in Bethel Mennonite Church 20 miles north of Wolf Point Montana (4¼x3⅛) 27-9
  People going to church with rays of light shining down on it Caption reads The Church must awake (1¼x3¾) 33-1
  Ruins of German church Portions of walls are standing (3⅛x2⅛) 37-11
  Salem Mennonite Church Freeman South Dakota an old car is parked with a few people standing near (2⅝x2) 14-8
  Stirling Avenue Mennonite Church Kitchener Ontario Canada (3⅝x2½) 7-1
  Stirling Avenue Mennonite Church Kitchener Ontario Canada (3½x2½) 45-7
  Student body of Canadian Mennonite Bible College on steps of Bethel Mission Church Winnipeg Manitoba Canada (4⅝x3¾) 33-10
  Two boys and two girls standing near church Shrubs and trees near church (4½x5⅞) 21-9
  Wayland Mennonite Church Wayland Iowa interior with Reverend Olin Krehbiel standing behind desk leading a business session of the Middle District Conference held April 22-25 1948 (3¾x2¾) 19-8
  Wayland Mennonite Church Wayland Iowa where Middle District Conference was held April 22-25 1948 people are entering church and cars are parked in front (3¾x2⅝) 19-8
  Young Peoples Fellowship group of Alberta Community Church Portland Oregon standing in front of the church (2⅝x2) 25-5
Classroom Canadian Mennonite Bible College students and two instructors in a classroom of the Bethel Mission Church Winnipeg Manitoba Canada (4x2¼) 4-4
Clinton Oklahoma Cheyenne Indians and missionaries near Clinton Oklahoma enjoying their J B Ediger farewell celebration meal outdoors (4⅝x2¼) 1-8
College Bethel College Administration building North Newton Kansas (6x5) 39-1
  Bethel Mission Church Winnipeg Manitoba Canada home of the New Canadian Mennonite Bible College (4x2¾) 4-4
  Canadian Mennonite Bible College students and two instructors in a classroom of the Bethel Mission Church Winnipeg Manitoba Canada (4x2¼) 4-4
  Canadian Mennonite Bible College student body on steps of Bethel Mission Church Winnipeg Manitoba Canada (4⅝x3¾) 33-10
  Foreign students at Bethel College (4x2½) 37-9
  Foreign College Students at Bluffton College (4x2½) 37-8
  Two foreign students of Freeman Junior College (3½x 2⅛) 37-1
Colombia Children and young people outdoors who are students of General Conference Mission Colombia South America Girls come from Leper background (6⅜x4½) 25-7
  Children eating oranges on General Conference Mission field Colombia South America (3¾x2⅜) 25-6
  Children presenting program on General Conference Mission field Colombia South America Two girls are standing in front of group of children (3¾x2½) 25-6
  Deborah Quintero one of the kitchen girls of General Conference Mission field Colombia South America ironing with a gas iron (3¾x2½) 25-6
  General Conference Mission field Colombia South America Car on road to farm an old trail made of big stones with trees on sides (3¾x2⅜) 25-6
  General Conference Mission field Colombia South America Mission school and boarding house and playground seen from distance Mountains in background and trees in foreground (3¾x2⅜) 25-6
  Little boy Luis Carrea sitting and shelling peas on General Conference Mission field Colombia South America (3¾x2½) 25-6
  Missionaries Mary Becker and Janet Soldner and Reverend and Mrs. Gerald Stucky and two children on veranda of building on General Conference Mission field Colombia South America (3¾x2½) 25-6
  Reverend Gerald Stucky with young people who were baptized at the General Conference Mennonite Mission in Colombia South America (3⅛x2⅛) 49-4
  Two railway tracks in Cachipay Colombia South America General Conference Mission field Stores and hotels and people near the tracks (3¾x2⅜) 25-6
Communism Soldiers firing a cannon at a man representing Communism (3⅞x4¼) 15-14
Conference Dr. John R. Mott and a student delegate standing and talking in front of a sign which reads Welcome Christian Frontiersmen Taken at time of North American Christian Frontiers Conference at Lawrence Kansas (3x2) 5-14
  General Conference Headquarters office Newton Kansas showing staff members at their desks (4⅜x2⅞) 15-9
  John Swartzendruber of Pulaski Iowa leading Young Peoples meeting at Middle District Conference at Wayland Mennonite Church Wayland Iowa April 22-25 1948 (3¾x2⅞) 19-8
  Northern District Conference in session in Bethel Mennonite Church 20 miles north of Wolf Point Montana (4¼x3⅛) 27-9

- Several men playing shuffle board at YMCA Conference grounds Estes Park Colorado (2x2¼) 2-5
- Students attending the North American Christian Frontiers Conference held at Lawrence Kansas are seated in the Hoch Auditorium (3¼x2⅞) 5-13
- Students with luggage waiting in front of a building to register for the North American Christian Frontiers Conference held at Lawrence Kansas (3¼x3⅝) 5-13
- Wayland Mennonite Church Wayland Iowa interior with Reverend Olin Krehbiel standing behind a desk leading a business session of the Middle District Conference held April 22-25 1948 (3¾x2¾) 19-8
- Wayland Mennonite Church Wayland Iowa where Middle District Conference was held April 22-25 1948 people are entering church and cars parked in front (3¾x2⅝) 19-8

Conrad John (bust) Instructor of Music in Canadian Mennonite Bilbe College Winnipeg Manitoba Canada (1½x1⅞) 33-10

Conscription William Keeney of Bluffton College Loris Habegger of Bethel College and Arnold Nickel of Mennonite Biblical Seminary at Capitol Hill Washington D C are delegates sponsored by their schools and the young Peoples Union of the General Conference to present to Congressmen the convictions of Mennonite Youth regarding military conscription and war (3x4) 20-13

Cooperative store in Mennonite community in Paraguay (3x2) 21-5

Cross Cartoon of large cross with people before it Cynic is seated and minister is standing by him (3⅞x4¼) 12-11
- Sketch of the earth with cross over North America with words In Christ on the cross (5½x5½) 38-1
- Against sky of clouds (6½x6½) 40-1 and folded hands (3½x4¼) 11-13
- on flag that encircles the Globe (2⅛x1⅜) 24-1
- with lillies in front of it Sketch by Mary Lou Rich (3⅛x7) 12-1

Crosses Crucifixion scene showing the three crosses with their victims women around the cross of Christ and soldiers on horses in background (2¼x2¾) 12-4
- Crucifiction scene showing two crosses and their victims Men and women kneeling and standing near crosses (3x4) 12-13
- Crucifiction scene showing the three crosses with their victims women around the cross of Christ and soldiers on horses in background (2¼x2¾) 12-4
- showing two crosses and their victims Men and women kneeling and standing near crosses (3x4) 12-13

Curitiba Brazil Ministers Elders and Church Council members of Curitiba Brazil after the ordination of Reverend David Koop as Elder (4⅜x2½) 14-7

D

Davis Harold Eldo Ediger and Roger Janzen MCC Voluntary service unit members building a house Shed where family now lives in background (4½x1⅞) 50-21

Dean Metta (bust) staff member of Bluffton College (1¼x1⅞) 33-8

DeFehr C. A. and Reverend B B Janz of Alberta Canada standing with the Volendam Colony Administration and Cooperation Personnel in Paraguay South America (3⅛x2⅛) 24-9

Denmark Home of Prussian Mennonites they left when they fled to Denmark (3¼x2¼) 3-4
- refugee camp in distance (3¼x2⅛) 3-3

Detweiler Harry Mutual Aid Board in session in Chicago February 1948 Standing are Vice Chairman Hans Regier of Whitewater Kansas and William Snyder of Akron Pennsylvania Seated are Julius Franz of Lind Washington Chairman Harry Detweiler of Souderton Pennsylvania and Secretary J Winfield Fretz of North Newton Kansas (4x3) 23-12

Dick George G Board of Education of General Conference Secretary Ronald Von Riesen and Erland Waltner and L L Ramseyer and E G Kaufman and A S Rosenberger and I I Friesen and George G D ick (4x2) 33-3

Dirks Marvin Faculty of Mennonite Biblical Seminary Chicago Illinois (6½x4¼) 33-4
- Reverend and Mrs. Clyde and family Bonnie Jean and Shirley and Teny Reverend Dirks is Pastor of Alberta Community Church Portland Oregon (1⅛x2) 25-5

Disciples Jesus speaking to his eleven Disciples (2⅛x2⅝) 40-8

Displaced persons boarding a ship (4½x3¼) 40-7

Doctor Dr. Wilfred Grenfell (bust) Medical Doctor to Labrador (3½x4⅞) 40-15

Doell Jacob H (bust) faculty member of Bethel College (1x1¼) 33-6

Dyck Mrs. Frieda an MCC Relief worker at her desk registering a refugee lady This is a preparatory scene to imigrating from Europe (4¾x2⅝) 2-1
- Reverend Frank P Reverend and Mrs. Frank P Dyck and Alvina Pastor of Toronto Canada (1⅞x1⅛) 49-6
- Walther H Reverend J. N. Smucker General Conference President is standing General Conference Executive Committee members C H Goering A E Kreider Walter H Dyck Olin Krehbiel J M Regier H A Fast Ed G Kaufman H J Andres are seated (4⅞x2¾) 9-4

E

Easter Peter and John Easter morning running to the empty tomb (4x2½) 13-13

Easter Sunrise service in the Garden of the Gods Colorado Springs Colorado The leader stands in front of a seated congregation Huge rocks in background (4¾x3¼) 12-15

Eden Mennonite Church Members of the C E Society of the Eden Mennonite Church near Moundridge Kansas motorboat riding on the lake (4x2¾) 11-15

Ediger Eldo Harold Davis and Roger Janzen MCC Voluntary service unit members building a house Shed where family now lives in background (4½x1¾) 50-21

Editor Reverend David C Wedel (bust) North Newton Kansas associate editor of *The Mennonite* (1x1½) 7-5
- Reverend J J Enz (bust) Acting editor of *The Mennonite* and instructor at Bethel College North Newton Kansas (2x3) 36-2
- Reverend Lester Hostetler (bust) associate editor of *The Mennonite* (1x1½) 7-5
- Reverend W F Unruh (bust) Moundridge Kansas associate editor of *The Mennonite* (1x1½) 7-5

Education Board of Education of General Conference Secretary Ronald Von Riesen and Erland Waltner and L L Ramseyer and E G Kaufman and A S Rosenberger and I I Friesen and George G Dick (4x2) 33-3

Egypt Cattle by the ruins of Memphis City of the Queen of Egypt Trees in background (4½x2¾) 9-14

Ellas Elizabeth (bust) Instructor at Rosthern Junior College Rosthern Saskatchewan Canada (-⅜x1⅞) 33-13

Elim Gospel Beach Saskatchewan Canada Retreaters Tabernacle trees lake and hills in background (5¼x2⅞) 43-8

Emigration Refugees near Fallingbostel an Emigration Transit Center Camp (3⅝x1¾) 50-10

Enid Ministers who attended the ordination of Reverend Albert J Unruh as elder of Grace Mennonite Church Enid Oklahoma (3x1⅝) 28-7

Enz Reveren J J (bust) Acting Editor of *The Mennonite* and instructor at Bethel College North Newton Kansas (2x3) 36-2

Epp D H (bust) editor of *Der Bote* (2½x3) 1-11
- Reverend Isaac (bust) secretary of Saskatchewan Mennonite Youth Society and leader of the Mennonite mission in Prince Albert Saskatchewan (2x3) 16-13

Estes Park Colorado Four men beside a sign post at the YMCA conference grounds Estes Park Colorado Some small rocks and trees are seen (3¾x2¼) 2-5
- Several men playing shuffle board at the YMCA conference grounds Estes Park Colorado (2x2¼) 2-5
- Six men playing horseshoe at the YMCA conference grounds Estes Park Colorado Trees in background (1⅞x2¼) 2-5
- YMCA conference grounds with many mountains in background (7⅝x2¼) 2-5

Ewy Daniel J (bust) faculty member of Bethel College (1x1¼) 33-6

Executive Committee Reverend J N Smucker General Conference President is standing General Conference Executive Committee members C H Goering A E Kreider Walter H Dyck Olin Krehbiel J M Regier H A Fast Ed G Kaufman H J Andres are seated (4⅞x2¾) 9-4

F

Faculty of Mennonite Biblical Seminary Chicago Illinois including Marvin Dirks Don Smucker and Dr. Pannabecker (6½x4¼) 33-4

Fallingbostel Refugees near Fallingbostel an Emigration Transit Center Camp (3⅝x1¾) 50-10

Farewell Cheyenne Indians and missionaries near Clinton Oklahoma enjoying their J B Ediger farewell celebration meal outdoors (4⅝x2½) 1-8

Farmer with hay fork standing on hay 5½x6⅞) 24-13

Fast Aganetha Pentalcost Bible School yard where Missionary Aganetha Fast and other missionaries lived for two months while at Paoki-Shensi China Dirt bricks are piled up for drying Brick kiln is in rear (3x2⅛) 35-6
- H A (bust) acting Dean of Bethel College (1x1¼) 33-6
- H A Reverend J N Smucker President of General Conference is standing General Conference Executive Committee members C H Goering A E Kreider Walter H Dyck Olin Krehbiel J M Regier H A Fast Ed G Kaufman H J Andres are seated (4⅞x2¾) 9-4

Ferndale Glendale Mennonite Church Lynden Ferndale Washington (3⅛x1⅞) 48-7

Foreign Two foreign students of Freeman Junior College (3½x2⅛) 37-1
- students at Bethel College (4x2½) 37-9
- Students at Bluffton College (4x2½) 37-8

Franz Julius Mutual Aid Board in session in Chicago February 1948 Standing are Vice Chairman Hans Regier of Whitewater Kansas and William Snyder of Akron Pennsylvania Seated are Julius Franz of Lind Washington Chairman Harry Detweiler of Souderton Pennsylvania and Secretary J Win-

- field Fretz of North Newton Kansas (4x3) 23-12
- Freeman South Dakota Salem Mennonite Church an old car is parked with a few people standing near (2⅝x2) 14-8
- Freeman Junior College Two foreign students (3½x2⅛) 37-1
- French girl holding a Christmas bundle (2x3¼) 27-14
- Fretz J Winfield (bust) faculty member of Bethel College (1x1¼) 33-6
  - Mutual Aid Board in session in Chicago February 1948 Standing are Vice Chairman Hans Regier of Whitewater Kansas and William Snyder of Akron Pennsylvania Seated are Julius Franz of Lind Washington and Chairman Harry Detweiler of Souderton Pennsylvania and Secretary J Winfield Fretz of North Newton Kansas (4x3) 23-12
- Friesen Miss Erna (bust) of Henderson Nebraska director of General Conference Voluntary summer (1948) service units (2x2⅛) 6-13
  - Friesen I I Board of Education of General Conference Secretary Ronald Von Riesen and Erland Waltner and L L Ramseyer and E G Kaufman and A S Rosenberger and I I Friesen and George Dick (4x2) 33-3
  - I I (bust) Pastor Bethel Mission Church and Instructor Canadian Mennonite Bible College Winnipeg Manitoba Canada (1½x1⅞) 33-10
  - William L (bust) faculty member of Bethel College (1x1¼) 33-6

G

- General Conference Headquarters office Newton Kansas showing staff members at their desks (4⅜x2⅞) 15-9
- Geneva Springtime idyll at Montreux on Lake of Geneva Switzerland (3⅛x4¼) 19-5
- Gerber Vilas G (bust) faculty member of Bethel College (1x1¼) 33-6
- Germany Two children, a boy and a girl gleaning garbage cans (3¼x3¼) 37-4 and 46-1
  - Castle where an MCC Voluntary Service Unit worked 1948 (3½x4⅞) 43-13
  - girls looking at Bible Caption reads Germans want Bibles (4x3⅜) 48-4
  - Boys at table in library at Boystown Vilgel Germany (3x3½) 38-12
  - Boys building a barrack at Boystown Vilgel Germany (4½x3⅛) 38-12
  - Man standing in ruins of European City probably Germany Car is on street (3x2⅛) 37-11
  - Mennonite Church at Tiegenhogen Germany that Prussian Mennonites left when they fled (3¼x2⅛) 3-3
  - Old refugees waiting for MCC rations in Germany (6x4¼) 45-1
  - Ruins of German church Portions of walls are standing (3⅛x2⅛) 37-11
- Girl Dark skinned migrant children sitting on the steps of a building with a girl who is in charge (4½x2½) 15-14
  - French girl holding a Christmas Bundle (2x3¼) 27-14
  - Man with dog holding book and standing in front of children on steps of building Some of children also have books One girl playing accordian Children probably singing and might be migrant children (4½x3½) 15-14
  - Summer Bible School children standing beside a building with girl teacher Represents MCC Voluntary Service (4⅛x2⅝) 17-14
  - Two German children a boy and a girl gleaning garbage cans (3¼x3¼) 37-4 and 46-1
  - and boy with lunch pails and books running with a dog Houses trees church and girl waving in background (2x3¼) 41-5
  - feeding birds A sketch (3⅛x4½) 42-13
- Girls Children presenting program on General Conference Mission field Colombia South America Two girls are standing in front of group of children (3¾x2½) 25-6
  - German girls looking at Bible Caption reads Germans want Bibles (4x3⅜) 48-4
  - Mother and two daughters in Paraguay South America (2x3⅛) 24-8
  - Three girls in front of Bethel College Administration building (2¼x1⅝) 33-7
  - Two boys and two girls standing near church Shrubs and trees near church (4½x5⅞) 21-9
  - Two girls doing laundry at the Saskatchewan Mennonite Youth Farm Invalid Home Rosthern Saskatchewan Canada (3⅜x2½) 6-14
  - Two refugee girls near their tent home in Buenos Aires South America (2⅛x3) 1-6
- Glendale Mennonite Church Lynden Ferndale Washington (3⅛x1⅞) 48-7
- Goering C H Reverend J N Smucker General Conference President is standing General Conference Executive Committee members C H Goering A E Kreider Walter H Dyck Olin Krehbiel J M Regier H A Fast Ed G Kaufman H J Andres are seated (4⅞x2¾) 9-4
  - Evelyn (bust) student of Bethel College North Newton Kansas and District News Reporter to Youth Section of *The Mennonite* (1½x2⅛) 18-17
- Goertz Miss Elisabeth (bust) Missionary to China leaves San Francisco March 1948 to return to mission field (1x1½) 10-9
  - Reverend David (bust) one of founders of Bethel College (1¾x2½) 39-8
- Good Ed (bust) staff member of Bluffton College (1¼x1⅞) 33-8
- Graber O Ray (bust) co-secretary of YPU International Correspondence Project and student of Bethel College North Newton Kansas (1½x2) 23-20
- Grace Chapel Point Rock North Carolina shows the apartment of Home Missionary of General Conference Andrew Holliman (4x2⅜) 41-6
- Grace Mennonite Church Ministers who attended the ordination of Reverend Albert J Unruh as elder of Grace Mennonite Church Enid Oklahoma (3x1⅝) 28-7
- Grenfell Dr. Wilfred (bust) Missionary Medical Doctor to Labrador (3½x4⅞) 40-15
- Gulfport Building at Camp Bernard Gulfport Mississippi (2⅞x2) 19-14
  - Camp Bernard Pool Gulfport Mississippi Trees at waters edge (2⅞x2) 19-14
  - Camp Chapel with car parked in front Trees in background (2x3⅛) 19-14
  - One of the sanitary privies built by MCC Voluntary Service units Gulfport Mississippi to fight hookworm (2½x3⅞) 19-15
  - Rosella Reimer Jeanette Richert and Lois Musselman teachers of the Voluntary Service Turkey Creek Bible School at Gulfport Mississippi playing outdoors with negro children (4½x3) 8-15

H

- Habegger Loris of Bethel College William Keeney of Bluffton College and Arnold Nickel of Mennonite Biblical Seminary at Capitol Hill Washington D C are delegates sponsored by their schools and the Young Peoples Union of the General Conference to present to Congressmen the convictions of Mennonite youth regarding military conscription and war (3x4) 20-13
- Hagerstown MCC Mental hospital near Hagerstown Maryland on Brooklane Farm (6x3½) 49-1
- Handicrafts Vacation Bible School teacher in Chicago under General Conference Voluntary service supervising children in handicraft (⅝x2⅝) 6-15
- Harder Menno S (bust) faculty member of Bethel College (1x1¼) 33-6
- Harnish Donna (bust) staff member of Bluffton College (1¼x1⅞) 33-9
- Harshbarger Eva (bust) faculty member of Bethel College (1x1¼) 33-6
- Haucnstein Sidney (bust) faculty member of Bluffton College (1¼x1⅞) 33-9
- Headquarters General Conference Headquarters office Newton Kansas showing staff members at their desks (4⅜x2⅞) 15-9
- Hebron Church near Buhler Kansas (3¼x1⅝) 46-10
- Henderson Bethesda Church Henderson Nebraska (3⅞x2⅜) 38-4
  - Miss Erna Friesen (bust) director of General Conference Voluntary summer (1948) service units (2x2⅛) 6-13
- Hilty Roy S. (bust) staff member of Bluffton College (1¼x1⅞) 33-9
- Hoffnungsau Inman Kansas Fire destroying Church February 14, 1948 (3¼x2¾) 9-12
- Hohman Gertrude (bust) faculty member of Bethel College (1⅛x1½) 33-7
  - Walter H (bust) faculty member of Bethel College (1x1¼) 33-6
- Holliman Andrew Grace Chapel Point Rock North Carolina showing apartment of General Conference Home Missionary Andrew Holliman (4x2⅜) 41-6
- Holsinger Justus (bust) faculty member of Bluffton College (1¼x1⅞) 33-8
- Holtkamp Otto (bust) faculty member of Bluffton College (1¼x1⅞) 33-9
- Home Common means of travel for South American Brazilian Mennonites showing two wheeled care in front of home (3¼x2⅜) 1-3
  - of Prussian Mennonites left when they fled to Denmark (3¼x2¼) 3-4
- Homes with young people growing out of them Caption reads The home is where children grow (3⅞x3½) 28-9
- Hospital Attendant shaving a patient in a mental hospital Attendant probably an MCC Voluntary Service worker (3x4¼) 17-15
  - Clinic day at a hospital in Puerto Rico People waiting at entrance (1⅞x2⅞) 43-14
  - MCC Mental Hospital near Hagerstown Maryland on Brooklane Farm (6x3½) 49-1
  - Reverend and Mrs. P A Penner General Conference missionaries with patients from Leper hospital at Champa India (5½x4⅛) 3-1
  - in Volendam Colony in Paraguay South America (3⅛x2) 24-8
- Hostetler Reverend Lester (bust) North Newton Kansas associate editor of *The Mennonite* (1x1½) 7-5

I

- Idaho Congregation in front of newly purchased church building Caldwell Idaho (3⅞x2¾) 11-7
- Immigration Displaced persons boarding a ship (4½x3¼) 40-7
  - Mrs. Frieda Dyck an MCC Relief worker at her office desk registering a refugee lady This is a preparatory scene to imigrating from Europe (4⅜x2⅝) 2-1
- India Boys with hoes in the sugarcane field on Mission school farm of Jagdeesphur India of which Reverend Thiessen is supervisor (3⅛x2⅜) 21-6
  - Puran A Banwar (bust) in native costume is native business manager of Bethesda Leper Home Champa field (2x3) 38-8
  - India on General Conference Mission Reverend and Mrs. P A Penner General Conference missionaries with pa-

tients from Leper hospital at Champa India (5½x4⅛) 3-1
Students and teacher Martha Burkholder beside Bible School at Janjgir on the General Conference Mission field at India (3⅛x1⅝) 50-7
Indian Milton Whiteman American Indian Pastor of Lame Deer Montana (1⅝x3⅝) 27-9
Old Indian and an Indian child waiting to be served at the J B Ediger farewell celebration on the Cheyenne Indian mission field near Clinton Oklahoma (3x4⅝) 1-8
child and an old Indian waiting to be served at the J B Ediger farewell celebration on the Cheyenne Indian mission field near Clinton Oklahoma (3x4⅝) 1-8
children Three Indian children on the General Conference Montana Mission field where a voluntary service unit sewed during the summer (3⅛x2½) 6-14
Cheyenne Indians in the Clinton Oklahoma mission field waiting in line to be served their picnic dinner in connection with J B Ediger's farewell celebration (4⅝x2½) 1-8
serving the dinner at J B Ediger's farewell celebration on Cheyenne Indian mission field near Clinton Oklahoma (3x4⅝) 1-8
Inman Mennonite Church Inman Kansas (2½x1¾) 36-14
International Helen Tieszen (bust) co-secretary of YPU International Correspondence Project and student at Bethel College North Newton Kansas (1½x2) 23-20

J

Jagdeeshpur India Boys with hoes in the sugarcane field on Mission School farm of which Reverend Thiessen is supervisor (3⅛x2⅜) 21-6
Jahnke Pauline E (bust) Registrar and Dean of Women of Canadian Mennonite Bible College Winnipeg Manitoba Canada (1½x1⅞) 33-10
Janjgir Students and teacher Martha Burkholder beside Bible School at Janjgir on the General Conference Mission field in India (3⅛x1⅝) 50-7
Janz Reverend B B and C A DeFehr of Alberta Canada standing with the Volendam Colony Administration and Cooperation Personnel in Paraguay South America (3⅛x2⅛) 24-9
Janzen Roger Eldo Ediger Harold Davis MCC Voluntary service unit members building a house Shed where family now lives in background (4½x1⅞) 50-21
Jesus speaking to his eleven Disciples (2⅛x2⅝) 40-8

K

Kaufman Ed G Board of Education of General Conference Secretary Ronald Von Riesen and Erland Waltner and L L Ramseyer and E G Kaufman and A S Rosenberger and I I Friesen and George G Dick (4x2) 33-3
President of Bethel College (1⅛x1⅜) 33-6
Reverend J N Smucker President of General Conference is standing General Conference Executive Committee members C H Goering A E Kreider Walter H Dyck Olin Krehbiel J M Regier H A Fast Ed G Kaufman H J Andres are seatel (4⅞x2¾) 9-4
Kaufman Peter R (bust) faculty member of Bethel College (1x1¼) 33-6
Kauffman Ralph C (bust) faculty member of Bethel College (1x1½) 33-7
Keeney William of Bluffton College Loris Habegger of Bethel College Arnold Nickel of Mennonite Biblical Seminary at Capitol Hill Washington D C are delegates sponsored by their schools and the Young Peoples Union of the General Conference to present to Congressmen the convictions of Mennonite youth regarding military conscription and war (3x4) 20-13
Kentucky Missionary Margaret Slotter is a childrens missionary worker Memory Mountain Mission Cumberland Kentucky (1x1½) 4-3
Kitchener Ontario Canada Boy from Stirling Avenue Mennonite Church Kitchener Ontario Canada with little wagon gathering paper and magazines (2x2⅜) 10-14
Reverend Andrew R Shelly (bust) Pas- Church Kitchener Ontario Canada tor of Stirling Avenue Mennonite (2x3) 5-9
Stirling Avenue Mennonite Church Kitchener Ontario Canada (3½x2½) 45-7
Stirling Avenue Church (3⅝x2½) 7-1
Young people of the Stirling Avenue Mennonite Church Kitchener Ontario Canada in the potato field with tractor and implements Trees in background (4x2¾) 10-14
Klaassen Marie Instructor at Rosthern Junior College Rosthern Saskatchewan Canada (1½x2) 33-13
Klassen J P (bust) faculty member of Bluffton College (1¼x1⅞) 33-8
Koop Reverend David Ministers Elders and Church Council members of Curitiba Brazil after the ordination of Reverend David Koop as Elder (4⅜x2½) 14-7
Kornelson Helen (bust) of Watrous Saskatchewan Canada graduate of Bethel College sailed for India September 1948 as missionary under the General Conference (2x3) 38-9
Krahn Cornelius (bust) faculty member of Bethel College (1x1½) 33-7
Krehbiel Reverend C E deceased (bust) General Conference President 1938-1944 editor for many years of *Der Christlicher Bundesbote* (1⅛x1½) 25-2
Olin Reverend J N Smucker General Conference President is standing General Conference Executive Committee members C H Goering A E Kreider Walter H Dyck Olin Krehbiel J M Regier H A Fast Ed G Kaufman H J Andres are seated (4⅞x2¾) 9-4
Reverend Olin Wayland Mennonite Church Wayland Iowa interior with Reverend Olin Krehbiel standing behind a desk leading a business session of the Middle District Conference held April 22-25 1948 (3¾x2¾) 19-8
Krehbiel J J (bust) one of the founders of Bethel College (1⅞x2⅝) 39-9
Leona (bust) staff member of Bethel College (1x1¼) 33-6
Kreider Reverend A E Chairman of the Foreign Missions board of General Conference Missionary Thiessen and Dr. Samuel standing beside a building (2½x3) 21-6
A E Reverend J N Smucker General Conference President is standing General Conference Executive Committee members C H Goering A E Kreider Walter H Dyck Olin Krehbiel J M Regier H A Fast Ed G Kaufman H J Andres are seated (4⅞x2¾) 9-4
Leonard C (bust faculty member of Bethel College (1x1¼) 33-6

L

Labrador Dr Wilfred Grenfell (bust) Medical Doctor to Labrador (3½x4⅞) 40-15
Lame Deer Milton Whiteman American Indian Pastor of Lame Deer Montana (1⅝x3⅝) 27-9
Lantz R. A. (bust) facult member of Blufton College (1¼x1⅞) 33-9
Lehman Carl (bust) staff member of Bluffton College (1¼x1⅞) 33-8
Leper Children and young people outdoors who are students of General Conference Mission Colombia South America Girls come Leper background Trees in background (6⅜x4½) 25-7
Home Puran A Banwar (bust) in native costume is native business manager of Bethesda Leper Home Champa India on General Conference Mission field (2x3) 38-8
Patients from Leper hospital at Champa India with General Conference missionaries Reverend and Mrs. P. A. Penner (5½x 4⅛) 3-1
Li Reverend Kwang Ming and family of General Conference Mission field in China (1⅞x2⅝) 31-8
Li Kuong Ming Reverend and Mrs with five of their children standing in front of a building they are native Christian workers on the General Conference Mission field in China (1⅞x2⅝) 36-5
Littell Dr. Frankin H (bust) Methodist Minister now Director of Religious Life at the University of Michigan who will serve as special Lecturer at Mennonite Biblical Seminary (2⅝x3⅝) 32-6
Liu Miss Kuei-Ying talks with S F Pannabecker and Dr S F Pannabecker talks with Puran Banwar (3¼x3¾) 9-9
Lorraine Avenue Mennonite Church Wichita Kansas (4x2½) 8-10
Lynden Glendale Mennonite Church Lynden Ferndale Washington (3⅛x1⅞) 48-7

M

MCC Arthur A Voth member of MCC Staff at his desk (2⅞x1¾) 50-10
Mann Pearl Bogart (bust) faculty member of Bluffton College (1¼x1⅞) 33-9
Martens Harry (bust) staff memmbr of Bethel College (1x1¼) 33-6
Memorial Hall Bethel College (5⅜x3⅜) 39-8 and 9
Memphis City of the ueen of Egypt Cattle by the ruins of Memphis City of the Queen of Egypt Trees in background (4½x2¾) 9-14
Building frame work of a building in Paraguay South America (2x3⅛) 24-9
Menninger Dr Karl A. (bust) Psychiatrist who with his father and brother founded and conducted the Menninger Clinic the Menninger Sanitarium and Southard School at Topeka Kansas Since 1945 he has been manager of the Winter Veteran Administration Hospital in Topeka (2x3) 16-5
Mennonite Bible Mission Chicago Illinois interior Motto My house shall be called a house of prayer hangs on frontwall (4⅞x2⅞) 22-4
Mennonite Biblical Seminary faculty 33-4
Mennonite Biblical Seminary Quartet Chicago Illinois with their director (4x2⅝) 24-7
Mens Brotherhood Officers elected to newly organized Mens Brotherhood of Middle District Conference Secretary Palmer Moser Berne Indiana Vice President Noah N Soldner Pandora Ohio President J S Schultz Bluffton Ohio Trees in background (3¾x2½) 19-8
Mental hospital Attendant shaving a patient in a mental hospital Attendant probably MCC voluntary service worker (3x4¼ 17-15
MCC near Hagertown Maryland on Brooklane Farm (6x3½) 49-1
Middle District Conference John Swartzendruber of Pulaski Iiwa leading Young Peoples meeting at Middle District Conference at Wayland Mennonite Church Wayland Iowa April 22-25 1948 (3¾x2⅞) 19-8
Officers elected to newly organized Mens Brotherhood of Middle District Conference Secretary Palmer Moser Berne Indiana Vice President Noah N

  - Soldner Pandora Ohio President J S Schultz Bluffton Ohio Trees in background (3¾x2½) 19-8
  - Wayland Mennonite Church Wayland Iowa interior with Reverend Olin Krebiel standing behind a desk leading a business session of the Middle District Conference held April 22-25 1948 (3¾x2¾) 19-8
  - Wayland Mennonite Church Wayland Iowa where Middle District Conference was held April 22-25 1948 people are entering church and cars are parked in front (3¾x2⅝) 19-8
- Migrant children Man with dog holding book standing in front of children on steps of building Some of children also have books One girl playing accordian Children probably singing and might be migrant children (4½x3½ 15-14
  - With dark skins sitting on the steps of building with a girl who is in charge (4½x2½) 15-14
- Minister Cartoon of cross with people before it Cynic is seated and minister is standing by him (3⅞x 4¼) 12-11
- Mission Cheyenne Indians in the Clinton Oklahoma mission field waiting in line to be served their picnic dinner in connection with J B Edigers farewell celebration (4⅝x2½) 1-8
  - Children and young people outdoors who are students of General Conference Mission Colombia South America Girls are from Leper background Trees in background (6⅜x4½) 25-7
  - Children eating oranges on General Conference Mission field Colombia South America (3¾x2⅜) 25-6
  - Children presenting program on General Conference Mission field Colombia South America Two girls are standing in front of group of children (3¾x2½) 25-6
  - General Conference Mission field Colombia South America Car on road to farm an old trail made of big stones with trees on sides (3¾x2⅜) 25-6
  - General Conference Mission field Colombia South Mission school and boarding house and playground seen from distance Mountains in background and trees in foreground (3¾x2⅜) 25-6
  - Indians serving the dinner at JB Edigers farewell celebration on Cheyenne Indian mission field near Clinton Oklahoma (3x4⅝) 1-8
  - Little boy Luis Carrea sitting and shelling peas on General Conference Mission field Colombia South (3¾x2½) 25-6
  - Mennonite Bible Mission Chicago Illinois interior Motto My house shall be called a house of prayer hangs on front wall 4⅞x2⅞) 22-4
  - Missionaries Mary Becker and Janet Soldner and Reverend and Mrs Gerald Stucky and two children on veranda of building on General Conference Mission field Colombia South America (3¾x2½) 25-6
  - Missionaries Mr and Mrs. J. B. Ediger at J B Ediger farewell celebration with Cheyenne Indians on their Oklahoma mission field Part of old church and Clinton in background (6⅝x2½) 1-8
  - Old Indian and an Indian child waiting to be served at the J B Ediger farewell celebration on the Cheyenne Indian Mission field near Clinton Oklahoma (3x 4⅝) 1-8
  - Puran A Banwar (bust) in native costume in native business manager of Bethesda Leper Home Champa India on General Conference Mission field (2x3) 38-8
  - Reverend and Mrs. Li Kuong Ming with five of their children They are native Christian workers on the General Conference Mission field in China (1⅞x 2⅝) 36-5
  - Reverend Gerald Stucky with young people who were baptized at the General Conference Mennonite Missions in Colombia South America (3⅛x2⅛) 39-4
  - Reverend Li Kwang Ming and family of General Conference Mission field in China (1⅞x2⅝)
  - Students and teacher Martha Burkholder beside Bible School at Janjgir on the General Conference Mission field at India (3⅛x1⅝ 50-7
  - Three Indian children on the General Conference Montana mission field where a voluntary service unit sewed during the summer (3⅛x2½) 6-14
  - Two railway tracks in Cachipay Colombia South America General Conference Mission field Stores and hotels and people near tracks (3¾x2⅜) 25-6
  - School and boarding house and playground of General Conference Mission field Colombia South America seen from distant Mountains in background and trees in foreground (3¾x2⅜) 25-6
  - School farm Boys with hoes in the sugarcane field on Mission school farm at Jagdeeshpur India of which Reverend Thiessen is supervisor(3⅛x2⅜) 21-6
- Missionaries Mary Becker Janet Soldner Reverend and Mrs. Gerald Stucky and two children standing on the veranda in front of building on General Conference Mission field Colombia South (3¾x2½) 25-6
  - Mr and Mrs J B Ediger at J B Ediger farewell celebration with Cheyenne Indians on their Oklahoma mission field Part of old church and Clinton in the background (6⅝x2½) 1-8
  - Reverend and Mrs W C Voth missionaries to China with their family Stanley Leland Maurine and Helen (3¼x 2¼) 10-8
- Missionary Grace Chapel Point Rock North Carolina showing apartment of General Conference Home Missionary Andrew Holiman (4x2⅜ 41-6
  - Helen Kornelson (bust) of Watrous Saskatchewan Canada sailed for India September 1948 as missionary under the General Conference (2x3) 38-9
  - Margaret Slotter (bust) is a childrens missionary worker Memory Mountain Mission Cumberland Kentucky 1x1½) 4-3
  - Dr. Wilfred Grenfell (bust) Medical Doctor to Labrador (3½x4⅞) 40-15
  - Miss Elizabeth Goertz (bust) leaves San Francisco March 1948 to return to mission field in China (1x1½) 10-9
  - Thiessen and Dr. Samuel standing beside building Reverend A E. Kreider chairman of Foreign Mission board of General Conference (2½x3) 21-6
- Mission Reverend A E Kreider Chairman of Foreign Missions board of General Conference Missionary Thiessen and Dr Samuel standing beside building (2½x3) 21-6
- Montana Bethel Mennonite Church 20 miles north Wolf Point Pick up truck and men in front (2¾x3⅝) 27-9
  - Milton Whiteman American Indian Pastor of Lame Deer Montana (1⅝x3⅝) 27-9
  - Northern District Conference in session in Bethel Mennonite Church 20 miles north of Wolf Point Montana (4¼x3⅛) 27-9
  - Three Indian children on the General Conference Montana mission field where a voluntary service unit sewed during the summer (3⅛x2½) 6-14
  - Wheatland north of Wolf Point Montana where Northern District Conference convened June 5-9 1948 (4⅜x2⅝) 27-9
  - Wolf Point Montana Northern District Conference convened 20 miles north of town in Bethel Mennonite Church June 5-9 1948 Missouri River and hills in background (4⅝x1½) 27-9
- Moon M'Della (bust) faculty member of Bluffton College (1¼x1⅞) 33-9
- Morgan W Brooke Jr (bust) faculty member of Bluffton College (1¼x1⅞) 33-8
- Moser Palmer Officers elected to newly organzide Mens Brotherhood of Middle District Conference Secretary Palmer Moser Berne Indiana Vice President Noah N Soldner Pandora Ohio President J S Schultz Bluffton Ohio Trees in background (3¾x2½) 19-8
- Mother Eighty year old mother by the stove she made in Paraguay South America (2x 3⅛) 24-8
  - Sketch of refugee mother and child in ruins weeping (4x5⅛) 43-1
- Mott Dr. John R. Dr. John R Mott and a student delegate standing and talking in front of a sign which reads Welcome Christian Frontiersmen Taken at time of North American Christian Frontiers Conference at Lawrence Kansas (3x2) 5-14
- Mount Calvary Community MCC Voluntary Service workers helping pour foundation for church in Mount Calvary Community (3½x2⅝) 50-22
- Mountains Scenic view in Rocky Mountain National Park Colorado (4⅛x5¼) 50-14
  - Sketch of mountains in Switzerland (1¾x 1½) 37-10
  - Zurich Switzerland Mountains in background (4⅛x2⅞) 42-6
- Moyer Alvin Jr (bust) of Chalfort Pennsylvania President of Pennsylvania organization FFA (2x3) 36-11
  - John F (bust) staff member of Bethel College (1x1¼) 33-7
  - Katherine (bust) faculty member of Bluffton College (1¼x1⅞) 33-9
  - S T (bust) faculty member of Blufton College (1¼x1⅞) 33-8
- Musselman Lois Rosella Reimer Jeanette Richert and Lois Musselman teachers of the Voluntary Service Turkey Creek Bible School at Gulfport Mississippi playing outdoors with negro children (4½x3) 8-15
- Mutual Aid Board in session in Chicago February 1948 Standing are Vice Chairman Hans Regier of Whitewater Kansas and William Snyder of Akron Pennsylvania Seated are Julis Franz of Lind Washington Chairman Harry Detweiler of Souderton Pennsylvania and Secretary of J Winfield Fretz of North Newton Kansas (4x3) 23-12
- Myers Lenora M (bust) staff member of Bluffton College (1¼x1⅞) 33-9

N

- Nature Clouds in sky Trees reflected in lake (3⅝x4⅞) 30-13
  - Hills and palm trees and cloud formation in Puerto Rico (3¾x5⅞) 46-13
  - Palm tree at water's edge Puerto Rico (2½x4⅛) 41-13
  - Road through trees in autumn Fence on one side of road (6½x5) 41-1
  - Road winding through an orchard of trees heavily laden with blossoms (4⅛x5⅛) 14-14
  - Scenic view in Rocky Mountain National Park Colorado (4⅛x5¼) 50-14
  - Shock of corn in field (6⅜x7¼) 44-1
  - Sky with clouds (6x3⅛) 14-13
  - Springtime idyll at Montreux on Lake of Genva Switzerland (3⅛x4¼) 19-5
  - Winter scene of trees with newly fallen snow covering the ground (3⅛x4⅜) 1-1
- Negro children Rosella Reimer Jeanette Richert and Lois Musselman teachers of the Voluntary Service Turkey Creek Bible School of Gulfport Mississippi playing outdoors with negro children (4½x3) 8-15
- Negro Methodist Church in North Gulfport Mississippi (3⅛x1⅞) 19-13
- Neufeld Irvin G (bust) faculty member of Bethel College (1x1¼) 33-6
- Nickel Arnold of Mennonite Biblical Seminary at Capitol Hill Washington D C William Keeney of Bluffton College and Loris Habegger of Bethel College are delegates sponsored by their schools and the Young Peoples Uunion of the General Conference to present to Congressmen the convictions of Mennonite youth regarding military conscription and war (3x4) 20-13

North Carolina Grace Chapel Point Rock North Carolina showing apartment of General Conference Home Missionary Andrew Holliman (4x2⅜) 41-6
Northern District Conference in session in Bethel Mennonite Church 20 miles north of Wolf Point Montana (4¼x3⅛) 27-9

O

Old Eighty year old mother by the stove she made in Paraguay South America (2x3⅛) 24-8
  Sister Hillegonda van der Smissen 100 years and Reverend C H van der Smissen 96 years old of Newton Kansas (3¼x5) 25-8
  People Delegation from Friendship train vists MCC old peoples feeding station in Vienna Old people are seated at tables Standing are Walter Adrain member of MCC unit and Richard McKinney advertising executive and Otto J Bothne Secretary of Chamber of Commerce Irvin Falls Idaho and Arthur Billings American Friends Service Committee unit member (4x3½) 32-7 and 41-7
  Refugees waiting for MCC rations in Germany (6x4¼) 45-1
Orchard Road winding through an orchard of trees heavily laden with blossoms (4⅛x5⅛) 14-14
Oriental Costume Sketch of men in oriental costume with outstretched arms looking up with sheep lying near (2½x5⅝) 50-3
Paetkau David (bust) Instructor at Rosthern Junior College Rosthern Saskatchewan Canada (1⅜x1⅞) 33-13

P

Palm tree at watrs edge Puerto Rico (2½x4⅛) 41-13
Palm trees and hills and cloud formation in Puerto Rico (3¾x5⅞) 46-13
Pannabecker Doctor S F. President of Mennonite Biblical Seminary at Chicago talks with Puran Banwar native business manager of Bethesda Leper Home Champa India while Mrs. Pannabecker talks to Miss Liu Kuei-Ying of the Mennonite Kaichow China They are standing in front of Saint James Methodist Church (3¼x3¾) 9-9
Paoki-Shensi Pentalcost Bible School yard where Missionary Aganetha Fast and other missionaries lived for two months while at Paoki-Shensi China. Dirt bricks are piled up for drying Brick kiln is in rear (3x2⅛) 35-6
  Truck loaded with people and baggage Truck used as transportation for General Conference missionaries at Paoki- Shensi China (2¾x3⅛) 35-6
Paraguay Butter and cheese factory and ice plant in Mennonite Community of Paraguay South America Horse drawn wagons in front of buildings (3x2⅛) 21-5
  C A DeFehr and Reverend B B Janz of Alberta Canada standing with the Volendam Colony Administration and Cooperation Personnell in Paraguay South America (3⅜x2) 24-8
  Cooperative store in Mennonite community in Paraguay (3x2) 21-5
  Hospital in Volendam Colony in Paraguay South America (3⅛x2) 24-8
  Log building with thatched roof in Mennonite settlement in Paraguay South America (3⅜x2) 24-8
  Men building frame work of a building Paraguay South America (2x3⅛) 24-9
  Mother and five children at outdoor table in Paraguay South America (3⅛x2) 24-8
  Mother and two daughter in Paraguay South America (2x3⅛) 24-8
  Mother cooking on clay stove in Paraguay South America (3⅛x2) 24-9
  Mothers and children at stoves cooking in Paraguay South America (3⅛x2) 24-8
  Temporary house for settlers in Paraguay South America (3⅛x2) 24-8
  Willy Thiessen and his family in Paraguay South America (2x3⅛) 24-9
Parsonage of the Alberta Community Church Portland Oregon (2¾x2) 25-5
Parsonage of the First Mennonite church Philadelphia Pennsylvania (1¾x 2½) 1-7
Patterson Frank J (bust) faculty member of Bluffton College (1¼x1⅞) 33-8
Pannabecker Dr Faculty of Mennonite Biblical Seminary Chicago Illinois (6½x4¼) 33-4
Penner Reverend Albert J (bust) great orator Pastor of Second Congregational Church Holyoke Massachusettes (1⅞x3¼) 40-16
  Reverend and Mrs. P. A. General Conference missionaries to India with Leper patients from Leper hospital at Champa India (5½x4⅛) 3-1
Paint Rock Grace Chapel Paint Rock North Carolina Showing apartment of General Conference Home Missionary Andrew Holliman (4x2⅜) 41-6
Poor MCC Voluntary Service aiding a destitute family in the South A Women is walking toward a poor looking house Furniture and household articles are beside the house indicating cleaning day (4⅛x2⅝) 17-14
Portland Alberta Community Mennonite Church Portland Oregon Shrubs are around church (2¾x2) 25-5
  Parsonage of the Alberta Community Church Portland Oregon (2¾x2) 25-5
  Young Peoples Fellowship group of Alberta Community Church Portland Oregon standing in front of the church (2⅝x2) 25-5
Prayer Sketch of hands folded in prayer (1⅜x2) 41-4
Prussian Mennonites Church at Tiegenhogen Germany that they left when they fled (3¼x2⅛) 3-3
Prussian Mennonites home they left when they fled to Denmark (3¼x2¼) 3-4
Psychiatrist Dr Karl A Menninger (bust) who with his father and brother founded and conducted the Menninger Clinic the Menninger Sanitarium and Southard School at Topeka Kansas Since 1945 he has been manager of the Winter Veteran Administration Hospital in Topeka (2x3) 16-5
Puerto Rico Clinic day at a hospital in Puerto Rico People waiting at entrance (1⅞x2⅞) 43-14
  Cloud formation and hills and palm trees in Puerto Rico (3¾x5⅞) 46-13
  Native children playing with a ball (2⅞x2) 46-14
  Palm tre at waters edge Puerto Rico (2½x4⅛) 41-13

R

Raid Howard D (bust) faculty member Bluffton College (1¼x⅞) 33-9
Ramseyer Edna (bust) faculty member of Bluffton College (1¼x1⅞) 33-8
  Ferne (bust) faculty member of Bluffton College (1¼x1⅞) 33-8
  L L Board of Education of General Conference Secretary Ronald von Riesen and Erland Waltner and L L Ramseyer and E G Kaufman and A S Rosenberger and I I Friesen and George G Dick (4x2) 33-3
  Dr L L (bust) President of Bluffton College Bluffton Ohio (2x3) 3-8
Rations Old refugees waiting for MCC rations in Germany (6x4¼) 45-1
Refugee boys enjoying gifts from MCC Table laden with Christmas gifts (7⅞x10) 50-1
  Camp in Denmark from distance (3¼x2⅛) 3-3
  Girls near their tent home in Buenos Aires South America (2⅛x3) 1-6
  Lady Mrs. Frieda Dyck an MCC Relief worker at her desk registering a refugee lady This is a preparatory scene to immigrating from Europe (4⅜x2⅝) 2-1
  Mother and child weeping in ruins A sketch (4x5⅛) 43-1
  Near Fallingbostel an Emigration Transit Center Camp (3⅝x1¾) 50-10
  Waiting for MCC rations in Germany (6x4¼) 45-1
Regier Reverend Arnold J (bust) President of Canadian Mennonite Bible College Winnipeg Manitoba Canada (1½x1⅞) 33-10
  Hans Mutual Aid Board in session in Chicago February 1948 Standing are Vice Chairman Hans Regier of Whitewater Kansas and William Snyder of Akron Pennsylvania Seated are Julius Franz of Lind Washington Chairman Harry Detweiler of Souderton Pennsylvania and Secretary J. Winfield Fretz of North Newton Kansas (4x3) 23-12
  J M Reverend J N Smucker President of General Conference is standing General Conference Executive Committee members C H Goering A E Kreider Walter H Dyck Olin Krebiel J M Regier H A Fast Ed G Kaufman H J Andres are seated (4⅞x2¾) 9-4
Reimer Rosella Rosella Reimer Jeanette Richert and Lois Musselman teachers of the Voluntary Service Turkey Creek Bible School at Gulfport Mississippi playing outdoors with negro children (4½x3) 8-15
Relief Mrs. Frieda Dyck an MCC Relief worker at her office desk registering a refugee woman This is a preparatory scene to imigrating from Europe (4⅜x2⅝) 2-1
  In France French girl sitting on a chair holding a Christmas Bundle (2x3¼) 27-14
  distribution Christmas gifts on table Refugee boys enjoying gifts from MCC (7⅞x10) 50-1
  Needs Abundance Carton of starved children watching man and women at table of Abundance (2⅜x3⅛) 13-1
  Needs Child suffering from undernourishment (2x2⅞) 43-14
  Needs Two German children a boy and a girl gleaning garbage cans (3¼x3¼) 37-4 and 46-1
  Needs Two starving children One is holding a rat to eat Sonarpur in Bengal Jungles (4¼x3¼) 45-8
Rempel Reverend P A (bust) Instructor of Canadian Mennonite Bible College Winnipeg Manitoba Canada (1½x1⅞) 33-10
  P P (bust) Instructor of Rosthern Junior College Rosthern Saskatchewan Canada 1⅜x1⅞) 33-13
Retreat Cattle near the dam on the Western District Conference Retreat grounds near Murdock Kansas Trees in background (6½x3) 18-13
  Four men beside a sign post at the YMCA conference grounds Estes Park Colorado 3¾x2¼) 2-5
  Several men playing shuffle board at the YMCA conference grounds Estes Park Colorado (2x2¼) 2-5
  Six men playing horse shoe at the YMCA conference ground Estes Park Colorado Trees in background (1⅞x2¼) 2-5
  YMCA conference grounds at Estes Park Colorado with many buildings and trees shown with mountains in backgroud (7⅝x2¼) 2-5
Retreaters at Elim Gospel Beach 28 miles south west of Swift Current Saskatchewan Canada Tabernacle trees lake and hills in background (5⅛x2⅞) 43-8
Rich Willis E (bust) staff member of Bethel College (1x1¼ 33-7
Richert Ravid H (bust) faculty member of Bethel College (1x1⅛) 33-6
  Jeanette Rosella Reimer and Lois Musselman teachers of the Voluntary Service Turkey Creek Bible School at Gulfport Mississippi playing outdoors with negro children (4½x3) 8-15
Rosenberger A S Board of Education of

  - General Conference Secertary Ronald von Riesen and Erland Waltner and L L Ramseyer and I I Friesen and George G Dick (4x2) 33-3
- Rosthern Junior College Faculty 33-13
  - Two girls doing laundry at the Saskatchewan Mennonite Youth Farm Invalid Home Rosthern Saskatchewan Canada (3⅜x2½) 6-14
- Ruins A man standing in riuns of European City probably Germany Car is on street (3x2⅛) 37-11
  - Sketch of refugee mother and child weeping in ruins (4x5⅛) 43-1
  - Of German church Portions of walls are standing (3⅛x2⅜) 37-11
- Ruth Marjorie (bust) faculty member of Bethel College (1x1¼) 33-6

S

- Salem Mennonite Church Freeman South Dakota an old car is parked with a few people stading near 2⅝x2) 14-8
- Samuel Dr and Missionary Thiessen standing beside building Reverend A E Kreider chairman of Foreign Mission board of General Conference (2½x3) 21-6
- Schmidt Herbert R (bust) physician of Bethel College (1⅛x1½) 33-7
- Schultz Dr J S (bust) Dean of Bluffton College (1⅜x1⅞) 33-9
  - J S Officers elected to newly organized Mens Brotherhood of Middle District Conference Secretary Palmer Moser of Berne Indiana Vice President Noah N. Soldner of Pandora Ohio President J S Schultz of Bluffton Ohio Trees in background (3¾x2½) 19-8
- Seminary Faculty of Mennonite Biblical Seminary Chicago Illinois including Marvin Dirks Don Smucker and Dr. Pannebecker (6½x4¼) 33-4
  - Dr Jesse H. Ziegler Professor in Bethany Seminary Chicago (2x2¾) 8-9
  - Mennonite Biblical Seminary Quartet Chicago Illinois with their director (4x2⅝) 24-7
- Semmelweis Childrens Home Children in the Semmelweis Childrens Home in Austria dressed in clothing sent by the First Mennonite Church of Reedley California Workers are with children (3¾x2) 32-8
- Shelly Reverend Andrew R (bust) Pastor of Stirling Avenue Mennonite Church Kitchener Ontario Canada (2x3) 5-9
  - Paul R (bust) faculty member of Bfluffton College (1¼ x 1⅞) 33-8
- Ship Displaced persons boarding a ship (4½x3¼) 40-7
  - A sketch (1½x1¾) 46-6
- Siemens Maurine (bust) student of Bethel College North Newton Kansas and secretary-treasurer of the Western District YPCE Fellowship (1½x2½) 18-17
- Simons Menno sitting at table points to word in open book (4x5½) 42-1
- Slotter Margaret (bust) Miss Slotter is a childrens missionary worker Mememory Mountain Mission Cumberland Kentucky 1x1½) 4-3
- Smith Dr C Henry (bust) faculty member of Bluffton College (1⅜x1⅞) 33-9
- Smucker Carl F (bust) faculty member of Bluffton College (1¼x1⅞) 33-8
  - Don Faculty of Mennonite Biblical Seminary Chicago Illinois (6½x4¼) 33-4
  - Reverend J N General Conference President standing General Conference Executive Committee members C H Goering A E Kreider Walter H Dyck Olin Krebiel J M Regier H A Fast Ed G Kaufman H J Andres are seated (4⅞x2¾) 9-4
- Snyder William Mutual Aid Board in session in Chicago February 1948 Standing are Vice Chairman Hans Regier of Whitewater Kansas and William Snyder of Akron Pennsylvania Seated are Julius Franz of Lind Washington Chairman Harry Detweiler of Souderton Pennsyvania and Secretary J Winfield Fretz of North Newton Kansas (4x3) 23-12
- Soldner Dora M (bust) faculty member of Bluffton College (1¾x1⅞) 33-8
  - Janet Missionaries Mary Becker Reverend and Mrs Gerald Stucky and two children standing on veranda of building on General Conference Mission field Colombia South America (3¾x2½) 25-6
  - Noah N Officers elected to newly organized Mens Brotherhood of Middle District Conference Secretary Palmer Moser of Berne Indiana Vice President Noah N Soldner of Pandora Ohio President J S Schultz of Bluffton Ohio Trees in background (3¾x2½) 19-8
- South America Butter and cheese factory and ice plant in Mennonite Community of Paraguay South America Horse drawn wagons in front of buildings (3x2⅛) 21-5
  - C A DeFehr and Reverend B B Janz of Alberta Canada standing with the Volendam Colony Administration and Cooperation Personnel in Paraguay South America (3⅛x2⅛) 24-9
  - Children and young people outdoors who are students of General Conference Mission Colombia South America Girls come from Leper background Trees in background (6⅜x4½) 25-7
  - Children eating oranges on General Conference Mission field Colombia South America (3¾x2⅜) 25-6
  - Children presenting program on General Conference Mission field Colombia South America Two girls are standing in front of group of children (3¾x2½) 25-6
  - Deborah Quimtero one of the Kitchen girls of General Conference Mission field Colombia South America ironing with gas iron (3¾x2½) 25-6
  - Eighty year old mother by the stove she made in Paraguay South America (2x3⅛) 24-8
  - General Conference Mission field Colombia South America Car on road to farm an old trail made of big stones with trees on sides (3¾x2⅜) 25-6
  - General Conference Mission field Colombia South America Mission school and boarding house and playground seen from distance Mountains in background and trees in foreground (3¾x2⅜) 25-6
  - Hospital in Volendam Colony in Paraguay South America (3⅛x2) 24-8
- Little boy Luis Carrea sitting and shelling peas on General Conference Mission field Colombia South America 3¾x2½) 25-6
  - Log building with thatched roof in Mennonite settlement in Paraguay South America (3⅛x2) 24-8
  - Reverend Gerald Stucky with young people who were baptized at the General Conference Mennonite Mission in Colombia South America (3⅛x2⅛) 49-4
- Men building frame work for a building in Paraguay South America (2x3⅛) 24-9
  - Missionaries Mary Becker and Janet Soldner and Reverend and Mrs. Gerald Stucky and two children on veranda of building General Conference Mission field Colombia South America ((3¾ x2½) 25-6
- Mothers and children at stoves cooking in Paraguay South America (3⅛x2) 24-8
  - Mother and five children at outdoor table in Paraguay South America (3⅛x2) 24-8
  - Mother and two daughters in Paraguay South America (2x3⅛) 24-8
  - Mother cooking on clay stove Paraguay South America (3⅛x2) 24-9
  - Temporary house for settlers in Paraguay South America (3⅛x2) 24-8
  - Thatching a roof in Paraguay (3⅛x2) 24-9
  - Two railway tracks in Cachipay Colombia South America General Conference Mission field Stores and hotels and people near the tracks (3¾x2⅜) 25-6
  - Two refugee girls near their tent home in Buenos Aires South America (2⅛x3) 1-6
  - Brazilian Mennonites showing two wheeled cart in front of home (3¼x2⅜) 1-3
- Spaulding J Lloyd (bust) faculty member of Bethel College (1x1¼) 33-6
- Spayth Dwight A (bust) faculty member of Bluffton College (1¼x1⅞) 33-8
- Spring Road winding through an orchard of trees heavily laden with blossoms (4⅛x5⅛) 14-14
- Starved children watching man and woman at table of Abundance A Cartoon (⅝x3⅛) 13-1
- Starving children One holding a rat to eat Sonarpur in Bengal Jungles (4¼x3¼) 45-8
- Staufer Evelyn (bust) faculty member of Bluffton College (1¼x1⅞) 33-8
- Stauffer P W (bust) faculty member of Bluffton College (1¼x1⅞) 3-8
- Steiner Theola (bust) faculty member of Bluffton College (1¼x1⅞) 33-9
- Stirling Avenue Mennonite Church Kitchener Ontario Canada (3⅝x2½) 7-1
- Stirling Avenue Mennonite Church Kitchener Ontario Canada (3½x2½) 45-7
- Stucky Reverend and Mrs. Gerald Missionaries Mary Becker and Janet Soldner Reverend and Mrs. Gerald Stucky and two children standing on veranda of building on General Conference Missions field Colombia South America (3¾x2½) 25-6
  - Reverend Gerald with young people who were baptized at the Gerenal Conference Mennonite Mission in Colombia South America (3⅛x2⅛) 49-4
  - Harley J (bust) faculty member of Bethel College (1x1¼) 33-7
  - N Paul (bust) faculty member of Bethel College (1x1¼) 33-6
- Student body of Canadian Mennonite Bible College on steps of Bethel Mission Church Winnipeg Manitoba Canada (4⅝x3¾) 33-10
  - Canadian Mennonite Bible College students and two instructors in a classroom of the Bethel Missions Church Winnipeg Manitoba Canada (4x2¼) 4-4
  - And Martha Burkholder teacher beside the Bible School at Janjgir on the General Conference Missions field in India (3⅛x1⅝) 50-7
  - Attending the North American Christian Frontiers Conference held at Lawrence Kansas are seated in the Hoch Auditorium (3¼x2⅞) 5-13
- Suderman David H (bust) faculty member of Bethel College (1x1¼) 33-6
- Sugarcane Boys with hoes in the sugarcane field on Missions school farm at Jagdeesphur India of which Reverend Thiessen is supervisor (3⅛x2⅜) 21-6
- Summer Bible School children standing beside a building with girl teacher Represents MCC Voluntary Service (4⅛x 2⅝) 17-14
- Summer Clouds in sky Trees reflected in lake (3⅝x4⅞) 30-13
- Swartzendruber John of Pulaski Iowa leading Young Peoples meeting at Middle District Conference at the Wayland Mennonite Church Wayland Iowa April 22-25 1948 (¾x2⅞) 19-18
- Switzerland Sketch of mountains in Switzerland (1¾x1½) 37-10
  - Springtime idyll at Montreux on Lake of Geneva Switzerland (3⅛x4¼) 19-5
  - Zurich Switzerland Mountains in background (4⅛x2⅞) 42-6

T

- Teacher Vacation Bible School teacher in Chicago under General Conference Voluntary service supervising children in handicrafts (3⅝x2⅝) 6-15
- Thiessen Missionary and Dr. Samuel standing beside building Reverend A E Kreider chairman of Foreign Mission board of General Conference (2½x3) 21-6
  - Reverend Boys with hoes in the sugarcane field on Mission school farm of

Mennonite Biblical Seminary
4614 Woodlawn Avenue
Chicago 15
Illinois

Jagdeeshpur India of which Reverend Thiessen is supervisor (3⅛x2⅜) 21-6
Willy and his family in Paraguay South America (2x3⅛) 24-9
Tiegenhogen Mennonite Church at Tiegenhogen Germany that Prussian Mennonites fled (3¼-2⅛) 3-3
Tieszen Helen (bust) co-secretary of YPU International Correspondence Project and student at Bethel College North Newton Kansas (1½x2) 23-20
Toews K G (bust) Principal of Rosthern Junior College Rosthern Saskatchewan Canada (1⅜x1⅞) 33-13
Wilma (bust) faculty member of Bethel College (1x1¼) 33-7
Toronto Reverend and Mrs. Frank P Dyck and Alvina Pastor of Toronto United Mennonite Church in Toronto Ontario Canada (1⅞x1⅛) 49-6
Tully Robert W (bust) faculty member of Bethel College (1x1¼) 33-7
Turner Tom member of Topeka Indiana Mennonite Church holding cup of the winning dairy judging team of the state 4H Round up held at Perdue University with other members and coach of team (4½x3¾) 31-13

U

Unruh Reverend Albert J Ministers who attended the ordination of Reverend Albert J Unruh as elder of Grace Mennonite Church Enid Oklahoma (3x1⅝) 28-7
Reverend W F (bust) Moundridge Kansas associate editor of *The Mennonite* (1x1½) 7-5

V

Van der Smissen Reverend C H 96 years old and Sister Hillegonda Van der Smissen 100 years old of Newton Kansas (3¼x5) 25-8
Sister Hillegonda 100 years old and Reverend C H Van der Smissen 96 years old of Newton Kansas going for a walk (3¼x5) 25-8
Vacation Bible School teacher in Chicago under General Conference Voluntary service supervising children in handicrafts (3⅝x2⅝) 6-15
Vienna Delegation from Friendship train visits MCC old peoples feeding station in Vienna Old people are seated at tables Standing are Walter Adrian member of MCC unit and Richard McKinney advertising executive and Otto J Bothne Secretary of Chamber of Commerce Irvin Falls Idaho and Arthur Billings American Friends Service Committee unit member (4x3½) 32-7 and 41-7
Vilgel Boys at table in library at Boystown Germany (3x3½) 38-12
Boys building a barrack at Boystown Vilgel Germany (4½x3⅛) 38-12
Volendam Colony C A DeFehr and Reverend B B Janz of Alberta Canada standing with the Volendam Colony Administration and Cooperation Personnel in Paraguay South America (3⅛x2⅛) 24-9
Colony hospital in Mennonite Settlement in Paraguay South America (3⅛x2) 24-8
Voluntary Service Attendant shaving a patient in a mental hospital Attendant probably an MCC Voluntary Service worker (3x4¼) 17-15
Castle in Germany where an MCC Eldo Ediger Harold Davis and Roger Voluntary Service Unit worked (3½x4⅞) 43-13
Janzen MCC Voluntary service unit members building a house Shed where family now lives is seen (4½x1⅞) 50-21
Erna Friesen (bust) of Henderson Nebraska director of General Conference Voluntary summer (1948) service units (2x2⅛) 6-13
MCC Voluntary Service aiding a destitute family in the South A woman walking toward a poor looking house Furniture and other household articles are beside the house indicating cleaning day (4¼x2⅝) 17-14
One of the sanitary privies built by MCC Voluntary Service units Gulfport Mississippi to fight hookworm (2½x3⅞) 19-15
Rosella Reimer Jeanette Richert and Lois Musselman teachers of the Voluntary Service Turkey Creek Bible School at Gulfport Mississippi playing outdoors with negro children (4½x3) 8-15
Summer Bible School children standing beside a building with girl teacher Represents MCC Voluntary Service (4⅛x2⅝) 17-14
Three Indian children on the General Conference Montana mission field where a voluntary service unit sewed during the summer (3⅛x2½) 6-14
Vacation Bible School teacher in Chicago under General Conference Voluntary service supervising children in handicrafts (3⅝x2⅝) 6-15
Workers of MCC helping pour foundation for church in Mount Calvary Community (3½x2⅝) 50-22
Youth Caravan of General Conference Eldon Epp Bertha Millar Norma Jost El Doris Balzer Rudolph Martens (4x2⅞) 46-15
Von Riesen Ronald Board of Education of General Conference Secretary Ronald Von Riesen and Erland Waltner and L L Ramseyer and E G Kaufman and A S Rosenberger and I I Friesen and George G Dick (4x2) 33-3
Voth Arthur A member of MCC staff at his desk (2⅞x1⅜) 50-10
Reverend and Mrs. W C Missionaries to China with their family Stanley Leland Maurine and Helen (3¼x2¼) 10-8

W

Wall Reverend Henry (bust) Instructor of Canadian Mennonite Bible College Winnipeg Manitoba Canada (1½x1⅞) 33-10
Waltner Erland Board of Education of General Conference Secretary Ronald Von Riesen and Erland Waltner and L L Ramseyer and E G Kaufman and A S Rosenberger and I I Friesen and George G Dick (4x2) 33-3
Lena (bust) faculty member of Bethel College (1x1¼) 33-6
Warkentin Bernard (bust) one of founders of Bethel College (2⅛x3) 39-8
Washington D C Arnold Nickel of Mennonite Biblical Seminary at Capitol Hill Washington D C William Keeney of Bluffton College and Loris Habegger of Bethel College are delegates sponsored by their schools and Young Peoples Union of the General Conference to present to Congressmen the convictions of Mennonite youth regarding military conscription and war (3x4) 20-13
Wayland Mennonite Church Wayland Iowa interior with Reverend Olin Krehbiel standing behind desk leading a business session of the Middle District Conference held April 22-25 1948 (3¾x2¾) 19-8
John Swartzendruber of Pulaski Iowa leading Young People's meeting of Middle District Conference at Wayland Mennonite Church Wayland Iowa April 22-25 1948 (3¾x2⅞) 19-8
where Middle District Conference was held April 22-25 1948 people are entering church and cars are parked in front (3¾x2⅝) 19-8
Wedel C H (bust) First President of Bethel College (1¾x2½) 39-9
Reverend David C (bust) North Newton Kansas associate editor of *The Mennonite* (1-1½) 7-5
Peter J (bust) staffmember of Bethel college (1⅛-1⅜) 33-7
Whiteman Milton American Indian Pastor of Lame Deer Montana (1⅝x3⅝) 27-9
Wichita Lorraine Avenue Mennonite Church Wichita Kansas (4x2½) 28-10
Wilkoff T (bust) faculty member of Bethel College (1x1¼) 33-6
Winnipeg Manitoba Canada Bethel Mission Church Winnipeg Manitoba Canada home of the New Canadian Mennonite Bible College (4x2¾) 4-4
Wolf Point Bethel Mennonite Church 20 miles north of Wolf Point Montana pick up truck and men in front (2¾x3⅝) 27-9
showing wheatland where Northern District Conference convened June 5-9 1948 (4⅜x2⅝) 27-9
World Bible shedding light on the world (5⅞x7¾) 48-1
Flag with cross on it that encircles the Globe (2⅛x1⅜) 24-1

Y

Yoder Freda (bust) staff member of Bluffton College (1¼x1⅞) 33-8
Harry (bust) faculty member of Bluffton College (1¼x1⅞) 33-8
Young people Homes with young people growing out of them Caption reads The home is where children grow (3⅞x3½) 28-9
Members of the C E Society of the Eden Mennonite Church near Moundridge Kansas motorboat riding on the lake (4x2⅜) 11-15
John Swartzendruber of Pulaski Iowa leading Young Peoples meeting at Middle District Conference at the Wayland Mennonite Church Wayland Iowa April 22-25 1948 (3¾x2⅞) 19-8
two boys and two girls standing a short distance from a church Shrubs and trees near the church (4½x5⅞) 21-9
and children outdoors who are students of General Conference Mission Colombia South America Girls are from Leper background Trees in background (6⅜x4½) 25-7
of the Stirling Avenue Mennonite Church Kitchener Ontario Canada in the potato field with tractor and implements Trees in background (4⅛x2¾) 10-14
Young Peoples fellowship group of Alberta Community Church Portland Oregon standing in front of church (2⅝x2) 25-5
Young People's Union Twenty four young people who attended the Young Peoples Union Council meeting at the Mennonite Biblical Seminary in Chicago February 13 and 14 1948 Most are District representatives (4½x2⅞) 10-13
Yount Farm Two girls doing laundry at the Saskatchewan Mennonite Youth Farm Invalid Home Rosthern Sasatchewan Canada (3⅜x2½) 6-14

Z

Ziegler Dr Jesse H Professor in Bethany Seminary Chicago (2x2¾) 8-9
Zimmerman A (bust) faculty member of Bluffton College (1¼x1⅞) 33-8
Zion Mennonite Church Young Peoples Fellowship Souderton Pennsylvania with shoes collected for MCC relief (6x4½) 45-13
Zurich Switzerland Mountains in background (4⅛x2⅞) 42-6

The Mennonite

Volume 64 — March 22, 1949 — Number 12

MENNONITE LIBRARY ... SEMINARY

"Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you." Hosea 10:12

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All the Problems of Virgin Soil

by Alice Bachert

Our Peace Witness in '49

by Albert Gaeddert

MCC "Operation Uruguay"

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Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

April 2, Western District Conference Summer Bible School Workshop, Memorial Hall, North Newton, Kansas.
April 10, Brotherhood Service at Eastern District Old Folk's Home, Fredrick, Pa., William H. Mohr and Robert A. Landis, speakers.
April 10, Palm Sunday
April 10-17, Week of Witness
April 17, Easter Sunday
April 24, 1949, Conference Sunday.
April 28 to May 1, 151st session of Eastern District Conference at West Swamp, Quakertown, Pennsylvania, Rev. Willard K. Claassen, Freeman, South Dakota, Speaker. District Brotherhood program will be the evening of April 30.
April 29-30, Oklahoma Church Workers' Conference at Turpin, Oklahoma.
May 1, Mennonite Song Festival, Memorial Hall, North Newton, Kansas
May 8, Christian Family Day and Mother's Day; also Rural Life Sunday
June 5, Pentecost
June 11-15. Northern District Conference at Henderson, Nebraska, with Rev. A. E. Kreider, as speaker.
June 12, Children's Day
June 15-17, Mennonite Cultural Conference, Tabor College, Hillsboro, Kansas.
June 20-26. All Mennonite Senior Retreat, Camp Mack, Milford, Indiana.
June 23 to 26, The Fiftieth Anniversary Sessions of the Pacific District Conference at the First Mennonite Church, Upland, California
July 25-30, Oklahoma Young People's Retreat, at Camp Hydro, Hydro, Oklahoma.
August 11 to 17, General Conference Ministers Retreat, Estes Park, Colorado.
November 29 to December 1, Council of Boards Meeting.

Beyond Our Own

NEW YORK.—In an unprecedented demonstration of Christian cooperation, more than 75,000 churches across the country, representing nearly every major Christian denomination, are joining in a concerted program which they hope will result in the contribution on one day, March 27, of at least $10 million for the rebuilding of the physical and spiritual life of the suffering people of Europe and Asia.—*The Christian Century*

NEW YORK.—With the publication of 12 new languages, in 1948, some part of the Bible, according to information compiled by the American Bible Society, has now appeared in 1,108 languages and dialects. At the end of December, 1948, Bibles were published in 188 languages, New Testaments in 243 languages, a Gospel or other whole books in 585 languages, and selections from Scripture in 92 different languages, making a total of 1,108 languages in which some part of the Bible has been published.

Scriptures appeared in 1948 in new languages for people 300 miles north of the Arctic Circle as well as the steaming jungles of Africa. Six of the publications for Africa were: Bamileke, Kabba-Laka, Kalanga, Kasem, Tschien, and Zanaki; Barrow Eskimo for Alaskans; Betua Gondi, India; Kuripako, Colombia, Central America; Sasak, Indonesia; Terena, Brazil, and Zoque for Mexico.

BRAZIL.—The statement of one of the Brazilian Congressmen cannot be overlooked when he declared that though there were less than 2% of the Brazilian people who were Protestants, their influence 20%! In spite of growing opposition, fed by persecution, the attacking of several Evangelical church buildings and the burning of Bibles in public squares, the development of the Evangelical Movement continues unabated. Thousands and thousands are being educated in the Evangelical schools.

Rev. Mattathias Gomes dos Santos, veteran Presbyterian minister and vice-president of the Confederation of the Evangelical Churches, said "If through some terrible catastrophe not another cent, or not another missionary, should be sent from the other America to help the Evangelical work, this movement could not be destroyed in Brazil, but rather would keep on growing and developing."

Of Your Pen Acquaintances

ALBERT GAEDDERT, Inman, Kansas, secretary of the General Conference Peace Committee, and member of the Peace Section of Mennonite Central Committee, of which he is vice-chairman., is pastor of the Hoffnungsau Mennonite Church at Inman.

HOWARD G. NYCE, Pretty Prairie, Kansas, executive secretary of the Foreign Mission Board, is pastor of the First Mennonite Church, Pretty Prairie.

ALICE BACHERT is a General Conference missionary pioneering in Analima, Cund., Colombia, South America.

BENJAMIN EWERT, Winnipeg, Manitoba, Canada, is a member of the Doctrine and Conduct Committee and serves under the Home Mission Board in Winnipeg.

JOHN E. FRETZ, North Hills, Pennsylvania, is a laymen who serves on the Educational Committee of the Eastern District Conference, and secretary of the General Conference Laymen's Organization.

MELVIN GINGERICH, Goshen, Indiana, formerly of Bethel College, is a well-known writer and teacher in Mennonite circles.

OFFICIAL ANNOUNCEMENTS

The General Conference Executive Committee herewith announces the appointment of Rev. Wilmer S. Shelly, pastor of the Hereford Mennonite Church, Bally, Pennsylvania, to membership on the Pension and Ministers' Aid Committee, filling the vacancy caused by the resignation of Paul Schmidt.—Walter H. Dyck, Executive Secretary

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The Mennonite

Acting Editor, Jacob J. Enz
Associate Editors: Lester Hostetler, W. F. Unruh, David C. Wedel.
Contributing Editors: Kenneth Bauman, Harold Burkholder, Willard Claassen, Walter J. Dick, Elmer Ediger, Walter Gering, R. L. Hartzler, J. H. Janzen, Mrs. Ed. Miller, S. T. Moyer, S. F. Pannbecker, Paul Roth, Don Smucker, Clifton Sprunger, William Stauffer, Freeman H. Swartz, Erland Waltner.

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Editorials

A GREAT CONVICTION HAS WORLD-WIDE geographical implications. That is one of the fundamental observations of the *The Acts of the Apostles;* it is also one of the inevitable observations of most any issue of the *Mennonite*. Take any issue of the *Mennonite* and go through it marking with a red pencil all places mentioned and you will get the feel of the power that cannot be contained in one community, or one nation, or one race. Multiply this by the number of denominations, with whom we serve a common Lord being redeemed by the same Saviour, and you have the Twentieth Century degree of the fulfillment of the Great Commission. When you have done that then go through a given issue with a blue pencil (jottings and all) and mark the various types ministries, ways of helping people, and ways of witnessing to the saving power of redeeming love both in the healing of individual lives and society at large. Then take a black pencil and underline the reference made to various age-groups as the peculiar needs of each is ministered to.

Take for example the article entitled "MCC' Operation Uruguay," which outlines recent developments in our relief work. In the scope of just one article there is mentioned Uruguay, Germany, Formosa, Palestine, Paraguay, and Leitersburg, Maryland. At these places such ministries as material aid, medical aid, social and spiritual rehabilitation, as well as mental rehabilitation, are being supervised by consecrated Christian personalities who have given a host of well-trained minds and talents to the cause of Jesus Christ. So one might go on with the activities of the Peace Committee which has a ministry vital and indispensable in a world that worships the Prince of Peace at church on Sunday morning but Mars the rest of the week. The everlastingly penetrating thrust of our arm of Foreign Missions and Home Missions which has the basic task of the bringing of light to areas of spiritual darkness is finding its way into hitherto unoccupied areas. Like a mighty army in the unique warfare of love, Jesus Christ is winning his way into the hearts of men. Every ministry of every arm of the Church in every part of the world performed "in the name of Christ" is a new bond that is binding together a world that Satan is trying to tear apart. Use your *Mennonite* as a prayer guide and a guide for giving that at no point the forces of Jesus Christ will bog down because of lack of financial or spiritual resources.—JJE

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To disregard evangelism entirely because some abuse it is to abuse it still more.

* * * *

TO BUILD BRIDGES between "Beyond Our Own" and "Our Own" should be unquestionably Christian. A number of weeks ago we reported in the former that one of the national interdenominational church organizations, the National Association of Evangelicals, had expressed its desire to help in the task of assisting the DP's who are coming to this country. In today's issue we read that this organization has come to the MCC for help and suggestions as to how to proceed. It thus becomes evident that our concern for relief through the years has the possibilities of being used of God in helping various members of the body of Christ to better understand one another and better accomplish their God-appointed mission. JJE

OFFICIAL STATEMENT OF PEACE COMMITTEE ON NON-REGISTRATION

A statement was drawn up by the Peace Committee in session at the Bloomington Illinois, Council of Boards Meeting, February 15-17, 1949, regarding the position of the Committee toward the non-registration of men under the present Selective Service Act. This statement was also given to the Executive Committee for discussion and approval. The following points were the result:

1. As a Peace Committee we consider it desirable to restate what we believe to be the Conference position toward the draft act, namely that we do not encourage non-registration.
2. That we go on record as being eager that the fellowship with non-registrants not be broken, for in the principle of opposition to war, military training, and service we are united.
3. That we set up a definite program of visitation of these individuals who are imprisoned.

THE U. S. GOVERNMENT VS LARRY GARA

by Lloyd Ramseyer

(Editorial Note: While another member of the General Conference, Ralph Bargen, has been sentenced to a year and a day for non-registration, a concern has arisen among many who do not agree with that position. This has to do with the treatment given the case of Larry Gara, of the Bluffton College faculty, who was found guilty of counselling toward non-registration, but whose case is being appealed. Dr. L. L. Ramseyer, who does not agree with the position of non-registration, has written up the implications of this case in an editorial in the *Witmarsum,* the Bluffton College paper, which we reprint here.)

After two and one half hours deliberation the jury returned a verdict of guilty in the case of the U. S. Government vs Larry Gara for counseling a non-registrant. This is a verdict which should give every Christian and every lover of liberty real concern.

The Christian cannot consider the law of small import. It is the duty of the Christian to respect law, and to obey it. He should not need an enforcement officer looking over his shoulder when he makes out his income tax return, or in other ways is faced with compliance with the law.

However, it is clear that man's highest allegiance is not to law, but to God. The pioneers of freedom and religion throughout centuries have recognized the liberty, yes even the necessity, to disobey what they were convinced was an immoral law. If it had not been for this feeling Daniel would never have defied the edict of King Darius and opened his window to the East and prayed to his God; Christianity would have died in its infancy and we would have a pagan civilization, for Christianity was spread in defiance of the law; no fugitive slaves

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MCC "Operation Uruguay"

Community-Center Pattern Extended

NAE Seeks Counsel

Uruguay Settlement Plans

The plan for helping the Mennonite settlers in Uruguay to become established on the land will differ in various ways from that followed in Paraguay. One reason for this is that in Uruguay there are no large blocks of unsettled land which would be suitable for a Mennonite colony. Instead, the available land is settled by individual land owners. However much of this land is not being utilized to the full extent, and it is for this reason that the Uruguayan government is particularly interested in Mennonite settlers who will be able to develop the productivity of the land.

The MCC plans to purchase a farm within 50 miles of Montevideo as a place where a number of helpless individuals can be cared for and where church, school, hospital and other group interests can be centered. From this center the immigrants will be given assistance in procuring suitable farm employment and farming means of livelihood. Assistance in the forms of tools and clothing will also be given as needed.

Community Center Projects

The work which has been done at the Heilbronn center in Germany has had such a favorable result that this pattern of community center service is being used in a number of other places in Germany. One of these is Kaiserslautern, a city in the French Zone, and another is in Berlin. The program at these centers includes sewing room, shoe repair shop, warming room, reading rooms, laundry service, discussion meetings, singing groups, religous meetings and other services.

Similar activities are also carried on at Hamburg, Krefeld and Neustadt, although in these cities no central buildings are available in which all the activities of a community center program can be housed.

In all of the relief units, the workers endeavor to serve the people of the community, not only in the direct relief program, but in incidental and indirect ways. One of the most effective ways of witnessing is to help those near at hand with help that is personal and clearly motivated by the love of Christ.

NAE and MCC

The National Association of Evangelicals has taken an interest in the Displaced Persons problem and wishes to be of service in DP resettlement. Since this organization and the MCC have many points of faith in common, they have sought counsel on various methods of work in which the MCC has had some experience. Dr. Clyde W. Taylor, the Secretary of Affairs of the National Association, has conferred with the MCC Mennonite Aid Section to determine how efforts could be channeled and correlated, particularly in Europe.

Medical Service in Formosa

Several months ago a medical clinic was opened at the village of Karenko on the Island of Tiawan (Formosa). Although providing only the barest essentials, the building and facilities are better than those found in most of the homes of these Aboriginal people.

The Clinic serves two purposes: a hospital where acutely ill persons may be cared for, and a hostel where persons from distant villages who come for treatment may spend the night until they can return to their homes on the next day. During this period in which the hostel has been in operation, a total of 281 cases have been treated, 54 of which required surgical procedures.

MCC Worker in Palestine

Titus Lehman, R.N. of Lancaster, Pa., who previously served a term in MCC relief work in China, has recently joined a relief team stationed at Gaza, in southwestern Palestine. This team, including eight nurses, and under the direction of the American Friends Service Committee, is serving among 200,000 refugees located in an Arab-held coastal strip ten miles wide and twenty miles long. The needs among these people, particularly for medical care, are reportedly very great.

Completion of Farm Equipment Program Urged

Many communities have given good response to the appeal for agricultural equipment for the Mennonite colonies in Paraguay and Uruguay. In a number of places a very efficient organization has been set up in which certain local individuals are responsible for various aspects of the work. Items which have reached the warehouses so far have generally been in good repair. Preparations are being made for the export of the first carload.

March 15 was designated as the date by which all contributions should be in.

Relief Shipments during February

The following shipments of material aid contributed by the Mennonite churches in U. S. and Canada, with total evaluation of $128,141.55, left port during the month of February.

To Paraguay, 20 tons raisins; *to Austria,* 4 tons raisins; *to British Zone Germany,* 16 tons lard, 32 tons syrup and sugar, 1 ton powdered milk, 30 tons soy bean flour, 29 tons dried fruit, jams, and peas, 39 tons mixed foods, 19 tons bedding, clothing, shoes and soap, and 11 tons other food and clothing; *To French Zone Germany,* 27 tons mixed foods, 11 tons clothing, bedding, shoes and soap; *to American Zone*

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Our Peace Witness in '49

by Albert Gaeddert

Our Peace Committee ventures forth in an aggressive program, which reaches out in several directions, but primary emphases are given to two: 1) Peace Education, and 2) Voluntary Service.

The minister in his local congregation continues to stand as the key person in promoting peace education. In his sermons the note of the Peacemaker should sound clearly, and in the pastoral work the keystone of Peace should stand forth. Our Committee encourages ministers to be Peacemakers. We are continuing the publication of *The Peacemaker,* and send it to every minister in our General Conference. *The Reporter* likewise goes out to every minister in the States, and to every Elder of a congregation in Canada. One lesson of Peace per quarter is urged upon those responsible for the Sunday School quarterlies. This year a new book is being published, THE PRINCIPLE OF NON-RESISTANCE IN THE TEACHINGS OF JESUS, of which Dr. H. A. Fast is the author. Especially valuable for teachers and students, this book should find favor both within and without Mennonite circles.

Our primary efforts will go toward the promotion of the Voluntary Service Program. Through this program we are enabling our young people to serve voluntarily in a time and in a world where the need is great for people who are driven by an inner compulsion to a service of love. Four-fifths of our budget will be applied here. It requires $50 per month for every volunteer entering the MCC Voluntary Service Program for one year or more. We will need young people who can give their time, and we will also need young people who can give of their means for the support of those who can go to serve.

Our budget is large; it totals $35,000. We think we have ways and means of reaching the same, and that our people will want this budget raised so that we need not turn down applicants for voluntary Service.

The budget looks thus:

Literature	$ 500
Travel	500
Voluntary Service Program:	
General Conference Summer Service Program	1,500
G. C. share of MCC Short Term Program including projects in the States and in Europe	6,500
G. C. volunteers in MCC Voluntary Service Program for whom we pay $50 per month per person	20,000
Toward the MCC Peace Section	4,500
Publication, and miscellaneous	1,500
Total	$35,000

(Continued from page 3)

would have been sheltered by a friendly North; Gandhi would not have led India to freedom but it would still be bound by British imperialism; and Martin Niemoeller would have continued to preach an abstract religion, oblivious of the injustice about him, instead of spending years in a Nazi concentration camp.

The Christian must be ready to follow God rather than man if it becomes necessary. I personally do not feel that for me registration for conscription presents such an alternative. There are those, however, and they are many, who feel that even registration is a military act in which God would have them take no part. I, as a Christian, must respect that conscience if it is arrived at thoughtfully and prayerfully. I too, would have to say to such a person, "Don't let them *coerce* you into changing your mind," with all of the implications which that word "*coerce*" carries with it. Coerce does not mean to convince or to pursuade, it means "to compel" "to constrain by force or fear." No one who believes in the sacredness of conscience would want that conscience violated by the use of force or fear. That is the sentence which Larry Gara uttered to Charles Rickert which formed the basis for the indictment against him.

As I understood the evidence presented at the trial, Larry Gara was never guilty, within the jurisdiction of this court, of advising anyone not to register. He declared without contradiction that he did not and would not advise anyone not to register unless he had already reached that decision through his own conscience and was prepared to take the consequences of his act. He did advise one perplexed student to obey the law, when it was evident that the young man was not convinced that he should not obey it. He never even talked with Charles Rickert before Charles refused to register and so notified his draft board. He was friendly and sympathetic with him after such refusal, but since when does that constitute a crime in America? They did talk over things of common interest, but that is only natural and certainly is not punishable. He even advised Charles to change his stand and register if at any time he felt that he should.

If the law is interpreted in such a way that no father, no teacher, no minister can provide friendly ministration to one who is acting through Christian conscience, then truly our freedom is in danger. This, in my opinion, would be a violation of both the freedom of speech and freedom of religion guaranteed to us in the fundamental law of the land, the constitution.

Do not take this case lightly. It is crucial and may be epoch making. Freedom in America is precious. If it is lost, it will be because we have allowed it to be thrown away in our very attempt to defend ourselves. When we realize what we have lost, it may be too late to regain it. We must be constantly on our guard. At whatever cost, I must insist on being counted with those pioneers of religion and liberty to whom we owe our present freedom. That is noble company.—Reprinted from *The Witmarsum.*

Challenged as Never Before

by Howard G. Nyce

The annual meeting of the Board of Foreign Missions was held in Grace Methodist Church, Bloomington, Illinois, February 15 to 17 inclusive, with all Board-members present. The president of the Board opened the meeting by reading the missionary verse, John 3:16. Then he referred to John 4:35. He said John 3:16 calls attention to the gospel and 4:35 calls attention to the field. Here we have a challenge to look out upon the fields. The chairman then stated, "There is another verse I want to call attention to found in John 9:4, 'I must work the works of Him that sent me, while it is day.'" Then he added these stirring words, "The church is challenged today as never before and if we fail, we are failing our Lord and failing to bring the message of salvation to them who are in darkness. We don't know how long this day of opportunity may last."

A $26,000 Slice out of Reserves

The first resolution was in reference to the division of time for the meetings. The second the accepting of the agenda, presented by the secretary. The minutes were read and approved. Then we heard the treasurer's report, read by Mr. Adam Mueller, office manager. In a condensed form the report was as follows: "For the calendar year of 1948 the Foreign Mission Board had prepared a budget which called for the disbursement of $330,000. Contributions received which could be used for the budget expenditures amounted to $234,364.97. During the year, the Board spent $260,613.29. The deficiency of $26,248.32 had to be made up by drawing on cash on hand at the beginning of the year."

Changes in Arizona

In discussing the Arizona Mission field, the report of the brethren Wedel and Nyce was considered and it was decided to re-arrange the workers on the field. The Daniel Schirmers are on an extended furlough. Brother Schirmer is at present taking some work at the Bible Institute of Los Angeles.

Twelve Voluntary Service Workers Accepted

Miss Erna Friesen met with the Board in reference to Voluntary Service Workers for the Indian mission fields and stated that Montana had asked for four workers, Arizona for six, and Oklahoma for two. The Board passed a resolution that we would accept twelve voluntary workers for a period of two months.

The Board decided to purchase a truck for the American Indian field, to be used on the various stations as needed. The truck has since been purchased.

New Recruits to Congo

Wednesday morning, while discussing the work in the Congo, Rev. R. L. Hartzler met with us in the absence of the executive secretary, Rev. C. E. Rediger. Brother Hartzler gave a brief report of the work in the Belgian Congo and stated that the John Jantzens are concluding their work at the Kennedy School of Missions and would be leaving for the field the latter part of the summer.

The secretary then read a letter received from Rev. D. J. Unruh, pastor of the First Church, Newton, Kansas, stating that the church at its annual meeting decided to pay the salary of a missionary couple. A resolution was adopted thanking the First Church for their liberal offer.

At the combined meeting of all boards the night before, the suggestion was made that several boards or committees might be willing to make $100 available for the publication and distributing of the booklet, "The Master Calleth for Thee." The Board passed a motion that we would pay $100 for that purpose.

The Oklahoma Field

The Oklahoma missionaries presented a recommendation that the Board pay the first quarter salary prior to the annual meeting. Heretofore, the budget of the year was paid on the basis of the previous year's budget. The Board considered this at length and then suggested that this matter might be presented at the Council of Boards meeting. This was discussed at the evening meeting and it was decided that the Council of Boards meeting should be held soon after Thanksgiving. This would mean that our annual meeting hereafter would be held at this time of the year instead of the second week of February.

The Board then considered the Oklahoma building program, resulting in the motion that the brethren Goering and Wedel be asked to survey the field and in consultation with the workers on the field, take steps for building and propose recommendations for conducting the mission work there.

Brother Kreider, president of the Board, stated that he believed that money should be made available through the Relief Committee for relief to be administered by our missionaries in China. The following motion resulted: "Moved that we ask the Emergency Relief Committee for an allotment of $2,000 for relief needs in the General Conference mission field areas in China."

Milestone for Oklahoma Point

The secretary reminded the Board that the Clinton Church, Clinton, Oklahoma (Indian Church), would celebrate their 50th anniversary February 19 and 20. The Council of Boards also took action and sent a letter to the mission workers. The motion passed by the Board and sent by the secretary read as follows: "Resolved that the Mission Board, in gratitude to God, recognize the completion of fifty years work in the Clinton, Oklahoma, Church, and the devoted labors of those who have served there,

For a Missionary

All the Problems of Virgin Soil

by Alice Bachert

Only six months ago this commercial centre presented to me all the problems of virgin soil. All my inquiries seemed to be answered the same way—"This town is undesirable in every way," and "We can say nothing good about it," although it is the county seat and should be an example. But several months before that, I was convinced that the time was "God's time" to come in and tell the good news of salvation to a dying people. God's orders were—"Go forward and I will be with thee." The early rains had fallen to prepare the soil, and my prayers were being answered even before I came to know any of these souls who wanted the light.

Newspaper Ad—Prayer's Answer

Shortly before entering, a short article by the town reporter was found in the daily news asking for a Protestant minister to come and adjust at least the spiritual side of conditions if not the political, "to remind us at least that there is a God." At once measures were taken to distribute gospel portions, some Bibles were sold, and a meeting was held in one of the homes offered. Not many days passed when the enemy realized that souls were awakening to realities, so a persecution propaganda was begun in order to keep people under the dictates of the priest. Many kinds of threats were used to keep people away from services, but the children had no fear whatsoever.

Consolidation of Evangelical Effort

With the help of a young student I was able to give them some classes in the afternoons. Soon the parents, as well as the children, were asking for an all day school. But what was needed first was a consolidation of evangelical effort. Bible study classes were begun to give the believers a firm foundation in the faith and to prepare them for attacks launched against them to disanimate and keep them from attending. Even then some of them did not want to pay the price and only the staunchest went on with the Lord. However, this sifting was necessary and the spiritual life was notably deepened after that.

Opposition Attempted Forced Exit

Then a new place to live had to be found which was a difficult task, not only because the houses in a livable condition were few, but also because special propaganda had been prepared by the priest to force an exit of the entire work from the town. But the Lord did not find it difficult to point out the chosen

(Continued on page 16)

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and further pray that the work may continue to prosper under God's guidance for the salvation of souls and the glory of His Name."

Outlook in Colombia

Miss Mary Becker, missionary on furlough to Colombia, was present when we considered the South America field. She told the Board that she is greatly encouraged with the future outlook in this new field. She presented a letter by the American Mission to Lepers asking her to be one of the main speakers at their annual meeting. Because of the support received from this organization, the Board passed the following resolution: "Resolved that Miss Becker be authorized to be present at the Annual Meeting of the American Mission to Lepers in Chicago in 1949."

Concern in Puerto Rico

Mr. Kenneth Bauman, president of the Young People's Union of the General Conference, presented a report to the Board which referred to the possible opening of the work in Puerto Rico. Part of the report reads as follows: ". . . the young people of the church have a continued interest in Puerto Rico due to the experience of young people in CPS there. They have keenly felt the need in that island of physical and spiritual poverty. Last year at the Council meeting we went on record with the following recommendations:

A) If the Mission Board undertakes a mission field in Puerto Rico, we as a YPU commit ourselves the purchase of the land, with approximately $5,000 as the estimated cost.

B) That we incorporate $2,500 of this total amount of $5,000 in this year's budget.

3) If Puerto Rico is not accepted by the Mission Board, the Council recommends that $2,500 be used for the work in Colombia.

AT PRESENT the door to Puerto Rico is not fully open to our mission endeavor. In faith and hope the YPU is continuing its interest and support of the Puerto Rican mission and working toward the $5,000 amount set last year with the hope that doors will open . . . . the YPU urges the prayers, work, and efforts of the young people in support of this project, seeking that doors may be opened and that Puerto Rico may become a mission point in the work of the church."

It was recommended "That $1,500 of the total budget for the new fiscal year be included for Puerto Rico."

The Executive Secretary was instructed to again try to contact Puerto Rico concerning the opening of work there. Mr. N. Paul Stucky has volunteered to write again for an immediate reply.

The president of the Board then called for a report of the Women's Missionary Association. Mrs. W. C. Voth reported that Foreign Mission Projects would amount to $8,106.22; special projects $7,460.34; and last year's total receipts, $20,288.30.

In a later issue we will continue this report.

Home Missons

North of the Border

by Benjamin Ewert

The young people of the church, under their own leadership, have organized a spiritual group which meets very Monday evening with students of the University and Normal-school. Frequently the young people and students of the Canadian Mennonite Bible College give programs in the church.

At the opening of the winter semester, five new students entered the Bible College making the total enrollment forty-three. All of them show great interest in all meetings and activities of the Bethel Mission.

The ministers and deacons of Manitoba held a special meeting in the Bethel Mission Church for the discussion of the attitude of our young men in case a new war should break out. About one hundred persons attended. Plans are being made to continue this discussion in the near future.

We have had frequent visitors with us. December 1, Miss Helen Reimer, assistant superintendent of nurses of the General Hospital and relief worker in Egypt, China, and the Formosa Islands, reported about her activity and experiences there. December 19, Miss Hilty, from Pandora, Ohio, a relief worker in Holland and Southern Germany, was with us. On January 18, Elmer Ediger, of the MCC, director of the voluntary service of Christian Fellowship, told about opportunities for young people. January 30, Missionary Albert Jantzen, who was interned on the Philippine Islands during the war, gave three reports in the interest of missions and the activities of the General Conference. Distinguished business men from Winnipeg have also held special lectures in the church.

The German Sunday meetings from 10 a.m. to 11 a.m. are becoming increasingly popular with the congregation. Every second Sunday, Rev. Jakob Toews, of Glenlea, is in charge while ministers of the Bethel Mission and others from the Bible College serve during the remaining services. Attendance at the English services has also been considerably greater.

Our church held its annual meeting on January 19, when officers for the church were elected and reports read. The church council, consisting of ten persons, meets every first Saturday of each month. The choir practices every Friday evening and the Women's Mission group and Men's Fellowship are also very active.

Each Sunday since January 11, Elder Friesen has taught catechism to a number of young people. Somewhat later in January, Rev. Jakob Toews also began teaching catechism in German.

In closing, I want to inform all my friends that I, regardless of my seventy-eight years, am in comparatively good health. I still can be active in many ways. For this I am deeply grateful. Greetings to all my beloved friends.

Holy Week Witnessing

Is It Really True?

Is it really true that a person who does not believe in Christ is lost? Must Jesus be taken seriously when He says, "but he that disbelieveth shall be condemned," or when He says, "he that believeth not the Son shall not see life, but the wrath of God abideth on him"? Surely the Son of God speaks the truth. If Jesus speaks truthfully in these words, then think of what they mean for our non-Christian friends and neighbors. Surely we will want to go and invite them to accept Christ and the gift of eternal life He offers.

Should it be Hard?

Going to non-Christian friends is often not easy. The attitude in which we go to them is very important. It we find it hard to go to them, it may be that our attitude is not right. Would it be hard to go to tell a neighbor of a medicine that would cure his chronic colds? And should it be hard for us to go to our non-Christian neighbors to tell them that Jesus offers to give them forgiveness of sins and eternal life? We do not go to preach to them. We go to tell them of what Christ desires to give them if they will but receive Him.

Where is our Authority?

When we make this offer to people we must be sure to point to Scripture passages which promise these things. It is not we who offer the gift. It is Christ. It is God through Christ, and we must allow Him to speak for Himself through His Word. The Holy Spirit uses the Sacred Page to bring conviction of the truth to the hearts of people.

Sometimes we can share a tract to bring this offer of Christ to people and to point out to them what the conditions for its reception are. When we use a tract we should not just hand it out, but use it as a witnessing tool. Tell what it has meant to us and point out why we want our friend to read it.

Not Force but Persuasion

Jesus has not commanded us to force people to accept the Gospel, but He has commissioned us to be His witnesses and to present the Gospel of His saving grace to lost sinners. If you have such people in your local community, consider yourself charged with the duty to go to them and in love to make Christ's offer to them.

Your service may count for the Kingdom of God for generations. We usually say that William Carey started the modern missionary movement. May we not say that it was started by Carey's fellow-apprentice who spoke to Carey about God and won him to Christ? Future generations may thank you for whom you win to Christ.—The Evangelism Committee

MEN NONITE MEN FOR CHRIST

Annual Layman's Fellowship Meeting

Laymen from all sections of the Eastern District Conference attended the Annual Father and Son Fellowship meeting, held at the Zion Church, Souderton, Pa., on March 5.

Walter A Haman, formerly of the United States Secret Service and a personal bodyguard of both presidents Roosevelt and Truman, who resigned his position to become an evangelist, delivered a forceful message on the theme of "The Indifference Of Church Members to the Present Day Crime Situation." Earlier, he showed a number of interesting pictures covering historic tours made with President Roosevelt abroad, where he met such reknowned figures as Churchill, Stalin, and other world leaders; also visits to the Holy Lands. Mr. and Mrs. Haman also furnished several selections of instrumental music.

Refreshments were served at the close of the meeting in order that the laymen might remain after the formal meeting to become better acquainted with each other.

Devotions were in charge of Melvin Clemens. The committee in charge of the meeting included: Wilmer Reiff, Chairman, David Clemens, Horace Kratz, Melvin Clemens. John E. Fretz, President of the Brotherhood, presided.

The Denver Brotherhood, Lancaster County, announced their Annual Banquet for March 19 with Rev. Abram Schultz as the speaker; also a Mennonite Men's Fellowship Dinner at First Church, Philadelphia, for March 21, with Rev. J. N. Byler, director of the Relief Section of the M.C.C., bringing a report on his world tour to the areas where our relief work is being carried on.

When You Order

Summer Bible School Materials

The Board of Education and the Board of Publication of the General Conference suggest, for your earnest consideration, whether it might not be best for you to place an order large enough for more than just one year. The materials will not be revised for some years to come, and such orders placed very soon would assist your Conference boards in putting out these materials very considerably.

Place your order with the General Conference Book Store nearest you—Mennonite Book Concern, Berne, Indiana; Mennonite Book Store, 710 Main, Newton, Kansas; Mennonite Book Store, Rosthern, Saskatchewan.

WESTERN DISTRICT SUMMER BIBLE SCHOOL WORKSHOP PROGRAM

Memorial Hall, North Newton
April 2, 1949

Morning Session, Rev. L Hostetler, Chairman
9:00 — 9:30 Registration
Opening Worship Service — Chairman
Inspirational Message, "The Task," — Mrs. J. L. Spalding
Introduction of the New Summer Bible School Course —Joanna S. Andres
"The Junior Child and Methods of Teaching Him"— Miss Elizabeth Showalter
  Suggestions for a One Teacher School in the Use of Grade Five
  Suggestions for a Three and Four Week School in the Use of Grade Five
12:00 Noon Meal, College Dining Hall, 65 cents.
Afternoon Session, Dr. J. H. Langenwalter, Chairman
Opening Service — Chairman
Presentation of Adapted Mission and Music Sections — Joanna S. Andres
"The Intermediate Child and Methods of Teaching Him" — Miss Elizabeth Schowalter
  Suggestions for a One Teacher School in the Use of Grade Seven
  Suggestions for a Three and Four Week School in the Use of Grade Seven
Question and Discussion Period — Chairman
Demonstration of Heart Talks for the Use in the General Assembly — Doris Andres
Prayer and Dedication — Rev. Waldo Harder

Note: The New Summer Bible School Series will be on display and for sale at this workshop. For display and for sale will also be additional materials for the children's worker.

EVERY CHILDREN'S WORKER IN EVERY DEPARTMENT OF THE CHURCH AND ALL INTERESTED ARE INVITED!

Announcing

Eastern District Conference

The 151st session of the Eastern District Conference of the Mennonite Church will be held in the West Swamp Meeting House near Quakertown April 28th to May 1st. The session will be under the leadership of Rev. Herbert Fretz, of Bedminster, president of the district. The conference will open on Thursday morning. Each business session will be preceeded by a thirty minute Bible Study led by Rev. Willard K. Claassen of Freeman, South Dakota. The conference communion service will be held on Thursday evening at which time Reverend Fretz will preach. The Friday evening service is in charge of the Women's Organization and the Saturday evening has again been given in charge of the Brotherhood. Reverend Claassen will speak at the Saturday evening service, and in the Sunday morning service. The final service will be held on Sunday afternoon. The C.E. Union will have charge of this service following which will be the installation of the newly elected conference officers.—Ward W. Shelly.

Our
Colleges
and
Seminary

NOTED SPEAKERS AT SEMINARY

Dr. Paul Harrison, for forty years a missionary among the Mohammedans among Arabia, will bring an address in chapel next week called "The Kingdom of God in Arabia." He is sponsored by the Student Volunteer Movement.

The first session of the "Anabaptist Seminar" was held under the direction of Dr. Franklin H. Littell. One of the things quickly apparent in this course is that it is highly desirable for a Mennonite to know German and Dutch for purposes of research in the primary materials of our church background.

The glory of God as Creator was beautifully expressed through the illustrated message of Professor John P. Klassen, of Bluffton College, here at the Vesper service last Sunday. Even though educated in the Fine Arts in the leading universities of Germany and Russia, Professor Klassen has retained a simple, unspoiled appreciation for the created beauties of life. His touching love for animals, birds, and above all for the boys and girls of the family itself was expressed through a series of photographs taken of his own wood carvings and sculptured objects.

Among our new students this term are Missionary Harold Ratzlaff and family, who have arrived from India for a furlough in this country.

Ph.D. TO BETHEL PROFESSOR

J. Lloyd Spaulding, assistant professor of economics, will receive the Ph.D. degree from the University of Minnesota on June 11. He took his oral examination on his dissertation at Minneapolis, March 4. The title of Professor Spaulding's dissertation is, "Criteria for the utilization of the value premise as an analytical device examined with special reference to certain studies in rural land economics."

Eight new students have enrolled at Bethel College for the spring quarter. The new enrollees are: Vera Yoder, Newton, former MCC relief worker in India; Rosa Linda Bartel, Aberdeen, Idaho, assignee to the Home Mission field in Kentucky; Alvin Franz, Marlin, Wash., formerly attending Mennonite Biblical seminary; Ralph Goering, North Newton, returned relief worker from Puerto Rico; Reuben Krehbiel, McPherson; and Florence Michael, Carl Wiebe, and Charles Sigler, all of Newton.

Programs will be given by the Bethel College Peace group on the last Sunday of March and on the week-end of April 2 and 3. These programs will be presented at Inman, Kan., and Fort Cobb, Okla. respectively.

The Social Service Commission of the SCA is sponsoring three Sunday afternoon play periods at the Methodist Children's Home, Newton. The leaders for the first Sunday afternoon, March 13, were Joanne Buhler, Alice Ruth Pannabecker, Evelyn Pankratz, Leland Voth, and John Harshbarger.

BLUFFTON COLLEGE

The trial of Larry Gara for counseling a non-registrant was held in the Toledo Federal Court March 9-14. The court room was packed throughout the trial. Many students and faculty members attended. After two and one half hours deliberation a verdict of guilty was returned. The case will be appealed to a higher court. Charles Rickert, a non-registrant now in prison in Milan, Michigan, was a defense witness. The charge involved counseling Rickert, in spite of the fact that Gara didn't even meet Rickert until after he had refused to register, and had reported to his draft board that he could not conscientiously register.

On the closing day of the Christian Life Week Rev. Don Smucker conducted a consecration service at the morning meeting and in the evening a communion service. The week of special meetings seemed to be very effective.

The Peace Club is planning a Peace Institute. Tentative dates are March 25, 26. Plans are to have off-campus persons for lectures and for resource leaders in study and discussion groups.

The college Faculty Club entertained the teachers of the public schools and their wives at a social event Friday evening, March 11. Each year the faculties of the two schools get together in this way for a scoial evening.

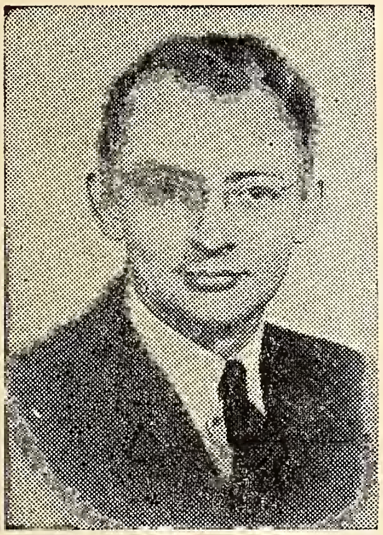
BIBLE WEEK AT FREEMAN

March 20-25 is the date of Freeman Junior College Annual Bible Week. The speaker will be the Rev. Russell L. Mast, pastor of the Mennonite Church at Wadsworth, Ohio. In morning chapel periods Rev. Mast will speak on the theme "Beliefs that Matter." These are his topics for the week: Monday, "I Believe"; Tuesday, "I Believe in God"; Wednesday, "I Believe in Jesus Christ"; Thursday, "I Believe in Man"; Friday, "I Believe in the Church." The general public is invited to attend the evening meetings to be held in the College Gym. The theme for the evening services is "The Crisis of Our Age." The topics of the evening service are: Sunday, March 20, "Five Minutes to Twelve"; Monday, "The Accents of the Age"; Tuesday, "Seeing Life Through a Basement Window"; Wednesday, "The Best Things in the Worst Time"; Thursday, "The Commission of the Peacemaker"; Friday, "Life's Unfinished Symphonies." Evening meetings begin at eight o'clock.

Rev. Albert Ewert was guest chapel speaker on Monday, February 28. His talk was entitled "What Have you in Your Possession." He used Moses and his rod as an illustration, showing how the rod could be used if given to God.

Waltner to Bethel

Dr. Erland Waltner, pastor of the Bethel Church, Mountain Lake, Minnesota has accepted an appointment to join the faculty of Bethel College as Assistant Professor of Bible and Christian Education, effective September 1, 1949.



Dr. Waltner brings to his new task a wealth of training and practical experience. He received his undergraduate training at Freeman Junior College and Bethel College graduating with an A.B. from the latter in 1935. His graduate work includes the S.T.B. from the Biblical Seminary in New York in 1938; two summers of study at the University of South Dakota, the Th. M. from Eastern Baptist Theological Seminary in 1940; special courses at Temple University and Princeton Theological Seminary; and, the Th.D. also from Eastern Baptist Seminary in 1948. The subject of his Th.D. thesis is "An Analysis of Mennonite Views on the Christian's Relation to the State in the Light of the New Testament." He traveled in Europe and the Holy Land in the summer of 1938.

Dr. Waltner has served three churches of the conference. First, as supply pastor, he served the Salem Church at Wisner, Nebraska, during the summers of 1936 and 1937. He served the Second Church, Philadelphia, 1938 to 1941. Since 1941 he has served the Bethel Church at Mountain Lake. While attending seminary he served as mission worker at the DeWitt Memorial Mission, New York City, from 1935 to 1938.

In Conference work, Dr. Waltner has served on the Eastern District Educational and Peace Committees. He has served as president of the Northern District Conference as well as on its Education Committee. In the General Conference he has served on the Board of Education since 1941 and on the Seminary board since 1947.

After being engaged in two months of work as instructor in connection with the European Summer Peace Institutes sponsored by the MCC peace section, Dr. Waltner will move with his family to North Newton.

—**Flatland Church, Quakertown, Pennsylvania:** Sunday February 24, Franklen S. Beahn showed pictures on China. Mr. Beahn, a psychiatric aid in Lyons Veterans Hospital in New Jersey, also spoke on Psychiatry and Alcoholism.—Corr.

Jottings

—**First Church, Beatrice Nebraska:** A special offering for expenses of the farm implement project was taken in the church on February 27. Response to this project has been very good. Because of road conditions it has been extended one week.

—**Emmaus Church, Whitewater, Kansas:** Rev. Walter H. Dyck, of Newton, has been elected the minister of our congregation. Rev. Henry Poether, who has been serving us for the past two months, gave the charge over to Reverend Dyck in an impressive service, February 27. A dinner and social hour in the church basement followed the morning service.—Marie E. Fast, Corr.

—**First Church, Philadelphia, Pennsylvania:** March 13 was homecoming day at the church, at which time we give thanks to God for the completion of the main tasks in the renovation of the church.

—**Johannestal Church, Hillsboro, Kansas:** Mr. and Mrs. Jacob Ewert celebrated their Golden Wedding on the evening of January 23.—Mrs. Arnold A. Plenert, Corr.

—**Bethel Church, Mountain Lake, Minnesota:** Our pastor attended the Seminary Board meeting in Chicago and the Council of Boards meeting in Bloomington, Illinois. Two recent speakers in our church were Rev. Paul Roth of Canby, Oregon, on February 20, and Mrs. John A. Wiebe, returned missionary from India, the evening of February 27 at a special Mission Society program. World Day of Prayer was observed in the different churches in town on March 3. Reverend Waltner served at the Winnipeg, Manitoba, Bible School the first week in March. Forty-two implements were collected from our church for the M.C.C. machinery drive.—Helen Penner, Corr.

—**Topeka Church, Topeka, Indiana:** The ordination of our pastor, Rev. Esko Loewen, took place on February 27 with Dr. S. F. Pannabecker and Rev. R. L. Hartzler in charge. Dr. Pannabecker was speaker for the special week of services on China Missions. Rev. L. E. Kreider, of Goshen, was our speaker on February 20. A film, "My Name Is Hans" was also shown. Miss Grace Lui, a Chinese student at the Mennonite Seminary in Chicago, was speaker at a Women's Missionary Society meeting recently.—Corr.

—**First Church, Shafter, California:** Carl J. Meuman was elected as deacon on January 9 to fill the unexpired term of Ben J. Harder. Peter J. Gorshing was also re-elected for a four year term. Helga Kemnitzer, German student attending Bethel College, was in our midst February 3. Rev. H. B. Dirks, Los Angeles, brought the morning message February 27.

—**First Church, Burns, Kansas:** Eleven persons from our church spent February 25 at the clothing center in North Newton, mending and packing clothing for relief. The Bethel College Octet presented a program in our church the evening of February 25. The Women's Mission Society held an all-day meeting in our church basement on March 1 to tie comforters for relief.—Mrs. Carson Crawfod, Corr.

—**First Church, Caldwell, Idaho:** February 21, Miss Helga Kemnitzer and Mrs. Anna Baumgartner, from Bethel College, were in our church. Miss Kemnitzer presented a very challenging talk on Mennonites in Germany.

—**Bethesda Church, Marion, South Dakota:** One hundred cut garments have been ordered and received by the women of the church. They are now in the process of being sewed. February 27, the Christian Youth Volunteer group of Freeman Junior College presented a program in the church.—Amelia Becker, Corr.

—**Second Church, Philadelphia, Pennsylvania:** The fiftieth anniversary of our church will be celebrated here during week of April 3.

Jottings

—**First Church, Fredonia, Kansas:** We are grateful for our church building in town since a year ago, and to those who have served us: Rev. Henry Thiessen then Gordon Neuenchwander in summer, ministerial students from Bethel College, and others. Helmuth Dyck, a student at Bethel College, is now serving regularly. The first wedding in the church was that of Lucena Mae Seibel to Alfred Thiessen. Rev. Orlando Harms, Wichita, presented a sermonette and Rev. Henry Thiessen performed the ceremony. A reception was held for 125 guests.—Mrs. Sam Harms, Corr.

—**First Church, Richfield, Pennsylvania:** Reverend Ruth, a student at the New York Bible Seminary, was with us February 20. Evangelistic meetings were held in our church March 6-20 with "Bill Piper," evangelist from the Charles Fuller group, conducting the services. Our church has been improved by new papering recently.—Mrs. Albert Sheaffer, Corr.

—**Salem-Zion Church, Freeman, South Dakota:** A ministers conference sponsored by the E.M.B. churches was conducted at Freeman Junior College on March 4, 5, and 6. March 13 our Mission Society sponsored a public musical program to raise money for the Mennonite emigration. Thirteen mending kits and $185 has been collected so far for shoes and stockings for foreign relief.—Mrs. Robert Graber, Corr.

—**Hebron Church, Buhler, Kansas:** February 20 our minister, Reverend Koontz, and Rev. Roland Goering, from McPherson, exchanged pulpits. With Prof. Menno Harder from Bethel College as speaker, the young people from our church are sponsoring a week of meetings from March 20-25 on "The Christian Home." Rev. Victor Sawatzky, Hutchinson, will conduct a week of meetings from April 3-8.—Mrs. Sam Regier, Corr.

—**Salem Church, Freeman, South Dakota:** The Women's Missionary Society has collected $330 for the purchase of stockings and underwear as a relief project. A new oil furnace has been installed in the church building. Rev. M. A. Kroeker brought us a message in German during the absence of our pastor on February 12.—Alice Kaufman, Corr.

—**First Church, Upland California:** Dr. J. E. Hartzler held a series of meetings in the church March 6-11. The churches of our community joined in the "World Day of Prayer." in March. Our pastor, Reverend Salzman, is giving a series of sermons on "The trials of prominent Bible characters." A representative of the American Sunday School Union showed pictures revealing some of the communities in America without churches.—Metta Niswander, Corr.

—**Bergthal Church, Pawnee Rock, Kansas:** February 6 Ramon Jantz, a ministerial student at Bethel College, present both the morning and evening messages. Our Wednesday evening Bible Study classes have been postponed because of bad weather and sickness but will be resumed as soon as conditions improve. Attendance in Sunday school and church services has also dropped. Louise Deckert, R.N., spoke to us on February 20 about the work in Puerto Rico. She has returned to her work there as supervisor of the hospital in the M.C.C. unit in LaPlate where she has served one term.—Mrs. John K. Friesen, Corr.

—**Salem Church, Dalton, Ohio:** February 20 Rev. Orlando Waltner, missionary to India now on furlough, presented the morning sermon and showed colored motion pictures for the evening service. President Ramseyer of Bluffton College spoke February 27 on "But What Are These Few Among So Many?" Thirty-three Christian Endeavorers from our group attended the annual county banquet recently. The Ladies Missionary Society participated in the local World Day of Prayer Service held March 4.—Mrs. Ivan L. Badertscher, Corr.

—**Meadow Church, Colby, Kansas:** The Lord's supper was observed in our church February 27. In collecting wheat for relief mostly cash was received, the wheat was sold, and the cash was sent in, total $1350.05.—Mrs. Peter J. Franz, Corr.

—**Zion Church, Donnellson, Iowa:** The Rev. E. W. Zimmerman from Hutchinson, Kansas, secretary of the Northern Bible Society, was guest speaker Sunday morning, February 27. Our pastor, Rev. Elmer Basinger recently attended the annual ministers convocation held at Eden Seminary, Webster Grove, Missouri. Mr. and Mrs. J. P. Galle observed their golden wedding anniversary February 19. Our pastor is conducting mid-week prayer services which are held in the homes of members.—Mrs. Milton Krehbill, Corr.

—**Gospel Church, Mountain Lake, Minnesota:** The congregation recently decided to enlarge our church building. Ground-breaking services were held here March 6 in charge of our pastor Reverend Suderman. The service consisted of a short history and development of our church organizations, music by the choirs, and a message by our pastor. His subject. "The Gospel Mennonite Church," was based on Romans 1:16. Discussion was held on the sub-topics (1) Gospel meaning; (2) true Mennonite heritage; (3) the Church. A lunch was served to all present.

—**Immanuel Church, Delft, Minnesota:** Mrs. Abraham B. Friesen passed away March 4. The young people are in charge of the evening program every third Sunday for the next three months. Last month Reverend Roth from Oregon spoke at their meeting. A young people's paper is also being started. The men's choir is practicing for a program to be presented in the Union Gospel Mission in Sioux Falls, South Dakota, sometime in April.—Mrs. Russell Goertzen, Corr.

—**Grace Church, Enid, Oklahoma:** The Student Volunteer group from Bethel College presented a program here March 6. A week of special services in charge of Rev. D. J. Unruh, Newton, Kansas, was held here March 6-11. In January a special collection for relief beef canning of $127 was taken.—Mrs. Kliewer, Corr.

—**First Church, Beatrice Nebraska:** Rev. Victor Sawatzky, pastor of the Mennonite Church in Hutchinson, Kansas, will be the speaker for the annual pre-Easter services, April 10-15. An all-church choir has recently been organized. A total of 1,784 cans of pork and 1,479 cans of lard have been canned for relief. The men of the church are continuing in the farm implement project.—Mrs. Abraham Jantzen, Corr.

—**Salem Church, Dalton, Ohio:** The girls gospel team from Bluffton College presented a morning service here March 6. Those taking part were Mary Ann Kraft, speaker; Mary Gallagher, Anita Pannabecker, Claire Landis, and Margaret Salzman comprising the quartet. Rev. Harry Yoder, Bluffton, Ohio, preached here February 13. A book review on "Cheaper by the Dozen," was given by Mrs. Earl Stutzman, Orrville, at a meeting of the Christian Endeavors and Willing Workers February 15. A chalk artist and a men's quartet from Martins Church gave a program February 13.—Mrs. Ivan Badertscher, Corr.

—**Walton Chuch, Walton, Kansas:** E. W. Zimmerman, a representative of the Northern Bible Society from Hutchinson, conducted the morning worship service February 20 in the absence of the pastor. During the annual business meeting of the Christian Endeavors George Koehn was chosen as president of the Senior C. E. and Karl Friesen as president of the Junior C. E. The Ebenfeld young men's chorus presented a sacred musical program here February 27.—Ella Voth, Corr.

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Editor
Esko Loewen
Topeka, Indiana

Three Attitudes Toward Movies

by Melvin Gingerich

It has been estimated that one-half of the American people attend the movies more or less regularly. Perhaps this estimate is not correct, but we are sure the number amounts to millions each week. Among these are large numbers of regular movie-goers. These regular attendants may patronize the movies for various reasons. Some may attend because it has become a habit which is a part of the routine of their week's activities. Many others attend regularly because they find real life to be dull and uninteresting. Or because they experience many frustrations and continual defeats, they seek to forget their real world by escaping into a dream world of unreality where they may identify themselves with the heroes and heroines appearing on the screen. A well-known writer, Louis Untermeyer, recently explained that among the reasons he attends the movies is "to luxuriate in a world of illusion, a never-never land of impossibly pure color and bright adventure where romance is around every corner, where danger threatens deliciously but in the end everything comes out all right." He continues by saying that since life is difficult and often dull, only a stubborn person who enjoys suffering would refuse to use the movies as a means of forgetting his troubles.

Here is material for a program at which the pros and cons of movies may be discussed. Three people could be assigned to uphold the three attitudes toward movies. By free discussion of movies by youth, a more wholesome attitude can develop. By letting young people freely evaluate, the cleavage which develops between adult and youth when movies are attended on the sly can be made less severe.

Many individuals do try to forget their troubles by attending the movies. The movies can and have become an opiate for many people. Attendance at movies is their way of escaping life's problems temporarily just as it is the drunkard's way to escape his difficulties by drowning his troubles in drink.

I ask you, "Is this the Christian way of meeting life's difficulties?" Is it right merely to try to submerge our difficulties in our subconscious minds, or is it not the Christian way to face life honestly, admit our own shortcomings, appraise the world correctly as a place in which sin and injustice are common and then humbly with God's help try to correct these situations but leave the matter in the hands of the Great Judge, who is the Lord of love, justice, and righteousness?

In passing, it might be added that those who go to movies regularly have in most instances not developed a critical sense and seldom analyze the philosophy of the picture they have seen. Because it has a catchy song, beautiful scenery, lavish costuming, or an attractive character, they call the picture a good one and praise it without questioning whether it is true to life or whether its viewpoint is Christian or un-Christian. The average movie audiences, said a critic quoted by *Time* some time ago, believe that "anything is physically and materially possible . . . . (They are) a race of people who operate . . . politically and economically in a total vacuum."

There are others who attend movies only very rarely. I know of families and individuals who although they have no particular conscience against movie-going, attend perhaps only a few times each year. They attend rarely, because they have other more worthwhile ways in which to spend their leisure time. They are busy in community and civic enterprises that they consider more important than the entertainment they would receive at the movies. These families would rather spend their money for good books, concerts and other forms of entertainment and recreation than for the movies, which they consider on the whole to be beneath their cultural level. They would not think of walking into a book shop once a week and buying any book the salesman offered them. Why then should they go to the movies regularly and accept whatever is being offered? They would consider buying and placing in their home of culture perhaps only one book out of a hundred coming from our American presses. In a similar way, they would reject the greater share of the sheet music, phonograph records, paintings, and magazines available in our stores and would find only a very small per cent acceptable for their homes. Persons such as these, therefore, are very discriminating in their choice of shows, learning in advance what the critics say about the picture and not accepting the advertiser's propaganda.

These individuals would agree with Wolcott Gibbs who some time ago explained to the readers of the *Saturday Review of Literature* why he resigned his position as a movie reviewer for a New York paper. He said, "The cinema resists rational criticism almost as firmly as a six-day bicycle race . . . . Ninety per cent of the moving pictures exhibited in America are so vulgar, witless, and dull that it is preposterous to write about them in any publication not intended to be read while chewing gum." The only exceptions are the "documentaries, which have . . . only very limited opportunities to distort life; frank melodramas, which have nothing to do with life; . . . and the occasional pictures, one or two a year at most, which defiantly photograph some recognizable fragment of our common experience and generally lose a good deal of money."

The third class of people is the smallest of all. It is the group that does not patronize commercial movies. These individuals feel that the commercial movies, because they are produced primarily to make money, are made to appeal to mass audiences of our citizens and therefore are not Christian in their emphases and philosophy. The western cvilization, of which America is a part, is not Christian; it is materialistic, secular, neopagan. Our movies represent that kind of civilization and appeal to the masses of people who are the products of this kind of civilization. "The exploitation of leisure has proved to be a profitable financial venture for those business interests that play upon human weakness and promote habits that tend to degrade rather than to build up," wrote Jesse F. Steiner, sociologist from the University of Washington. "It has therefore, been necessary to regulate and control commercial amusements by law," he adds, "although the methods have often not been very successful."

[I attend movies] "to luxuriate in a world of illusion, a never-never land of impossibility pure color and bright adventure, where romance is around every corner, where danger threatens deliciously but in the end everything comes out all right."—Louis Untermeyer

In the case of the movies, certain regulations have been set up which have prevented "the public showing of films deemed to be vulgar or indecent or of a type that might incite to crime," explains Steiner in his book *Recreation and Morale*. The letter of the law is generally kept, even if the spirit is often violated, so that, contrary to the opinion of certain movie critics, the films generally do not show the kind of vulgarity that they are charged with by those who do not patronize them.

The most intelligent criticism of the movies is directed against a much more subtle danger than the above. It is based upon the concept that the ideals most generally and nearly always shown in the movies are materialistic and secular ideals, which are far removed from Christian standards. In a study made by Professor Fred Eastman of the University of Chicago of 574 films, it was found that in only nine per cent of these shows were the goals of the chief characters in the pictures socially desirable based upon the concept of unselfish service for others. Ranking high were the goals of professional success, revenge, crime for gain, immoral love, and the seeking of thrills. The winning of another's love is by far the most common theme. This may be a perfectly desirable goal, but the movies play it up entirely out of its proportion in life. Europeans who see American films get the idea that most Americans spend a greater share of their time trying to win the affection of some one of the opposite sex. This is a part of life, but not nearly so large a part as the films would make us believe. The films therefore, present a distorted picture of life.

Because the films represent the thinking of a civilization that does not place God first, they constantly place something else first, with the thought of God and His worship pushed out entirely or given a minor place. Great emphasis is placed upon worldly and professional success, and upon material comfort luxurious and often intemperate living. The movies see life as a whirling, rushing, confused struggle after money and things. The movies emphasize such words as "smart, sophisticated, daring, bold, clever, rich, thrilling, big-stupendous, exciting, passionate, and dazzling," wrote Professor Eastman in his series of *Christian Century* articles. Hollywood does not emphasize such words as "unselfish, honest, hardworking, competent, faithful, poised, restrained, patient, thrifty, and kind."

It is still true that the films show with approval too many drinking episodes, too many crime scenes in which the criminal does not have to pay the penalty of his crime, and too many bedroom scenes, but the chief danger of the movie is its falsification of human and Christian values, its distortion of what is required for satisfying life, and its crowding out of the American mind the reflection required to solve the ills of our society.

Charles Clayton Morrison, in writing a series of articles on commercialized entertainment two years ago, shows how those who regularly subject their minds to this kind of influence lose the ability to think clearly. This barrage of stimuli from the movies and other sources has produced a mind that is incapable of thinking seriously about and which will not "respond to moral ideals and the ultimate values which are the substance of religious faith. . . . When exposure to the glamorous, the fantastic, the false, the artificial, and the merely silly or merely clever becomes habitual, the effect upon the mind is bound to be disintegrative."

Morrison continues by showing to what extent the American mind has been damaged by its subjection to this kind of influence. The ordinary movie goer measures a movie entirely by the techniques displayed in the acting. "Was the play well done?" is always the question when it should be primarily "Was the play worth doing?" "A good subject matter presented with sincerity and simplicity, but with an amateur technique, will be more highly appraised by a healthy-minded society than a bad subject matter presented with technical brilliance and originality. Increasingly, our society has become incapable of reacting in this way."

It is, therefore, not satisfactory to measure movies only by whether vulgarity and objectionable love, sex, and crimes scenes have been eliminated. There are many injurious pictures that pass this test. The analysis must be much deeper. And since the great majority of pictures do not pass satisfactorily this more rigid test, there are those individuals who feel they cannot patronize the commercial movies. In taking this position, they do not condemn the movies as such, for they recognize the usefulness of this visual aid in the teaching program of the school. They recognize too that certain Christian organizations are now experimenting in the production of Christian films that may well prove to be a great blessing in religious education.

It is true that according to the standards of these severe critics, a few films are annually produced that have not objectionable scenes, portray worthy motives, and are true to life. What should be our attitude towards these? Some think these should be patronized in order to encourage good films and to insure their economic success, since this type nearly always loses money for the producers. Several questions, however, must be answered at this point. Can we patronize these higher-class pictures without at the same time seeming to be supporting the movies in general? Can the patronage of better pictures by discriminating individuals ever be very effective in changing the nature and motives of the movie industry? Or is it not true that those who would patronize the better pictures have too many other interests to become regular movie attendants and thus to furnish a large enough audience to make the steady production of high class, expensive films profitable? Our answer to the above questions dare not be given lightly and must be based upon the consideration of the effect of our decision and actions not only upon ourselves but also upon others. At the same time, in order to make our position consistent we must examine more honestly and critically our attitude towards radio programs, high school plays, comic strips, magazines, books, paintings, and music. In all of these areas what is acceptable and in keeping with the Christian view of life is only a small fraction of the total production.

We're All Out for Basketball

The heavy basketball fever which comes with winter winds and snows and remains until the first spring thaw each year is coming to an end again this year. Talk over the soda fountain in the local drug store all winter long has been about the "ref" who called them too close against our side (Has there ever been a "ref" who called them too close against the other side?), the chances our men had, how the coach could strengthen the team, the neat shots our tall forward makes, the good and bad breaks we had, and so on.

In most mid-western communities, basketball fever is so high that all other things must take second place until the patient is nursed back to health. The pep team must generate lots of pep, the cheerleaders must girate to perfection, some special club or group in school sells popcorn, ice cream, candy and soft drinks, the money being used for a special project—senior trip, score board, new uniforms—or what?

It's all a lot of fun in spite of frayed nerves, hoarse throats, weary bodies. It is all a lot of fun and who would deprive youth of the excitement of basketball fever?

There are exciting tasks in the church for young people, too. Many interesting jobs need to be done all of which are fun. To raise money for retreat and spend a week at retreat meeting, many other young people, worshiping, playing, living together for a glorious week. Relief projects are interesting, especially when you get in touch with a new-found friend across the sea. Special programs in the local church for Christmas, Easter, Thanksgiving enlist the talent and interest of youth. Your own youth fellowship group becomes a source of inspiration as you worship, play, and learn together. Voluntary service provides you an opportunity to have a great variety of experiences. Conferences, rallies, dinners, class afairs each suggest a broad range of things about which one may "get a fever."

We're all out for basketball and with these possibilities, we're all out for church, too!

Painting Mail Boxes a Good Youth Project

by Lotus Troyer

The Junior C. E. Society of the Carlock Mennonite Church in looking about for ways to finance their week at summer church camp, conceived of the idea of painting and putting on names on rural mail boxes.

So, armed with paint brushes, a can of aluminum paint and an enthusiasm for the task, they set forth in cars to take orders to paint the boxes. After soliciting the farmer, he wrote his name on a sheet of paper as he wanted it to appear on the box. The rusty spots were sanded and the box was given a coat of aluminum paint and the flag was painted red. At the end of the day, from a master stencil card purchased for 25 cents, name stencils were printed on the oiled cardboard from the back of a mimeograph stencil which had been saved over a period of time. (Manilla folders also may be used.) By the trial-and-error method it was determined that the stencil could best be cut by placing the cardboard on a piece of wood using an Exacto wood-cutting knife to cut out the letters. (A single edged razor blade can also be used but is more difficult.)

The next day the same route was covered and the named was stenciled on the mail box with black paint. Here again the trial-and-error method reveals the secret to success. One factor is the amount of paint in the brush, as it was found that a little paint dobbed on with a stencil brush was best. Many of the farmers were glad to purchase the used stencil for use about the farm thus making for increased profits!

Had the local mail carrier known of the project sooner he would have aided the project by placing cards in the boxes which did not bear names, informing them that it was a postal regulation that they should! With very little overhead the project was entered into with a great deal of enthusiasm and netted the local society more than $90 in net proceeds. It was a project in which both the Society and the community benefited.

1900 Jubilee Gems 1950

50th Anniversary celebration of

General Conference Mennonite Missions in India

M. Rufus Asna, one of the outstanding Indian evangelists, had grandparents and parents who were Christians. His father, a minister and an evangelist of the Lutheran German Mission, at one time had 47 evangelists and 11 teachers under his supervision.

ALL THE PROBLEMS OF VIRGIN SOIL

(Continued from page 7)

place in order to allow His work to develop. The owner was willing to do any repairing necessary and was not worried by any political drive against him. The house was very suitable for a school and many of the town at once asked for a real school to compete with the ones that did not give the children the help desired. This challenge was not accepted because we could take only a limited number even if we had the necessary funds and a teacher.

In Case of Death—No Burial Privileges

The end of the year was approaching and what would be the plan for the new year? The Lord knew, but as yet I knew nothing. Not until the third week of December did I understand how a school could ever materialize. Some Christian gifts came labeled for personal use which at once were placed in the school fund. Still I had not found the teacher to help me in the project. I sent Christmas greetings to a teacher friend saying I was needing a teacher. An answer came before expected saying perhaps she would be able to come providing the Lord would close a door to her which had seemed to be open for her. He did. Then encouragements came from every source, especially from parents interested. Propaganda against the work had apparently ceased, but it was not long until it was revived with greater force, but this time more definitely against the parent. They would certainly lose their good standing in the Roman church and in case of death would have no burial privileges. Threats were announced that this house would be burned to the ground. But up to the present moment the Lord has kept us from all harm.

Matriculation of an Altar Boy

One day the son of one of the workmen here came to solicit matriculation. He had been one of the faithful altar boys, but was now resolved to break away definitely in order to take his fourth grade work at our school. He was severely reprimanded, but still remained firm that he would come. Also another boy in the fourth grade has given up his employment at the post office as delivery boy. Several of the children have already accepted the Lord as their personal Saviour, and are praying for the salvation of their previous friends. One of the boys was accosted the other day by a fanatical boy nearby, who called out to say, "The evangelical school is a bad school, propagating bad teachings." Why was he attending such a school? His soft answer must have been given him by the Lord when he said, "Come in and see, then you'll be able to say what it is like." We have many praying friends and will appreciate if you will continue to pray.

The new pamphlet, THE MASTER CALLETH FOR THEE—twenty-four page booklet attractively illustrating the various opportunities for young people in the work of the church—is available for free distribution and young people in our churches surely should have these little books available for study and reference.

Mennonite Biblical Seminary X-0
4614 Woodlawn Avenue
Chicago 15
Illinois

PLEASE mention both OLD and NEW address when WRITING

One Year Volunteers from General Conference in MCC Program

At present there are eleven persons from the General Conference in one-year Voluntary Service under the M.C.C. The eleven persons, their home addresses and the place where they are serving is as follows:

Marvin D. Bartel, Burrton, Kansas, Gulfport, Mississippi; George Bohrer, Bloomington, Illinois, Nathrop, Colorado; Roland Ediger, Buhler, Kansas, Nathrop, Colorado; Agatha Friesen, LeRoy, Sask., Canada, Mexico; Lawrence Harder, Mt. Lake, Minnesota, Nathrop, Colorado; Katharine Linscheid, North Newton, Kansas, Mexico; Ina Plank, Goshen, Indiana, Mexico; Alfrieda Regier, Moundridge, Kansas, Mexico; Elizabeth Regier, Burrton, Kansas, Mexico; Clara Schellenberg, Hague, Sask., Canada, Mexico; Harold L. Voth, Newton, Kansas, Mexico.

(Continued from page 4)

Germany, 6 tons food and clothing, 15 tons raisins; *to the Philippines*, 2½ tons beans.

Summer Service Information

A folder is being published and will be available soon, to inform interested young people regarding opportunities in MCC summer voluntary service and calling attention also to the programs under the direction of the individual church groups. Copies may be secured by writing to the MCC office, Akron, Pennsylvania.

Occupational Therapy

At Brook Lane Farm plans are being developed for occupational therapy as one aspect in the treatment of the mentally ill. Ada Frey, who had been enrolled in special therapy training at Cleveland, Ohio, has completed three months of training and is now at Brook Lane assisting in the organization of the occupational therapy program there. At present there are 5 patients being cared for at Brook Lane.

New Voluntary Service Projects

One of the objectives of MCC Voluntary Service is to explore and experiment in new types of service projects. Peter S. Bartel, of Hillsboro, Kansas is working for a period of several months from the Akron office in making a survey of various new possibilities in institutional and other service projects. It is felt that there are many opportunities even in such places as prisons, where Christian young people, organized as small units, can give a unique witness for Christ as they serve.

MENNONITE BIBLICAL SEMINARY LIBRARY

The Mennonite

Volume 64 —— March 29, 1949 —— Number 13

And I, if I be lifted up
from the earth will
draw all men
unto me.
John 12:32

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Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

April 2, Western District Conference Summer Bible School Workshop, Memorial Hall, North Newton, Kansas.
April 10, Brotherhood Service at Eastern District Old Folk's Home, Fredrick, Pa., William H. Mohr and Robert A. Landis, speakers.
April 10, Palm Sunday
April 10-17, Week of Witness
April 17, Easter Sunday
April 24, 1949, Conference Sunday.
April 28 to May 1, 151st session of Eastern District Conference at West Swamp, Quakertown, Pennsylvania, Rev. Willard K. Claassen, Freeman, South Dakota, Speaker. District Brotherhood program will be the evening of April 30.
April 29-30, Oklahoma Church Workers' Conference at Turpin, Oklahoma.
May 1, Mennonite Song Festival, Memorial Hall, North Newton, Kansas
May 8, Christian Family Day and Mother's Day; also Rural Life Sunday
June 5, Pentecost
June 11-15. Northern District Conference at Henderson, Nebraska, with Rev. A. E. Kreider, as speaker.
June 12, Children's Day
June 16-17, Mennonite Cultural Conference, Tabor College, Hillsboro, Kansas.
June 20-26. All Mennonite Senior Retreat, Camp Mack, Milford, Ind.

Beyond Our Own

LOUISVILLE, KENTUCKY. — Rabbi Israel Tabuk, president of the Rabbinical Council of America, predicted recently that the third Jewish commonwealth will produce a new religion of international morality which "will go forth to influence mankind." He stated that scholars from all over the world are working today in Jerusalem on new religious writing which may become a third Bible, ranking along with the Old and New Testaments. The first Jewish commonwealth, Rabbi Tabuk pointed out, created Judaism and the Old Testament, and the second saw the establishment of Christianity and the New Testament.

CHICAGO, ILLINOIS.—"The Greatest Story Ever Told," a book published by the Pilgrim Press, 14 Beacon St., Boston 8, Massachusetts, or 19 S. LaSalle St., Chicago 3, Illinois, is written by the creator and author of the radio program under the same name, Fulton Oursler. In his new classic Mr. Oursler recaptures the original setting of the life of Christ, true to the four Gospels.

LOS ANGELES, CALIFORNIA. — Slot machine kings in Los Angeles are spending more money and effort than ever before in trying to break through the strong front that keeps them out of the city limits. Frank Costello is said to be "lord of the underworld of the entire United States," for the Coin Machine Institute of which slot machines are the leading money makers.

CLEVELAND, OHIO.—The department of international justice and good will of the Federal Council of Churches convened in the third National Study Conference of the Churches on World Order, adjourning on March 11. There were 400 delegates present representing 35 denominations.

LOUISVILLE, KENTUCKY. — A Catholic information center, whose major purpose is to make information about Catholicism readily available to non-Catholics, opened recently here. Prof. John A. O'Brien, of the University of Notre Dame, said, in a sermon at the cathedral before the ceremony, that there are at least 100 million churchless people in the U.S. whom Catholics should reach for conversion.

June 23 to 26, The Fiftieth Anniversary Sessions of the Pacific District Conference at the First Mennonite Church, Upland, California
July 25-30, Oklahoma Young People's Retreat, at Camp Hydro, Hydro, Oklahoma.
August 11 to 17, General Conference Ministers Retreat, Estes Park, Colorado.
November 29 to December 1, Council of Boards Meeting.

Of Your Pen Acquaintances

WALTER H. DYCK, Newton, Kansas, is Executive Secretary of the General Conference and pastor of the Emmaus Mennonite Church at Whitewater, Kansas.

JOHN C. MUELLER, Freeman, South Dakota, is the secretary of the Emergency Relief Board.

A. J. NEUENSCHWANDER, Quakertown, Pennsylvania, secretary of the Home Mission Board, is pastor of the Bethany and Flatland Mennonite Churches in Pennsylvania.

CLINTON KAUFMAN, of Wichita, Kansas, holds the position of secretary of the Pension and Ministers' Aid Committee.

ARTHUR FRIESEN, together with his wife, are General Conference missionaries among the American Indians at Clinton, Oklahoma.

L. L. RAMSEYER, Bluffton, Ohio, is secretary of the Board of Education, and president of Bluffton College.

ELSIE PFISTER AND MARGARET SLOTTER, of Incline, Kentucky, and Cumberland, Kentucky, respectively, are working under the Home Mission Board, conducting Bible classes and doing Sunday school work in the southern mountains, in Kentucky.

M. M. LEHMAN is pastor of the First Mennonite Church of Butterfield, Minnesota, and a member of the Evangelism Committee of the Northern District Conference.

The Mennonite

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Contributing Editors: Kenneth Bauman, Harold Burkholder, Willard Claassen, Walter J. Dick, Elmer Ediger, Walter Gering, R. L. Hartzler, J. H. Janzen, Mrs. Ed. Miller, S. T. Moyer, S. F. Pannbecker, Paul Roth, Don Smucker, Clifton Sprunger, William Stauffer, Freeman H. Swartz, Erland Waltner.

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Editorials

WHILE JESUS WALKED STEADILY TOWARD THE CROSS, the disciples walked steadily in another direction. While Jesus was announcing that the way of power was the way of self-giving atoning love, the disciples were still insisting that the way of power was to get the chief seats. In the Lenten season of 1949, when Jesus is still walking toward the cross in the hearts of men, even those who call themselves by his name, are selfishly walking their own way. It is still true that the Master longs for our understanding and fellowship in behalf of that for which he died. Are we living that kind of a pure, wholly dedicated, Christian life bringing Christ into all our relationships that will inevitably involve knowing Him "in the fellowship of His sufferings"? Or are we consciously avoiding opportunities to take our stand fearing suffering, the very experience that was turned to the redemption of the world?—JJE

EVALUATING RECENT CHURCH EVENTS in Hungary that have reached American shores in the form of headlines featuring the idea of systematic persecution by communists—particularly of Bishop Ordass of the Hungarian Lutheran Church, and Cardinal Mindszenty—of all this Kingsley Martin, editor of the well-known *New Statesman and Nation,* of London who recently visited Austria, has this to say: "What communism has done in predominantly Catholic countries, like Poland and Hungary, is to destroy the immense and unjustifiable wealth of the church, to distribute its great estates and begin the process (long ago complete in the Western world) of secularizing education and undermining by a variety of means the political influence of the Church."

Here we have the inevitable result of the temptation on the part of the Church to use its worldly accretions to lord it over man instead of pouring them out in the service of man. When the Church misuses its resources, it should expect persecution, and no amount of fighting back can get the Church back into the plan of God.—JJE

IN OUR MENNONITE COMMUNITIES the temptation is a similar one. To live close to God often results in a frugality that permits of accumulation. When our ancestors came they were poor; but their godliness was reflected in their material progress as time went on. Material goods usually involves opportunity for influence. Are we being faithful stewards of our possessions? Or will we fall into the same old temptation of letting our goods become a barrier between others and God rather than a bridge. We can use wealth as a club or as a means of mercy. If God has "freely given us" all things in Christ, when can we dare withhold of our means and talent to help others?—JJE

TOWARD THE CLOSE OF THE MINISTRIES of both Dwight L. Moody and "Gypsy" Smith, they directed their preaching as evangelists toward members of the Church as a means of winning others. "Gypsy" Smith is reported to have made the observation that there is something inherently magnetic in the preaching that honestly grapples with sin in the church and seeks thus to brighten the Light of her Gospel. The sinner will be more attracted to the church that lets the truth shine on its own sins than on the church that constantly asks others to repent without doing so herself. May this be the reason why a lot of evangelism falls flat? "Judgment must begin at the house of God."
—JJE

THERE WILL CERTAINLY BE THOSE who will ask questions when they read the article in the present issue entitled "Fifty Years, an Indian Church." In the article it calls attention to the fact that the youth among the Indians are concerned about the condition of their church building on this Oklahoma Mission station. One glance at the pictures accompanying the article will make us concerned about the matter too. Surely, even though it may not be possible nor wise to build a modern up-to-the minute church plant, it would still seem that simple, neat, structure is the least that this mission point should have as a material witness to the Gospel that makes men's hearts clean from the filth of sin. But having said that let us be careful to understand why these conditions may be such. And furthermore, let us not react to this situation in an isolated way by suddenly thinking only of this point of need in missions. In a case like this there may be some reasons from the standpoint of the field itself that make the leaders hesitant to do for the people what the people can do for themselves. But one is inclined to wonder whether the cause is not deeper; is it possibly due to the general cut-back in funds that are being contributed to missions by our churches so that the Board has no other alternative but to wait? Here is one of the areas where the Conference has been longest; this is one of the areas that has been our special "Macedonian Call" and we seem to be neglecting it! Can it be that we have too readily and too prayerlessly overlooked some of our own immediate missionary responsibility? In reacting to this need it would be wrong if headquarters received a number of checks from churches for this very need. Earmarking funds more often than not can mean inefficiency. It is not altogether impossible that a need of this kind may exist because too many funds for missions may have been earmarked for less pressing needs. Let us respond to a specific need of this kind by strengthing our backing of the Mission Board by heavy contributions for their general fund.
—JJE

The new pamphlet, THE MASTER CALLETH FOR THEE—twenty-four page booklet attractively illustrating the various opportunities for young people in the work of the church—is available for free distribution and young people in our churches surely should have these little books available for study and reference.

Looking Toward Conference Sunday

by Walter H. Dyck, Executive Secretary of Conference

Within a few more weeks we will have followed our blessed Lord, in the meditations of our heart, through His passion. We will have seen the palm-waving crowd proclaiming their loyalty to Him; we will have heard the Lord's parting counsels to a fearful disciple band and the earnestness with which He spoke the high priestly prayer. In shame we will have seen him taken through those judgment halls to "the old rugged cross" where He shed His blood for our sin. We will have rejoiced in the glorious victory of the first resurrection day. We trust that, with thankful hearts, we will have said, "Because He lives, we shall live also." We will have admonished each other, "If ye then be risen with Christ, seek those things which are above . . . . "

Then, and then only, will our thankful hearts look for ways and means of expressing our love to Him. We will think of the local church and its responsibility in the larger General Conference fellowship. We will think of our missionaries, our relief workers, our ministers and evangelists, our teachers in our schools, our students preparing for Christian service, our hospitals, our old people's homes, our brethren in the faith who are being established in new homes. In what narrow circles we move. We need to be reminded of the wider fellowship, its witness, worship and work.

To meet this need the General Conference Executive Committee has set aside the last Sunday in April as CONFERENCE SUNDAY. This year it falls on the Sunday after Easter, APRIL 24.

May we urge upon every pastor, every Christian Endeavor program committee, every church board concerned with our Conference undertakings, that definite plans be made for the setting aside of APRIL 24 as a day of which "praise and prayer" be offered before the throne of grace for our blessed heritage and privilege.

Our congregations need a revival of heart-felt Christian faith and life. Those called to proclaim, teach, and live the blessed gospel of Christ, need to be upheld—need to feel the power of the Holy Spirit of God guiding and blessing their ministry. Pray that every member may have courage to witness faithfully in thought, word and deed.

More definite suggestions will be presented in the next issue of THE MENNONITE.

Missions

"In Judea and Samaria"

by A. J. Neuenschwander

Grateful to God for support to carry on the work, asking for guidance, all Board members took part in the opening prayer period. Since many resolutions are routine business and would not be of interest to all readers, we give the high points of our Board decisions of the Sessions held at Bloomington, Ill. Feb. 15-17

In Paraguay

The educational program in Paraguay will cost approximately $2000.00. Our plans include some support to the three Central Schools in the three colonies and also a provision for the Executive Committee of the District Conference in Paraguay to select a number of promising students to send them to Bragado, Argentina, Bible School conducted by the Mennonite Conference. Our subsidy to the schools conducted for the children, will enable a goodly number to attend school who could not do so without aid.

A number of ministers are to get a small monthly allowance since the local congregations are unable to pay their ministers anything and they need some remuneration for time given for spiritual work.

In Brazil

Aid is given in part to Ministers in Brazil for help that they must engage in order to do their work effectively. One minister is engaged as Bible teacher and traveling minister and two seminary students are supported who are preparing for service.

The German Conference paper, *Der Bote* is again being sent to about 1,200 families or individuals, many of whom are refugees in South America and some in Europe. The Relief Board assists in this project.

Several hundred dollars were voted to support some of the many orphans in Paraguay, especially among the last refugees that came from Europe. This money is taken out of the Memorial Orphan Fund. If anyone is interested in this kind of work, you can help by contributing to this fund and we will be glad to do more in the future.

The Secretary to Visit South America

In order to get a more complete picture of the task before us and to be able to have personal contact with the problems in the various countries and colonies, the Board voted that Rev. A. J. Neuenschwander visit our Brethren in South America this summer. Plans are being made now for the trip.

In Canada

Twenty five Ministers in Canada receive some support from the Board. The monthly pay roll is $1500.00. When a Congregation is small or new and unable to give any support to their shepherd, the Board comes to their aid. Such a group is as deserving of a minister as an older and well established church. The strong must help the weak.

If the Board of Home Missions in former years had not helped in Church extension, many of our present

Relief Board Outlines Huge Task

by John C. Mueller

At our Council of Boards meetings the Emergency Relief Board has again been forcefully challenged in the work that confronts us.

When we take a glance into the past, to evaluate what we have accomplished in the year gone by, we feel so humbled, realizing that we fell far short of what we could have done, had we dedicated our lives more fully to the task. Would that our prayers might always have been: "I yield my powers to Thy command, to Thee I consecrate my days, perpetual blessings from Thy hand, demand perpetual songs of praise."

But a tremendous work lies ahead. In planning to accomplish it, we find that we have before us various fields of activities.

Material Aid

The need for material aid such as food, clothing, farm implements, tools, etc., is still continuing. Some areas are quite self-supporting and a number of unit centers could be closed. More funds are needed to keep the hungry fed and the naked clothed, and new workers are needed as the term of those now serving expires.

Resettlement

There is the tremendous task of resettlement of displaced Mennonites. First we have to find a place for them to go, then to secure transportation to their destination and provide food and clothing until they can care for themselves. The also need farm equipment, of which there is quite a supply among our Mennonite farmers. Much of it very servicable yet, but has been discarded and modern power machinery used.

The New Area of Need

As some former needs are decreasing new ones are taking their place. Among the most important at present is the establishment of mental hospitals for our Mennonite patients who should receive better Christian treatments than they do now in state institutions. The plan of the M.C.C. is to erect three such homes. We are glad that the first of these in the East was able to start operation on January 1. The second home is to be located on the West Coast. A site has already been secured. Funds will be solicited now and building operation will begin as soon as funds are received. The third of these homes is to be placed in the central part of the U.S. Much interest of this is already manifested, but plans will be developed as possibilities present themselves.

In other Kingdom work of mission, education, and relief, we share the expense with other boards and committees.

Our prayer is that God May continue to bless His work.

Emergency Relief Budget 1949

General Fund	$115,000.00
Resettlement Cash	95,000,00
Resettlement Loan	45,000.00
Student Exchange	1,500.00
C.P.S. Support	3,000.00
Christian Literature	500.00
Conference Headquarters Maintenance	4,500.00
Special Relief	3,000.00
Mental Hospital Building Project	25,000.00
Miscellaneous	750.00
Total	$293,250.00

(Continued from page 4)

members and churches would have been lost to our Conference.

In Mexico

We thank God for the faithful support you have this seems to be in the center of a large settlement of many Mennonites and it is our hope to enlarge our efforts in this district.

In United States

Our monthly pay-roll is about $850.00 in the fifteen fields. Congregations that have grown stronger receive less and new ones get more help, this is our system of working. Five new workers in the United States will need our prayers and interest.

In 1949 we decided to send 300 copies of the Gesangbuch to the refugee Brethren in Uruguay, South America. Four dozen copies of the German Catechism and four dozen copies of Kinderlieder were sent by parcel post to the same place.

We thank God for the faithful support you have given for this work and pray that the Lord may richly bless the givers and the fields where the gifts were applied and all the workers.

1900 Jubilee Gems 1950

50th Anniversary celebration of

General Conference Mennonite Missions in India

We have a 36-bed hospital in our Champa Leprosarium. We should have 80 beds. There are about 20 practical nurses and dressers who are themselves lepers. We are greatly in need of a full-time doctor for our leper hospital. Miss Eva Pauls R.N. is giving her full time to work among the lepers.

* * * *

CORRECTION

Due to an inadvertant oversight, we failed to acknowledge the article, "The Christian and the Jew," found on page 13 of the March 1, 1949, issue of THE MENNONITE, as being written by Mrs. Henry Buller, of Bethel College, who is herself of Jewish extraction.

In Oklahoma

Fifty Years, an Indian Church

by Arthur Friesen

Exterior view of Clinton Indian Church. It was built over 50 years ago with lumber hauled from El Reno for $500. The Missionary home is in the background. The tent was put up as a kitchen for the Anniversary program.

On February 19 the Indian Mennonite Church near Clinton, Oklahoma commemorated its fiftieth anniversary. It was in 1899 that Rev. M. M. Horsch organized the Church and received the first members. Of the five Indians and Christine Horsch received into membership at that time only Christine Horsch, now Mrs. H. J. Kliewer of the Bethel Home at Newton, is still living.

Other Indian Churches Join

The Indians of the Clinton Church gave their wholehearted support to the two-day celebration and with eager hands helped to make February 19 and 20 days full of blessings and days to be remembered. It was good to have Brother and Sister J. B. Ediger, who served the Church for 40 years from 1907 to 1947, in our midst for the important occasion. On Saturday, February 19 the other Oklahoma Indian Mennonite Churches joined us in a Fellowship Meeting at an Indian Camp three-fourth mile from the church.

Indians—Members for 42 years

Guy Heap of Birds of Clinton led the opening song service on Saturday forenoon and the songs chosen by the audience revealed the thought of the group. These were, "Amazing Grace," "Nothing Between," "What a Friend We Have in Jesus." John Heap of Birds from Thomas then used the parable of the Ten Virgins as the thought for the devotions. The Clinton Church sang "I am Thine O Lord" and "Savior Like a Shepherd Lead Us." Three Indian women, member of the church for forty-two years recalled experiences of the past and gave their testimony and expressed their feeling toward the church. The statement of Jesus, "Well done, thou good and faithful servant," will someday also be said to Indians. Mrs. Ediger reminded us of the joy there is over one sinner who repents and enumerated such experiences as the burning of their home just a short time after coming to the mission station. Strong Indian men had held Mr. Ediger back from entering the burning building once more as the roof fell in. Their's was a life full of rich experiences. Brother Ediger then used the text, "Hitherto hath the Lord helped us."

Teen-Agers Participate Too

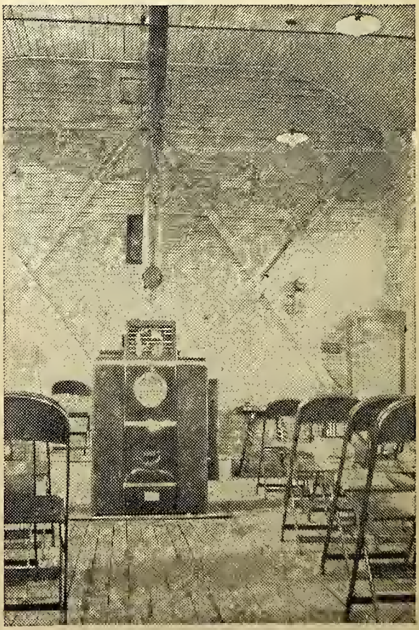
Saturday afternoon Brother and Sister Herbert Dalke had a thirty minute children's service and then three high school students gave short talks. One had chosen to speak on what the Bible and the Church meant to her. Another student expressed the wish for a new church with a basement. She doubted whether the church could stand much longer. At least she hoped that at the one hundredth anniversary when she would recall her remarks at the fiftieth anniversary she would not then still be wishing for a better church building. The church like the body houses the Holy Spirit and it should be attractive. She read Psalm 127. A young man then chose to read from Philippians 3. "I count all things but loss . . . that I may win Christ . . . that I may know him . . . this one thing I do . . I press toward the mark for the prize of the high calling of God in Christ Jesus."

After a special song by the Longdale Church, Homer Hart of Hammon, a worker in the church for thirty years, gave a meaningful message on everlasting happiness in Christ. He pled with the young people to give their all in the service of the church for the Lord. Brother Alfred Wiebe then directed our thoughts to "What of the Future, for the Christian and the non-Christian."

Would the Church Be Large Enough?

Sunday, February 20, was to be another inspiring day. Rain was freezing as it fell. How would things go? Would the church be large enough? Could we keep it warm? We were glad the Saturday services had been in the hall at the camp for the one hundred sixty people could not have gotten into the church. On Sunday again the Indians turned out in goodly numbers so

(Continued on page 16)



Interior view of Clinton Indian Church. Notice cracks in floor. It is well braced to keep it from swaying. On the outside long guy rods anchor it down.

The Board of Education

Conference Custodian of the Future

by L. L. Ramseyer

The Board of Education met February 15-17 at the time of the meeting of the Council of Boards in Bloomington. Three full days were required to complete the business in hand. Perhaps a good idea of the work of this Board can be secured by a very brief recital of the business acted upon at this meeting.

Youth First Concern

A report was received of the voluntary service team which visited church communities in Illinois and Indiana during the summer of 1948. The Board was the sponsor of this team. The foreign-student program was discussed, and details referred to a sub-committee, the Inter-School Committee. The Executive Secretary of the Board has gathered a list of Mennonite students attending non-Mennonite schools. This report was examined and action taken to contact these students in the interest of this continued connection with the church. Contacts are to be made through the YPU, through ministers located adjacent to these schools, and through the formation of fellowship groups on some of the campuses. A plan for ministerial scholarships for those preparing to enter the ministry had been worked out by a sub-committee and was approved by the Board. A report of the Visual Aids library, sponsored by the Board, and which is still in its infancy, was received, and plans were made for its enlargement.

Creating Materials—Second Concern

The Curriculum Committee, a very active sub-committee of the Board, reported. Through this committee new Daily Vacation Bible School materials are being made available, and editorship is provided for quarterlies and papers. A booklet *The Master Calleth for Thee* was recently published and plans were made for its distribution. A youth hymnal is being considered and a committee was appointed to examine the need for such a book and to make suggestions as to its type if there is a need.

Statistics and Organization—Third Concern

Plans were made to gather statistics from the Sunday schools annually in cooperation with District Education committees, using the same blank for both purposes. The YPU reported to the Board. A new Advisory Committee for the YPU has been recently set up which gives promise of giving considerable help to the Young People's work. The Advisory Committee consists of three members. A plan for closer cooperation between the Board of Education and the Board of Publication was worked out in joint meeting with that Board. The Ministers Retreat Committee, working under the Board, reported on plans and program for the 1949 retreat at Estes Park. These plans were approved and a retreat committee apointed for 1950. A meeting was held with Boards sponsoring the CPS Rehabilitation Fund. It was discovered that approximately $10,000.00 will be needed to pay 1948-49 tuition bills, but that sufficient funds are on hand to meet all bills prior to the current school year. Plans were made to continue the committee whose duty it is to raise funds for this purpose. The Catechism Committee, another sub-committee, reported. It was decided that this committee should proceed with the publication of a student handbook to accompany the *catechism.*

The Budget

To carry on the work of the coming year a budget of $24,500.00 was adopted. Of this amount an estimated $7,250.00 will be in transfers from other boards or committees leaving $17,250.00 to be secured in other ways. In the published report of board budgets in *The Mennonite* of March 1 only this $17,250.00 was mentioned. In totals published for previous years transfer funds were also included, which makes a much greater apparent drop in the budget for the coming year than is actually the case. Some of the major items of the budget are, salaries and secretarial help, $2,825.00; expenses of the Board and its sub-committees, $2,600.00; Foreign Student Exchange, $5,000.00; CPS Educational Rehabilitation $10,000.00; Young People's Work, $750.00.

REPORT OF THE PENSION AND MINISTERS' AID COMMITTEE

by Clinton Kaufman

We were happy that all of our members could be present at the meeting at Bloomington. The work of providing pensions and aid was carefully reviewed and plans made for the coming year.

The Pension Plan is well received by the churches. Many of the ministers and their churches are now participating in the plan or are in the process of making the necessary arrangements. Furthermore the Foreign Mission Board is enrolling the younger missionaries.

The number of retired ministers and ministers' widows who are receiving aid has gradually increased and apparently will continue to increase for some time to come. These people have served willingly and we are grateful that the churches are providing the necessary funds to help them at the close of their periods of service.

The committee plans to continue its policy of giving information on the Pension Plan and the need for aid through the church papers and by letters to the officers of the churches.

The following budget was adopted:

Funds for needy ministers	$6,000.00
Travel expenses	210.00
Secretarial salary	240.00
General printing	100.00
Postage	50.00
Total	$6,600.00

This budget is included in the General Treasury budget.

In Kentucky

Holding Forth the Word of Life

by Elsie Pfister and Margaret Slotter

We rejoice in the privilege which is ours of holding forth the "Word of Life" in classrooms where those schooled in their profession hold forth the knowledge of history, spelling, arithmetic and reading. Many of the teachers know and love the Saviour as we do and with such we become "laborers together with Him" in making Christ known to thousands of girls and boys. Gospel messages are given by object lessons, flannelgraph or Bible-story method; hymns and choruses are taught; the Scripture-Memory plan is offered in each school. For reciting five verses the children receive a Gospel of John; twenty-five verses a New Testament; twenty verses a Story Book; seventy-five verses a Bible; and another seventy-five makes them eligible for one free week at Camp Nathanael.

The School—Contact for Summer Camp

We praise the Lord for those who are hiding some or all of these assigned verses in their hearts. We thank Him, too, for those who really enjoy learning them, knowing they will not be permitted to go to Camp and so many times for no other reason than denominational prejudice on the part of parents or some one in their community. How good to know that the power of the Word is not limited to the workers of the Scripture Memory Mountain Mission or to Camp Nathanael! It is a privilege to be the human instrument to encourage them in getting acquainted with the Word and to pray the Lord of the harvest to use it in His own way and place in each heart and life.

"After teaching a lesson on Martha and Mary and the need of having Christ in our hearts and homes, a little girl volunteered this, 'That sure enough is what's wrong with my home.'"

Interesting Responses

The Lord often encourages our own hearts in this phase of the work by remarks and questions from the children such as, "I didn't know I was a sinner 'till I learned these verses. Is joking and smoking wrong? Is it sin to have musical instruments in church?" After teaching a lesson on Martha and Mary and the need of having Christ in our hearts and homes, a little girl volunteered this, "That sure enough is what's wrong with my home."

At Camp Nathanael

We believe the school-visitation ministry to be God's plan for beginning of Bible camps each summer. Children who are eligible for camp are making big plans, too, as we hear them say, "I can hardly wait to go." Some of them are beginning now to plan what they will need for that week. What are God's plans for them as they go? He is not willing that any should perish but that all should come to repentance. He plans for a large family—and that each camper should become one of that family and be like His Son, Jesus Christ. Some of you may say, "Does it pay spiritually when you have a child only one week out of a year?" Listen to just one of their own testimonies—"Do you remember what took place in my life six years ago today? Well, right here at Camp I gave my heart to the Lord and He has been with me every day, helping me through many hard places. Jesus saves and keeps and satisfies." Those of us who live and work with them need to be willing to be kept close to Him for they read our lives, especially when they are conscious that they are making things hard for us and making trouble for other campers and workers, too. This was revealed by the words taken from a campers' prayer one night: "Lord we know these counsellors must have the love of God in their hearts or they would be using their belts on us."

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For the Campers—the Joy of Christ

Campers riding to Camp Nathanael seldom sing but after a week during which many of them receive joy, real joy, wonderful joy through the Lord Jesus as personal Saviour, they return to their homes filled with praise to Him whom they have come to know and love. Many of them leave us requesting our prayers, that they might live for Him in their communities. They would ask the same of any of you.

Thanking you for keeping us in your prayers. May you share in the blessings of His work as you pray and give.

The above article gives you a picture of two phases of work as carried on by our Kentucky mountain workers. They are also busy on Sundays in various Sunday-schools, and take part in church services as opportunity presents itself. Yours in Christ. A. J. Neuenschwander, Secretary Board of Home Missions

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With MCC in Kashmir

A recent report from the workers in the Vale of Kashmir, bordering on the northern part of India, summarizes the work of the past few months as follows: 25 villages were visited; 1,811 houses were investigated; and, 10,765 garments were distributed. This work was terminated because the area, surrounded by mountains, was about to become isolated for the rest of the winter by snow. Milk canteens serving about 740 people daily in one city were to be continued for a time by local missionary personnel, with the supply of milk provided by the relief units. The workers who had been engaged in this distribution felt that the need truly had been great and the work very much worth while.

Helping the Most Needy

Most acute needs in Central Europe exist among a few specific catagories of people: old people, widows, orphans, sick, and returned prisoners of war. During a recent month at Hamburg, in the British Zone of Germany, clothing was given to 70 families of war disabled, girls in five orphan and refugee homes, and children's homes. The number of people helped with shoes and clothing totaled 5,180. One hundred bales of clothing and 20 cases of shoes were used.

Other projects carried on were food package gifts to 60 returned prisoners of war chosen by doctors as being especially needy. Thirty persons receive regular monthly food parcels. Senator Schmedemann, of the Hamburg city government, has written a special letter of thanks for food packages distributed to convalescents released from hospitals in the city of Hamburg. He gives assurance that "this gift will contribute to reduce the period of recovery and help to a more rapid restoration of physical strength, than would be possible with our small food rations. I further believe I am authorized to render you my sincerest thanks on behalf of the persons who will profit from this act of humanity, and I would ask you to pass both my gratitude and that of all concerned to your friends overseas."

Summer Service Units

The following are MCC service opportunities for the coming summer: Boystown for Delinquents, Mt. Princeton Commonweal, Nathrop, Colorado; MCC Headquarters, Akron, Pennsylvania; Migrant work, Utica, New York; Gulfport, Mississippi; Cuauhtemoc, Mexico; Farnhurst State Hospital, Farnhurst, Delaware; Topeka State Hospital, Topeka, Kansas; Skillman State Village for Epileptics, Skillman, N. J.; Apple Creek State School, Apple Creek, Ohio; Christian Student-in-Industry, Chicago, Illinois; European Service Units; Canadian Hospital units at London, Ontario, and Brandon, Manitoba, and possibly also in Saskatchewan and British Columbia. For further information write to the Voluntary Service office, Akron, Penn., or to the representative in Canada, David Schroeder, 116 Furby, Winnipeg, Manitoba.

Relief and Service Personal

Willard and Evelyn Good of Rantoul, Illinois, left on March 16 for Puerto Rico for a second term of relief service.

Holy Week

What Do Such People Need?

A Witness for the Grieved

In most communities we find people who quietly suffer under some hurt that has come to them. Have Christian people a responsibility here? What do such people need? Two things, it would seem. First, they need some interested sympathetic friend who will listen to their story, to whom they can unburden their hearts. Just to unburden themselves to a sympathetic friend will bring them some relief. Second, they need to know how to overcome their hurts and grievances. They need help on how to find victory through Jesus Christ. If you have found victory over some injustice or hurt that has come to you, should you not go to your friends and as you listen to their story share with them how you found victory in your experience? By such a witness you may do your friends an inestimable service, for suppressing hurts can easily grow into bitterness of soul and fester in self-pity. Help your friends to avoid that. During Holy Week share with them how Christ has given you the victory.

A Witness to Shut-ins

What shut-ins and aged people need is the interest, the fellowship and the appreciation of Christian friends. Shut-ins often feel that they are quite useless and of little worth. They may have something very vital to say, but no opportunity to say it unless people come to visit them. Often shut-ins and aged people become a real blessing and inspiration to those who visit them. Others need support and encouragement. They need to be made to feel that they are a part of the Christian fellowship.

One of the finest ways to keep them in the Christian fellowship is for groups of young people to go to them to sing for them, to read the Scriptures to them and to pray with them. This offers an opportunity to the young people to make their witness, and gives the aged folk and the shut-ins an opportunity to share with good friends what moves their hearts. Holy Week is an excellent time for young people to go out to the sick and the aged with a message of cheer. —THE EVANGELISM COMMITTEE

Are All Alcholics Drunkards?

"One can die of alcoholism without ever being a drunkard," says Dr. J. Bertillion. "Every day people die of alcoholism without ever having been drunk. Usually such a drinker does not get drunk, but slowly poisons himself without knowing it. This form of alcoholism is most frequent and insidious."—Quoted in N. Y. TEMPERANCE WORK. Nov., 1948

William T. Snyder and Raymond Schlichting left on March 17 for South America. They will spend several months in the Mennonite colonies in order to assist in the further planning and direction of the MCC program there, particularly regarding various financial concerns connected with the immigration and resettlement program.

Northern District

Advances in Montana

by M. M. Lehman

About one and one-half years ago the committee traveled to Montana to investigate possibilities of beginning new projects of evangelization and church-extension work.

At Glendive

At Glendive, Montana, the believers were called together in one of the homes and our plan was presented to them to which they heartily responded. Brother George Dick of Bloomfield served the group week nights during the winter months. Much interest was awakened and a desire was manifested to undertake something permanent and therefore Sunday services were begun. The Committee was able to secure the excellent service of Brother and Sister Leonard Harder, students of Grace Bible Institute. A hall was rented for the summer months and Sunday School and church services were begun at once. The Lord was signally blessing the work. The Harder family was asked to remain for the winter months.

A permanent place was sought for constructing a church edifice. A lot was purchased and on it a church basement was built which was dedicated in December.

Sunday School and church services have been carried on ever since very successfully. Brother Leonard Harder writes: February 15, 1949.

"We had to postpone our Evangelistic services for two weeks on account of bad weather. We had wonderful services last week and hope to have a few more this week. Rev. and Mrs. O. M. Hoff of Sidney, Montana, are conducting them. Most of the services have been well attended—as many as from 60 to 100 persons, which is about all our church basement will hold. Sunday night we had a good number of hands raised for prayer. Will you pray for them and us please! We even had an atheist in our services one night; he promised to come back."

At Wolf Point

In Wolf Point a very similar project was undertaken. A local committee was elected who made themselves responsible for looking after places where they could meet for prayer and Bible study. Brother Ben Nickel of Bethel, Wolf Point, consented to conduct week-day Bible studies. At once interest was manifest and a permanent worker was desired. Brother Lawrence Goerz and family of Washington were secured who have carried on the work since last June.

Church Is Being Built

The committee purchased a parsonage and an empty lot beside it. Services have been conducted in the parsonage ever since. The need for a church structure, however was keenly felt so plans were made to build a church. This building is now almost complete and will be dedicated in the near future.

Clarence Olfert, one of the committee members, writes as follows: February 4, 1949.

"We have had Sunday forenoon services as well as evening prayer meetings. Every last Sunday in the month we have a C. E. program. We have a fairly good attendance; last Sunday there were about 40 attending. That just about fills the parsonage, but we can always find more room if more come. The Lord is blessing this work even though it is not always all sunshine, but if we have faith and trust in the Lord he will help us.

"The ladies had their meeting yesterday afternoon at the home of Mrs. Albertena Wilson. I think they had a good turn out. They sew and do different things to raise money for the church building.

"I told Brother Goerz I thought it would be good to report of our progress with our church building. It is quite a long way from being finished. It has been so cold that it was hard to work. The building is up, the shingles are on. The windows and doors are all in but the siding is not on.

"We have started with the wiring. Rev. Karl Dick, who has been pastor at Larslan, Montana, wired the church and supplied the material. We will still need about $1,000 to finish. If anyone would like to send a donation we will surely appreciate it."

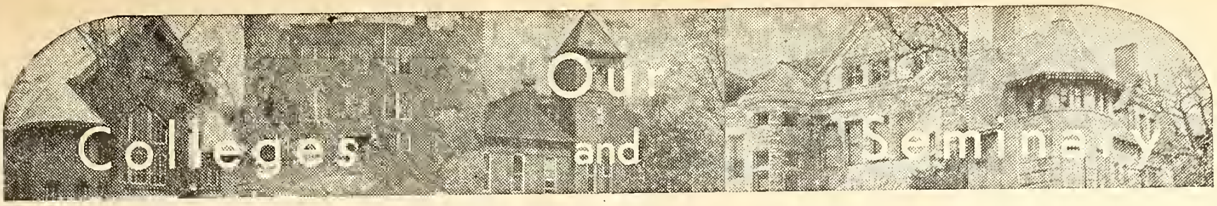
Note to Northern District Churches

Donations for this cause can be sent directly to Clarence Olfert, Wolf Point, Montana, or to Rev. Edward Duerksen, Avon, South Dakota. The evangelization committee borrowed $1,000 from the Home Mission Board of the General Conference of which $250 has been returned. We would like to return the whole amount before conference time in June.

Many thanks for the splendid co-operation of the churches who so graciously responded with generous offerings. If there are any congregations who have not yet responded and would like a share in the building of the kingdom of God at Glendive and Wolf Point it will be very gratefully acknowledged.

MENNONITE MEN FOR CHRIST

The American Bible Society is the agency which cooperates with Christian groups in supplying the Scriptures in the language of the various peoples of the world. Its aid in making the Scriptures available to missionaries and Christian workers to help them in their activities is of great value and deserves our prayerful support. Not only does this society prepare the printed Word but also publishes the Scripture in Braille, and the spoken Word for those who cannot read the message. Contributions toward support of this work helps the spreading of the Gospel message to those in need of it. The Layman's Organization of the General Conference has the support of the work of the American Bible Society as one of its projects.—Walter H. Temple



Our Colleges and Seminary

Students Elect at Freeman

Election results for officers of the Students Association are as follows: President, Rosemary Linscheid; Editor of The Star, Maynard Kaufman; Associate Editor, Marles Preheim; Business Manager, Vernon Ortman; Assistant Business Manager, Betty Fliginger. Voting for the adoption of the new Constitution will also be held in the near future.

The Winter Quarter here at Freeman College ends Friday, March 4.

Pastors in the surrounding community continue to furnish our chapel talks. Rev. John Deurkson pastor of the E. M. B. Church gave us a short talk on Noah. "Who could it be but Jesus" was the title of the message delivered to us by Rev. Peter Stahl pastor of the Hutterdorf Church. For the Music Chapel period the Men's Octet favored us with several numbers.

Bethel Teachers to National Posts

Several appointments of national importance have been granted to Bethel College recently. Dr. R. C. Kauffman was elected to the committee on Liberal Arts of the North Central Association. This is the committee that plans the work for the study in Liberal Arts Education.

Dr. J. L. Spaulding was appointed on a committee of the National Protestant Council on Higher Education to work out the suggested curriculum of church colleges for economics from a Christian point of view.

The National Protestant Council on Higher Education selected Bethel College as one of the 80 church colleges for cooperation in a research project of the College Teacher and Student Religion conducted as a Yale Study on Religion in Higher Education.

The last of the Memorial Hall series will be the One World Ensemble on April 4, 8 p.m. Several nationalities and races are combined in a quartet to give a concert of vocal and instrumental music.

Seven representatives from Bethel College have been accepted by the Council of Mennonite and Affiliated colleges to go to Europe on the third annual tour of students. The group will travel in seven countries and be a part of a four-week work camp in Germany planned by the MCC Voluntary Service section. Students from Bethel include: Marjorie Fast, Edna Peters, and Arlene Neufeld. Ruth Baughman of the Bethel faculty and three former students—Frances Ewy, Hazel Graber, and Helen W. Penner constitute the Bethel contingent.

Dr. Erland Waltner, pastor of Bethel Mennonite church, Mountain Lake, Minnesota, will be associate professor of Bible and Christian Education beginning next fall. Mr. Elmer Suderman will be instructor in composition and English. He is doing graduate work at the University of Kansas, Lawrence, Kansas.

Bluffton College

Lawrence Burkholder, recently returned from China, was the speaker for the college "Y's" Wednesday evening, March 16. After the "Y" meeting George Houser spoke before the Peace Club on the proposed North Atlantic Defense Alliance. He spoke in chapel the following morning on non-conformity with the world, stressing the fact that the useful Christian will be maladjusted to the world as it is, and that perfect adjustment is not desirable in a world of evil.

Dr. J. S. Schultz attended a work-shop on general Education at the University of Minnesota March 21-23. Pres. Ramseyer expects to attend a meeting of the North Central Association in Chicago the last week in March.

Resource leaders selected by the Peace Club for the Peace Institute sponsored by it were Carl Landes, Dr. Guy Hershberger, and Dr. R. C. Kauffman.

The Music Department sponsored a concert by the Ohio State University Men's Glee Club Monday evening, March 21. On the 22d the Blafka Instrumental Trio gave a concert in Ramseyer Chapel, a number on the college concert series.

Dr. Bernard C. Claussen, pastor of the Euclid Avenue Baptist Church, Cleveland, Ohio, has been chosen as the commencement speaker. The commencement service will be Monday, May 30. Dr. Claussen has specialized in religious work with students and contacts with young people. He is the author of more than a dozen books and has been a pioneer in radio broadcasting. He speaks annually in the chapels of outstanding eastern colleges and gives a score of commencement addresses every spring.

Seminary Seniors Take "Comps"

The Seniors have completed their comprehensive examinations which must be taken prior to the granting of the B. D. degree. These comprehensives cover the entire course of the three year period.

Mrs. Harper Will, wife of the pastor of the First Brethren Church, addressed the Seminary Women's Fellowship which met in the apartment of Mrs. Delbert Schrag on March 14th. Assisting hostesses were Mrs. Marvin Dirks, Mrs. Harold Ratzlaff, and Mrs. Orlando Waltner.

Don. E. Smucker is delivering a series of Lenten addresses each Sunday evening at the Eighth Street Mennonite Church of Goshen, Indiana, concluding on April 3. He will address the Christian Worker's Organization of Goshen College on the morning of March 27.

Next Thursday evening concludes a series of lectures on Child Training, conducted by Dr. Jesse Ziegler of the Bethany faculty. These addresses have been sponsored by the Women's Fellowship and have been deeply appreciated by the women of our group.

(Continued on page 16)

Jottings

—**Deer Creek Church, Deer Creek, Oklahoma:** The men of the young married couples class are preparing farm implements for the Mennonites in South America. A group of six Student Volunteers from Bethel College gave a program in the church March 2. The Ladies Mission Society met March 4 with Selma Reusser.—Corr.

—**Hoffnungsau Church, Inman, Kansas:** Four of our young men have recently returned from six weeks of voluntary service in Gulfport, Mississippi. They are Delbert Ediger, John Martens, Eldo Ediger, and Herb Ediger. Elfrieda Regier, Moundridge, Kansas, has completed a month of training at Akron and is leaving for Cuauhtemoc, Chihuauhua, Mexico for fourteen months of voluntary service. Rev. Albert Gaeddert went to Bloomington, Illinois, Febraury 14-18 to meet with the General Conference Council of Boards.—Mrs. Albert Ediger, Corr.

—**Calvary Church, Barlow, Oregon:** Miss Helga Kemnitzer, exchange student from Germany attending Bethel College, spoke at our mid-week services February 10. Rev. Paul Roth attended the Council of Boards meeting in Bloomington. During his absence Rev. J. M. Franz, Salem, and Rev. J. R. Warkentine, Dallas, were in charge of the services.—Mrs. Ivan Learfield, Corr.

—**Bethel (Lancaster) Church, Akron, Pennsylvania:** Our Youth Fellowship held the first in a series of monthly missionary programs on February 27. The speakers presented the following topics under the theme "Ye Are My Witnesses"—"Why Missions?" "The Story of Missions," 'The History of General Conference Missions. Programs to follow will center around special missionary projects with the offerings being used for this purpose.

—**Emmanuel Church, Pratum, Oregon:** A fellowship dinner for Mr. and Mrs. John Merryman, who are moving to California, was held in the church February. 27. Both have been active in the church as teachers and Mr. Merryman served as deacon.—Corr.

—**First Church, Philadelphia, Pennsylvania:** A men's fellowship dinner for men of the First-, Second-, and Germantown Churches was held here March 21. J. N. Byler, Akron, gave an illustrated lecture on a world tour which he completed recently.

—**Glendale Church, Lynden, Washington:** A series of evangelistic services was begun March 2 with Rev. Clyde Dirks, Portland, Oregon, as the speaker. March 4 Rev. Albert Jantzen presented the work of the mission fields. The Ladies Mission Society brought clothing for relief and packed it at the last meeting. —Mrs. Jake Wittenberg, Corr.

—**Zion Church, Elbing, Kansas:** The men's octet from Bethel College gave a sacred musical concert here March 6 after which the Christian Endeavor members served refreshments to everyone present. Our local relief committee is gathering implements for South America and dismantling them.—Dorothea J. Dyck, Corr.

—**Menno Church, Lind, Washington:** The Ladies Mission Society collected 310 pounds of new and used clothing which has been sent to General Conference Headquarters. They have also given $20 to C.A.R.E. for garden seeds for Europe. The choir is rehearsing special numbers for the Easter services. Sunday evening services for the year have been designated as follows: first Sunday of the month, church services! second Sunday, church C. E.; third Sunday, young people's C. E.; fourth Sunday, free night when families are urged to united for Christian fellowship.—Mrs. C. C. Classen, Corr.

—**First Church, Lehigh, Kansas:** Sixteen men and women worked at the relief center in Newton for a day recently. Dr. and Mrs. Herbert Schmidt reviewed their work in Paraguay for us through lectures and pictures. A collection was taken and sent to the M.C.C. to help ship farm implements to Paraguay. Our Ladies' aid sponsored an all-community dinner after which Mr. and Mrs. Orlo Goering showed pictures of their work in France. A house has been secured for our refugee family and plans are being made for their arrival.—M. E. Goering, Corr.

—**Bethel Church, Hydro, Oklahoma:** The silver wedding of Mr. and Mrs. Val Krehbiel was observed in their home March 6. Following a short program the afternoon was spent visiting with friend and relatives.

—**First Church of Christian, Moundridge, Kansas:** The West Zion and our church joined again this year for the School of Missions. The last meeting was Febraury 7, with an illustrated talk on our work in South America by Miss Mary Becker. The other speakers for these meetings were Missionary Harold and Ruth Ratzlaff, Rev. J. M. Regier, Herman Andres, and Bertha Fast.—Mrs. Myron G. Stucky, Corr.

—**Bethel Mission Church, Winnipeg, Manitoba, Canada:** Rev. Erland Waltner was the guest speaker at a supper given by the Brotherhood of the church on March 2. He and Rev. J. G. Rempel were the main speakers at the annual Bible Week services of the College. Mrs. Ewert wife of Rev. Benjamin Ewert passed away in a local hospital March 8 of pneumonia. She was 76 years of age. Mr. Julius Towes, Steinbach, former M.C.C. worker is to speak in the church April 6 about his work in Europe.

—**Zion Church, Souderton, Pennsylvania:** The Ladies Aid, which meets every Thursday afternoon for benevolent sewing, has made 14 quilts and comforters for relief during the past two months. In addition they have quilted for people of this community, helped to prepare clothing for relief, and recently donated $50 for the building fund.—Corr.

—**Upper Mildford Church, Zionsville, Pennsylvania:** March 12, the young people's Christian Endeavor sponsored a hymn sing with societies from Bally and Allentown taking part. Since the month of February the Bible study hour has again been started under the instruction of our pastor.—Mrs. James Miller, Corr.

—**Bethesda Church, Marion, South Dakota:** Freeman College men's octet brought a musical program during our morning worship service March 13. Bible study groups on Sunday evening have begun.—Amelia Becker, Corr.

—**Stirling Avenue Church, Kitchener, Ontario:** Miss Marie J. Regier, a native of the Whitewater, Kansas, Community, spoke about mission work in China the evening of February 20.

—**First Church, Philadelphia, Pennsylvania:** Sunday, March 13, two services were held for the purpose of giving thanks for the completion of the major tasks on our church property.

Last Call — Western District Conference Summer Bible School Work Shop

The new Bible school series will be on display and for sale.
Memorial Hall, April 2, 1949, 9 a.m.

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"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
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Editor
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Topeka, Indiana

Teaching As a Vocation

A growing and alarming shortage of elementary teachers points to the needs in this vital and satisfying form of service.

by Eldon W. Graber, Chicago, Illinois

The desperate need for elementary teachers leads one to wonder if enough Mennonite young people have considered teaching as a vocation. When one realizes that over 75,000 teaching positions remain unfilled, and that over four million children of school age are not attending school at all, it is clear that something is wrong in the little red school house. The trouble is that the teacher is not there!

There is no indication that the situation will improve in the next year or two. Bad as conditions are now, they are likely to get much worse. The reason for this is due partly to the increased birth-rate during the recent war. This flood—and in the larger cities it is a flood—of war babies is beginning to hit the elementary schools. Kindergartens and first-grade teachers are already in great demand. That is not all. Statistics seem to indicate that the birth-rate has not declined since the war, and that the population of the United States has increased substantially in the past decade.

DID YOU KNOW THAT—

There are now 4,000,000 children of school age who are not attending school at all.

Since 1940 more than half of our teachers have left teaching. The loss in men teachers has been particularly great.

There are 75,000 unfilled teaching positions in the United States today.

More than 100,000 teachers are now employed who have emergency certificates or are not properly certified to teach.

Enrollments forecast by the United States Census Bureau list a 40 per cent increase in the elementary grades in the next ten years.

The President's Commission on Higher Education maintains that we will need 1,000,000 more teachers to staff schools on all levels during the next ten years.

Four times as much is spent for alcohol and tobacco each year in the United States as is spent for education

Students whose fathers were farmers and those who come from villages and rural areas have a better-than-average chance for success in teaching.

Need Eight Times As Many Elementary Teachers!

The next decade is to see an increase of 40 per cent in the enrollment of the elementary school. This means that it will be necessary to prepare eight times as many elementary teachers each year as were prepared during the year 1947-48. Our high school population may increase by as much as 30 per cent; however, most of this increase will not be evident until after 1955. By that time the increased enrollments from the grade schools will enter our high school. Forecasters do not foresee a drop in elementary school enrollments even then. If high school facilities are made available in communities where students now cannot attend because of a lack of schools, and if there are any further shifts in population trends or an increase in immigration, the above estimates would certainly be too low.

It is interesting to note that in some areas there is no shortage of high school teachers at the present time. Several states report a surplus of social science teachers; Kansas has not employed all of the coaches that were graduated during the past two years. However, no state has reported an adequate supply of elementary teachers, and many areas are eagerly looking for kindergarten, first-, and second-grade teachers.

Has the Lot of the Teacher Improved?

Why is there such a shortage of teachers, and why do not more people go into teaching? Why has there been such a turnover of teachers in the past five or six years? Several answers could be given to such questions, but no one would deny that the conditions of teaching and the low salaries paid to teachers have been two factors limiting the supply of teachers. By conditions of teaching are meant such things as class size, extra-curricular activities, equipment, housing, and status in the community. In many communities teachers have almost no social status, and boards of education have been known to prescribe the number of week ends to be spent in town and the type of entertainment which teachers could participate in.

Conditions of teaching have improved in many localities. As more money becomes available for education, class sizes can be reduced and better equipment provided. Something has been done about salaries. The question is—has enough been done? Women can earn more money in teaching now than they can in any other occupation provided the amount of training is the same. In 1940 the average public school teacher earned $1,441; in 1948 the amount had risen to $2,644. While this is a little below the income of the average worker, it represents earnings for a nine-months period only. Many teachers augment their earnings through vacation jobs. There are also some trends which seem to indicate that progress is being made in the attempt to raise the standards of the profession. Yes, the lot of the teacher has improved, and will continue to do so.

What Does This Mean for Us?

The rewards of teaching are manifold and in all cases can compensate for lack of a high salary. There is joy in doing for others, and "he lives most who serves best." Educators are beginning to see that every child needs moral and spiritual guidance as well as mental and physical training. What a splendid opportunity this offers for Mennonite youth who really want to teach and to lead children as they grow! The Sunday school teacher sees her students one hour or less each week; the elementary teacher sees hers twenty or more hours each week.

Mennonite young people have seen visions of service in relief work and mission work at home and abroad; they have seen opportunities in mental hospitals and in migrant work; they can also find opportunities in teaching. The doors are open and the needs are great!

4,502 Classified IV-E

As of December 31, 1948, 4,502 registrants under the Selective Service Act of 1948 were classified in IV-E (deferred CO), according to National Headquarters of Selective Service.

Reports from State Directors show that Ohio had 795 IV-E classifications, Kansas 744, Pennsylvania 520, Indiana 464, California 200, Virginia 186, Michigan 181, Illinois 156, South Dakota 133, Nebraska 115, Tennessee 101.

The number of IV-E classifications by states and territories is as follows:

Alabama	7
Arizona	14
Arkansas	7
California	200
Colorado	15
Connecticut	7
Delaware	10
District of Columbia	3
Florida	19
Georgia	6
Idaho	37
Illinois	156
Indiana	464
Iowa	93
Kansas	744
Kentucky	4
Louisiana	9
Maine	2
Maryland	67
Massachusetts	6
Michigan	181
Minnesota	75
Mississippi	13
Missouri	65
Montana	33
Nebraska	115
Nevada	2
New Hampshire	2
New Jersey	17
New Mexico	18
New York City	6
New York (ex. NYC)	35
North Carolina	23
North Dakota	39
Ohio	795
Oklahoma	54
Oregon	99
Pennsylvania	520
Rhode Island	2
South Carolina	3
South Dakota	133
Tennessee	101
Texas	34
Utah	x
Vermont	1
Virginia	186
Washington	26
West Virginia	25
Wyoming	x
Alaska	2
Hawaii	1
Puerto Rico	1
Virginia Islands	x

—The Reporter

Western District Youth Hold Meeting on Retreat

A special Western District Youth Meeting was held at the Emmaus church, Whitewater, Kansas, concerning the newly purchased retreat grounds. The program, held the afternoon and evening of March 20, dealt with the theme of "Forward in Faith through Retreats." In the afternoon a round-table discussion on the retreat program was held. In the evening there were pictures and talks on camp-site development. The Western District plans to construct buildings on their site this summer using voluntary labor.

What the Y.P.U. Does

1. Through the Y.P.U., in cooperation with the Peace committee of the General Conference, the program of Voluntary Service sponsored annually has become a reality.
2. The four-page section of *The Mennonite,* called "Mennonite Youth," is published weekly under the sponsorship of the Y.P.U. in cooperation with the Board of Publication.
3. Funds have been raised through Y.P.U. channels to give a training to foreign students preparing them to return to their people, serving them as Christian leaders.
4. Conference-wide retreats have been held at which young people get inspiration, learn new acquaintances, and return home better-equipped to serve in home churches.
5. Cooperation in developing literature and study materials has been undertaken by the Y.P.U.—material of interest to youth regarding the work of the church.
6. Local institutes have been held under sponsorship of the Y.P.U. to gain larger visions of work in the local church.
7. The Y.P.U. is an organization endeavoring to tie together Mennonite youth in a fellowship in which Christ is a living center and in which youth may have visions of Christian discipleship and the part youth may have in such discipleship in these times.

Pastors! -- Youth!

"The Master Calleth"

Pastors will want to keep a copy on their desk while counselling with young people, for distribution in cathechism classes.

Young people's program committees will find it valuable to build several or more programs based on the content of the booklet.

A check sheet on the last page gives each boy or girl an opportunity to analyse himself carefully in the light of the various types of work available.

So nigh is grandeur to our dust,
  So near is God to man,
When Duty whispers low, "Thou must."
  The youth replies, "I can."

Y.P.U. Holds Annual Council Meeting

This year's Y. P. U. Council meeting, held in Chicago, had some new features included in it as well as the review of work laid out a year ago. The meeting had a two-fold purpose. First it served as a clearing house for the discussion of youth work—a program, and the needs. Rev. Andrew Shelly led a discussion along this line in which a number of needs were brought out, needs which must be met before the Y.P.U. can be an effective organization. Lacks mentioned include (1) lack of information about the Y. P. U.; (2) lack of an understanding of the total work of the General Conference; (3) there is need for a total program for young people in our churches; (4) there is need for a personal contact with leaders; (5) there is lacking adequate leadership training and an opportunity to develop leadership; (6) a knowledge of program materials and where to obtain them is lacking; (7) a sense of duty is lacking; (8) the correlation between church, district, and General Conference is inadequate, and (9) the Y.P.U. possesses an inadequate mailing list.

Meeting Needs

To meet such needs, it was felt at the meeting that there should be more printed materials—printed materils describing the youth program, providing materials for local youth groups to use, and acquainting youth with larger opportunities. Y.P.U. representatives should visit local churches and youth leaders should become better acquainted. A program of dynamic leadeship should be developed through more contacts and experiences together. Provision should be made for a balanced youth program that touches all areas of life, both on the local as well as the district and Conference level. The retreat program which is now in operation needs to include in it opportunity to become better acquainted with the church youth organization.

By this it can be seen that a rather large program is in store for those who will undertake to carry through such a large program as can be realized in the church youth organization of the Conference.

Financial Report

The financial report revealed some interesting information. From July 1, 1948, the beginning of the fiscal year for the Y.P.U. to January 31, 1949, young people's organizations of the General Conference contributed the following for the several causes listed:

Balance July 1, 1948		$ 604.46
Receipts for General Fund		566.75
		$1,171.21
Disbursements		699.31
Balance Jan. 31, 1949		$ 471.90
Receipts other than Y.P.U. General Fund		
Foreign Student Fund		297.40
Mission total divided as follows:		
Puerto Rico	$ 46.89	
General	617.19	
Protege	,478.76	
Other	569.13	
		1,711.97
Relief		885.20
Voluntary Service		44.52
Home Mission		75.79
CPS Rehabilitation		114.69
YPU General Fund		566.75
		$3,696.32

It can be seen by this that the Christian Endeavor and young people's organizations are giving through the General Conference treasury. These figures also suggest

The annual Council Meeting of the Young People's Union was held in Chicago at the Mennonite Biblical Seminary, February 10-12. At this meeting, representatives from all districts of the Conference came together to lay plans for the coming year and hear reports on the present year's work.

Those present at the meeting and the districts they represented are as follows: Young People's Union officers: Kenneth Bauman, president; Verney Unruh, vice-president; Myrtle Wasser, secretary-treasurer; Esko Loewen, editor of "Mennonite Youth." The Advisory Committee to the Y.P.U.: Ronald von Riesen, Erland Waltner, Andrew Shelly, and Elmer Ediger.

District representatives: Eastern District, Grace Moyer, Allentown, Pennsylvania; Middle District, Robert Amstutz, Bluffton, Ohio, Orlin Frey and Mrs. Henry Grimm, Chicago, Illinois; Central District, Richard Baum, Melvin Norquist, Dean Heiser; Western District, Maurine Siemens; Northern District, Erna Friesen; Pacific District, W. Edgar Nafziger; Saskatchewan, Issac Epp; Ontario, Henry Epp; Alberta, Henry Poettcker; Mennonite Bible College, Bill Dick; Freeman Junior College, Ralph Graber.

N. Paul Stucky served as advisor concerning the Puerto Rican mission project.

X-02

Mennonite Biblical Seminary
4614 Woodlawn Avenue
Chicago 15
Illinois

PLEASE mention both OLD and NEW address when WRITING

that the Y.P.U. budget can be met if the contributions include the items on the budget. As it stands there are here represented many individual projects which are worthy to be carried on and which should be carried on. The larger projects which local groups cannot themselves undertake also need support. The Y.P.U. faces the problem of getting these larger projects into the interest and eye of local groups so that they will be adequately supported.

The budget for the fiscal year of July, 1948 to June 30, 1949 is as follows:

Y.P.U. General Fund	$1,000
Prayer Calendar	500
Missionary Education Fund	1,200
Puerto Rico	2,500
	$5,200

Budget for '49-'50

The budget for the fiscal year of July 1, 1949, to June 30, 1950, is as follows:

Y.P.U. General Fund	$1,000
Missionary Education Fund	1,000
Prayer Calendar	500
Puerto Rico	$1,500
	$4,000

The General Fund of the Y.P.U. is used to pay costs in connection with the editing of "Mennonite Youth," the four-page section of *The Mennonite*. It covers executive travel, postage, stationary, supplies, publicity literature, folders, etc.

The Missionary Education Fund has provided money for four students studying in Conference schools. Three of the students came from Puerto Rico and one from Paraguay. These students plan to return to their people serving them in church work, education, public health, or medical work.

The Prayer Calendar consists of a Calendar with art work, prayer items for each day, and information about the work of the church.

Puerto Rico is a mission field as yet pending actual work by the General Conference. The Y.P.U. is seeking to raise funds in support for such work.

FIFTY YEARS AN INDIAN CHURCH

(Continued from page 6)

that over a hundred joined us in worship and fellowship. We wish we could give you a picture of the place of worship being converted into a dining hall where maybe one hundred twenty people crowded into the church to eat soup, using chairs for table or no tables at all

The forenoon service consisted of Sunday School with all three classes taught by the regular Indian teachers and preaching service by the present missionary of the Clinton station, Arthur Friesen, speaking on the Church at Antioch. Believers were called Christians. Its leaders saw possibilities in others. It was a redemptive church.

Sunday afternoon Guy Heap of Birds talked on Love. (1 Cor. 13) Love must be central in a Christian's life. Mr. Ediger gave a challenging message on "Jesus Christ, the same yesterday, today and forever." What is he to each one of us? Some one then chose the song, "Jesus is all the World to Me."

The Witness of Oldest Araphoe

Probably the oldest Arapaho Christian and his wife from Canton maybe also the first two Arapahoes to have been baptized at Cantonment, were present. After the Indian man had spoken a few well chosen words in English he requested his nephew to read Revelation 21:1-8. "He that overcometh shall inherit these things; and I will be his God, and he shall be my son." His wife then asked for a Bible and she read from John 14. Someone called for the song, "The Haven of Rest" and Brother Ediger closed the Anniversary service with prayer.

Fifty years ago the church was built for the Indians. The 50th anniversary was to be for them and by them. It was their service. We were not disappointed. Much more could be said. *The Missionary News and Notes* might have an account of the meals. The Indian women planned them and prepared them and also served them. It was an Indian audience except for the four missionary families. Most of the program was by the Indians. The Spirit of God was upon us those days and we pray that it may continue to be the guide of the Clinton Indian Church in the coming years.

(Continued from page 11)

Rev. Aaron Epp and family of Inman, Kansas, were among our recent visitors.

Prof. Marvin J. Dirks will present a sacred concert at the Vesper service this Sunday, March 20. Mr. Dirks has also announced that during the summer he will supply the pulpit of the Bethel Mennonite Church, of Mt. Lake, Minnesota, while Rev. Erland Waltner is in Europe prior to his appointment at Bethel College.

Benton Rhodes, who has just opened up a new field for the Church of the Brethren in Ecuador, South America gave a message on the work there. The interesting part of this address was the announcement that this mission is essentially functioning on the pattern of the old lay ministry. Benton Rhodes and the other Brethren missionary are supporting themselves by farming. The reason for this is that the Indians of Ecuador—and most Ecuadorians are Indians—have come to believe that the white man will not work, but comes only to exploit and to hire Indians to do his work. Like all people who understand the situation in South America, Benton Rhodes painted a rather dark picture of the impact of Spanish Christianity on South American life. Religious apathy, moral decline, and various other signs of evil make the preaching of the gospel very challenging. He showed how simple Bible teaching still brings a response as long as the common people believe that the missionary is coming to help, rather than to exploit. Certainly American Christians need to use their special privileges, both spiritually and temporally, for a deeper obedience.

The Mennonite

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MENNONITE BIBLICAL SEMINARY LIBRARY

. . . he that taketh not his cross and followeth after me is not worthy of me.

Matthew 10:38

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by William Keeney

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Of Your Pen Acquaintances

WILLIAM KEENEY, Heilbronn, Germany, is an MCC worker at the *Nachbarschaftsheim* (community center).

EDWARD BURKHALTER, missionary at Korbavia, Katghora, C.P., India, is a native of Berne, Indiana.

WILMER SHELLY, Bally, Pennsylvania, serves the Hereford Church and is a member of the Conference Pension and Minister's Aid Committee.

SAMUEL UMMEL, Peoria, Illinois, is superintendent of the Central District's Mennonite Gospel Mission Church.

A. W. FRIESEN, Henderson, Nebraska, is now serving under MCC at Neuhalbstadt, Colonia, Fernheim, Chaco, Paraguay, S. A.

VERNA M. KEISER, Quakertown, Pennsylvania, is the junior superintendent of the Eastern District C. E. Union.

ADRIAAN ZWARTENDIJK, Aalsmeer, Holland, writes for the Dutch Society of Mennonite Youth.

KATHERINE WIENS, Reedley, California, is a student at Bethel College.

Beyond Our Own

TOPEKA, KANSAS.—The last Kansas CROP car shipped overseas before the 1948 CROP year closed February 28, was a car of powdered milk from Topeka contributed by public school children of Kansas.

REGINA, SASKATCHEWAN. — Strong objection to the possible appointment of a Canadian envoy to the Vatican was registered at the annual meeting of the United Church of Canada's Board of Evangelism and Social Service, held in Toronto.

NEW YORK.—Henry Smith Leiper of the World Council of Churches recently declared that American Jews should not identify themselves with the political state of Israel if they want to be considered real Americans. In a further warning he called upon Jewish leaders to come out publicly with an expression of sympathy for the 800,000 victims of the expulsion of Arabs from Israel.

NEW YORK.—One of the largest mass meetings of Protestants ever held in this country will take place in Madison Square Garden on May 10. This event will serve as a climax to the Christian World Missions Advance launched in Columbus, Ohio, last October. Music will be furnished by a mass choir of over a thousand voices with several hundred Christian nationals from abroad taking part in the ceremonies. On that day clergymen everywhere are asked to stress the Christian role in world recovery and outline their denomination's program of advance in foreign missions.

ST. PAUL, MINNESOTA. — Conditions for a true revival were listed by Edwin Dahlberg, pastor of the First Baptist Church, Syracuse, New York, at the annual state pastors' conference held here recently. These conditions include: a return to a dynamic personal relationship with God, a theological reawakening, a deeper social consicence, and a sincere passion for the souls of men.

GREECE. — Execution of a Greek Jehovah's Witness, John Tsoukaris, because he refused to do military service, has raised strong protest in this country. Besides statements from the War Resistor's League and the Fellowship of Reconciliation, three Protestant, Catholic, and Jewish leaders wrote to the Greek embassy in Washington pointing to the imprisonment of Cardinal Mindszenty and adding:

> " 'This similar action by the government of Greece is equally abhorrent to us. We wish to express our strong condemnation of the execution and we hope that many others will join us in our protest.' "

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

April 10, Brotherhood Service at Eastern District Old Folk's Home, Fredrick, Pa., William H. Mohr and Robert A. Landis, speakers.
April 10, Palm Sunday
April 10-17, Week of Witness
April 17, Easter Sunday
April 24, 1949, Conference Sunday.
April 23-26, Middle District Conference, Pandora, Ohio.
April 28 to May 1, 151st session of Eastern District Conference at West Swamp, Quakertown, Pennsylvania, Rev. Willard K. Claassen, Freeman, South Dakota, Speaker. District Brotherhood program will be the evening of April 30.

April 29-30, Oklahoma Church Workers' Conference at Turpin, Oklahoma.

May 1, Mennonite Song Festival, Memorial Hall, North Newton, Kansas

May 8, Christian Family Day and Mother's Day; also Rural Life Sunday

June 5, Pentecost

June 11-15, Northern District Conference at Henderson, Nebraska, with Rev. A. E. Kreider, as speaker.
June 12, Children's Day

June 16-17, Mennonite Cultural Conference, Tabor College, Hillsboro, Kansas.

June 20-26. All Mennonite Senior Retreat, Camp Mack, Milford, Ind.
June 23 to 26, The Fiftieth Anniversary Sessions of the Pacific District Conference at the First Mennonite Church, Upland, California
July 25-30, Oklahoma Young People's Retreat, at Camp Hydro, Hydro, Oklahoma.

August 11 to 17, General Conference Ministers Retreat, Estes Park, Colorado.

November 29 to December 1, Council of Boards Meeting.

IN THE NEXT ISSUE

Further suggestions for the observance of Conference Sunday, April 24, will appear.

The Mennonite

Acting Editor, Jacob J. Enz
Associate Editors: Lester Hostetler, W. F. Unruh, David C. Wedel.
Contributing Editors: Kenneth Bauman, Harold Burkholder, Willard Claassen, Walter J. Dick, Elmer Ediger, Walter Gering, R. L. Hartzler, J. H. Janzen, Mrs. Ed. Miller, S. T. Moyer, S. F. Pannbecker, Paul Roth, Don Smucker, Clifton Sprunger, William Stauffer, Freeman H. Swartz, Erland Waltner.

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Editorials

"TETELESTAI!"—with this word Jesus spoke the triumphant fact "It is finished!" of our English Testament. The world writes "It is finished' after every great war as it futilely seeks to crush evil with evil only to find that nothing was settled. Only at Calvary where perfect love met evil in all its naked brutality could "It is finished" be said with finalty.
—JJE

"THE GREATEST TREASON is to do the right thing for the wrong reason." These words of T. S. Eliot pointedly epitomize the tragedy that is Palm Sunday. It was unquestionably right that they should have praised Jesus; but he was praised as a potential political deliverer rather than the deliverer of men's souls. Most men would still use Jesus Christ for any possibilities he may seem to offer them to accomplish their worldly ends rather than have him deliver them from the darkness of selfishness that dwells in their souls. The Palm-Sunday tragedy was repeated again last week when on Saturday evening, March 26, Mr. Truman called the nation to liberal giving to the cause of relief on the three-network hook-up presenting "One Great Hour." There was no question about the rightness of this message and the greatness of the need to which he called the nation's attention. But on Tuesday morning we read in our papers that Mr. Truman had assigned budget experts to work on a big program of supplying arms to western Europe—a program that is expected to be submitted to congress as a follow-up of the North Atlantic defense treaty. As much as one and one-half billion dollars may be asked to arm treaty nations! Will the churches once more permit themselves to become mere tools in the hands of governments that are blindly leading their peoples to desstruction? Yes, we must respond to the deep physical needs of the world; but we must also lift up our voices and if need be our lives against the utter hypocrisy that would walk around with charity in one hand and atomic bombs in the other.—JJE

THE GREAT HERESY of the Twentieth Century is that we have turned a battle cry into a slumber song. The great message that has come down the centuries from the hill of Calvary calls the children of God to a death-struggle with sin in all its forms. But how many of our songs, sermons, and prayers are filled with the implications that the struggle ends when we have accepted Christ! Such a message simply does not square with the Scriptures. While it is true that the blood that was shed for us at Calvary cleanses us and makes us new men, it does not follow that when we are converted all we need to do is sit back and sing about heaven. That is misunderstanding Calvary completely. Faith in the finished work of Christ is, alone, sufficient to make us a member of the body of Christ; but having become a member of that body we sense "the fellowship of his suffering" in that the work is not finished in the lives of thousands who have not believed. With all the resources of a consecrated life, prayer, faith, love, courageous Christian living and suffering, and even dying for Christ we are to batter down with the Gospel the wall of sin that hinders precious souls from reaching Chirst.—JJE

THE MINISTER OF THE GOSPEL has a two-fold task. In standing between God and the people he has the task of the priest when he speaks to God in behalf of the people as, for example, in prayer. But he also has the task of the prophet when he speaks to the people in behalf of God; thus when he preaches the Word he is performing his prophetic task. It is in connection with the prophetic aspect of the ministry that there is complete disrespect for the minister in our time. When a congregation extends a call to a man who himself has felt the call of God, then the people of that congregation is saying in essence to that man, "We believe that God can use you in a unique way to speak to our needs." The minister consequently feels a sense of freedom to speak that which is in his heart as given to him of God. When he speaks for God, he himself as well as his congregation stand under the judgment of God. The minister is not speaking his own words; he is God's ambassador among His people. Yet how often in the minds of the people is the situation reversed! It is the minister who stands under judgment of the people. If he doesn't preach just exactly the way they think he should preach, they don't listen any further; or, they may imagine to whom his sermon is directed that morning. They don't come with a desire to see their life under the holy light of the Gospel of Jesus Christ that will reveal every stain of sin. It is reasonably certain to assume also that they have not come with a prayer on their lips for their pastor and for themselves that they may have eyes to see their sin. The hands of the minister are tied, his enthusiasm for the Gospel is made to wane, when he senses the people come to judge rather than be judged of God even as Jesus himself could do no mighty works in his home village because there was so little faith.
—JJE

IN THE TRIAL OF LARA GARA it came out that his counsel consisted of the words, "Don't let them coerce you into changing your mind." On the strength of these words, such as any Christian might utter to any man anywhere and at any time who was attempting to follow the guidance of conscience, Gara was convicted for counselling a non-registrant.

Why this obscure young instructor should have been chosen as the first to be tried under this section of the draft law it is hard to say; several hundred prominent members of A. J. Muste's "Peacemakers" have been challenging the government for many weeks past to arrest and try them for avowed infractions.

(continued on p. 8)

Hunger Removed

The Pangs of Spiritual Starvation Strike

by William Keeney

This is a year of transition. Time, the currency reform, Marshall-Plan Aid and the will of the people are creating a more normal economy in Germany. Almost gone are the exciting and dramatic days of the soup line, the mass, indiscriminate feeding and clothing of all people. Very seldom do you see a person in rags, or signs of hunger in the form of pitting oedema. Every town has the tree waving from the top of newly constructed buildings. Germany is acquiring the "new look." Going, but not entirely gone, are some of the relief agencies such as the national Red Cross groups: The British, the Swiss Red Cross.

The Shift from Physical to Spiritual Need

But the need is not gone. Some of the relief agencies are staying and will need to stay for some time. The need is shifting from that of the purely physical need to a more spiritual need. The governmental and secular organizations are leaving, but the religious organizations see a large job yet to be done. This job is perhaps the more important one. The shift is from the emergency relief situation to the task of rehabilitation. The people are no longer starving physically. But as the pains of hunger are removed, the pangs of spiritual starvation strike deeper. The people realize more and more the spiritual bankruptcy that 15 years (1933-1948) have left them. Only the old and the very young have not spent their formative years under a regimented social, political and economic order. Leadership that is creative, democratic and Christian is badly needed.

Needed, Creatively Christian Leadership

This is particularly true for the young people. Inner discipline was not developed during the days of the *Hitler Jugend*. The young people can still respond to a strong hand, and an outward program of regimentation. They find it more difficult to restrain themselves when allowed freedom and responsibility in conducting their own affairs or utilizing opportunities afforded them. We see this in our library and in our Saturday game-evenings. Elizabeth P. Lam reported more fully on this in the *Christian Century* for Dec. 22, 1948, in an article on "German Youth to America."

Shift in Kind of Material Aid

What does this mean for the Mennonite Central Committee, and particularly for the Mennonite people? It means that we will need to plan for a long-range program. We will need to plan for continued giving, and perhaps a giving that will require a greater sacrifice. The need is not just for our surplus. Heretofore, the need was so great and so general that almost anything was needed and could be used. The present situation requires more specific items—those items not produced on the German economy, or so scarce as to make them prohibitive to many of the people. It will also mean that we will have to carry on more specific projects, such as community centers, service to students, and voluntary service programs. These require particular items, some of which are not produced by Mennonites and will have to be purchased. This will mean a greater money contribution, while the material contributions are diverted to areas of the world where the relief situation is more of an acute, emergency condition such as in Palestine, Greece, or the Far East.

Needed—Best Personnel and Longer Service

These types of projects will also require a more specific type of personnel. We will have to give not only our good people, but also the best of our trained people. The need will be for people with training in such areas as the general field of social work, recreation, youth work, religious education, perhaps someone who can organize cooperatives, etc. It will also mean that some of those now on the field will need to feel the call to remain for longer periods of service. They will be needed because they understand the people, the situation out of which they have come, their past, present and future needs; and, they know the language.

The Mennonites have been expressing their love largely through a material-aid program. It will also need to be expressed in a more lasting and in a more basic program of spiritual aid. This program is not envisioned by the governmental and secular relief organizations. It places a greater burden of responsibility on those religious organizations who strive to meet the total needs of the individual and the society in which he lives. We profess to be this type of an organization. We have said that we are different from some of the organizations now withdrawing. Some people may question this. The challenge of today will demand a clear answer from us. The burden of proof to the German people will be carried in this continuing program.

A Missionary's Day

Bazaar Preaching in India

by Edward Burkhalter

"Everybody in?"

"Yes, Sahib," comes back the answer, and the jeep gives a few extra grunts as we bump over the plowed rice field from camp to the main road. As we look backward to check that the bamboo roof of the trailer will clear the over-hanging branches we see the cheerful faces of evangelists, Bible women and Bible School students—all eager to sing and tell the gospel to those attending the weekly bazaar at Bhaisma. This bazaar, the largest open-air market in the vicinity, attracts hundreds of people, so it is a wonderful opportunity to preach the gospel

Eight Miles in 90 Minutes!

The comparative smooth sailing on the main road comes to an abrupt end as we turn off to a distinctly 3rd-rate road. The jeep whines and lurches as it twists back and forth, trying to avoid the deep ruts cut by the heavy, lumbering Indian carts. Oh! Oh! What's this? A washout that has not been repaired since the rains. Two young men quickly jump out with hoe and crowbar in hand to cut down the high places and fill in the holes. But now— the road seems to end! Oh, there it goes through the rice fields again! That means that more *mares* (low walls surrounding rice fields) must be cut to make a path for the jeep. But we plug steadly along toward our last hurdle, an unbridged stream. We put the jeep into four-wheel drive and low-low gear. It starts out with a purr of great determination; at the half-way mark gives out an uncertain sputter; and shakes like a dog after a swim as its wheels catch hold of the firm ground on the other side. After covering eight miles in an hour and a half, we arrive at Bhaisma.

The Jeep and Mary Kay's Blonde Hair

One "hears" the bazaar even before he sees much of it, for all 1,500 people are actively engaged in selling their products and buying up another week's supply of food and necessities. As we skirt the edge of the bazaar, the very presence of the jeep—and Mary Kay's blonde hair—attracts a crowd. We quickly set up our portable loudspeaking system, as people press toward us, against the mission out-station fence bordering the bazaar.

Facing Eternity Unprepared

To the satisfaction of the people, the group of evangelistic workers begin singing a gospel *bhujun* with all its repetitions and oriental tune. As the music goes out over the amplifier, more people turn aside from their buying to see what is happening. The native evangelist leads in prayer and the program is underway. Still more inquisitive faces turn toward the speaker. They are interesting faces—faces of bright, young boys and girls, with life before them; faces of dissatisfied men and women, tired of their lives of sin, superstition and fear; faces wrinkled with age, facing eternity unprepared.

Through the Crowded Lines of Shops

The program continues with a testimony of a young cleansed leper who praises God for salvation as well as His healing grace. There are special Scripture verses given by the various Bible School students. There are solos, group songs, and messages showing the true way of salvation. After the program, the group goes through the crowded lines of shops in the bazaar, talking to individuals and selling gospels, New Testaments, and song books. These are sold cheap enough that even the smallest child can buy something. After a short while the group reassembles to give another program before the sea of human faces.

Another bazaar day has passed and we return to camp, confident in the assurance that, "I, if I be lifted up, will draw all men unto me."

"A crowd gathers as we pull up in the jeep." Mary Kay and Mrs. Burkhalter are on the right.

A line of trinket "shops" at a bazaar in India.

Evangelism

The Universal Christian Responsibility

by Wilmer Shelly

The word "evangel" is a noble word, as are the words formed from it, viz: evangelist, evangelical, evangelism and evangelize. In its fullest sense it expresses the assigned work of the church which is to tell the good news of the Gospel. The term has been neglected in some areas and abused in others. We need to dissociate the practices of certain men from the true meaning of the term evangelism. If we refuse to be evangelistic we will cease being bearers of the good news, and we will muffle the passion that must be in the heart of a disciple of the Lord Jesus Christ.

A Christian has something to tell to others. The man who was blind and received his sight made the very positive statement, "One thing I know, that whereas I was blind, now I see." When we come into the light from spiritual darkness we should want to tell it with equal fervor.

> The local church, under the leadership of the pastor, can prepare its own evangelistic program instead of transferring this responsibility to others. The line of least resistance is the bringing in of the professional evangelist. We should rather commend inviting an experienced pastor to bring a series of messages for spiritual refreshing and through a program of lay evangelism develop a new evangelical mood in our churches.

Jesus Commanded It

Evangelism is the method employed by Jesus and His followers from the very beginning. Jesus called Philip, and Philip found Nathaniel. Andrew heard John the Baptist declare, "Behold the Lamb of God." Soon we read that "he first findeth his own brother Simon and saith unto him, 'We have found the Messiah, which is, being interpreted, the Christ,' and he brought him to Jesus." Evangelism is but the carrying out of the great commission of our Lord given to His Church (Mark 16:15). This simply means to go into all the world and evangelize the whole creation, and making disciples of all men.

Lay evangelism offers boundless opportunities to do exactly the task Christ assigned to us. This means the training and sending out of the men and women of the church to contact and reach and win for Christ those who have not confessed Him. This is an undeveloped method and resource. Jesus adopted it and commended it when He sent out the seventy, two by two. The Apostle Paul included it when he wrote (Eph. 4:11-12) "and he gave some . . . evangelists . . . for the work of the ministry, . . . "

Lay, and thus personal, evangelism is the personal effort of a Christian to win an unsaved person to accept and follow Christ. The summit of Christian joy is the knowledge that one has been used of God to lead a soul to Jesus Christ. Every layman in every church can feel under full authority to go to friend, neighbor and stranger to tell very simply and humbly the story of the Gospel of Jesus Christ which is the power of God unto salvation.

The Church Employs It

The local church, under the leadership of the pastor, can prepare its own evangelistic program instead of transferring this responsibility to others. The line of least resistance is the bringing in of the professional evangelist. We should rather commend inviting an experienced pastor to bring a series of messages for spiritual refreshing and through a program of lay evangelism develop a new evangelical mood in our churches.

In 1941 the Evangelism Committee of the Home Mission Board of our General Conference published a booklet entitled "Other Sheep I Have." The committee had circulated a questionnaire and reported its findings and observations. One observation was that "too many churches rely on special services for evangelism and do not utilize lay members to carry on a year-round program of evangelism." This same booklet listed six possible methods of evangelism: catechism classes, mass meetings, altar calls, decision cards, street meetings, and personal evangelism.

Steps in Preparation

The lay evangelist will need some preparation. (1) He should develop a personal spiritual life through prayer, the study of the Scriptures, and regular worship; (2) He should develop a desire to do this Christ-commanded work. The best way to learn is to start. Proficiency comes by experience; (3) Commit to memory some appropriate scripture verses such as John 1:12,, 3:16, Acts 4:12, 16:31, Romans 3:12 14: 12, or II Corinthians 6;2.

Overcoming Difficulties

There are some difficulties and objections. (1) Some think they are not good enough. If witnessing needed to wait for the perfect witnesser none would be good enough; (2) Some feel too timid, and they are sincere about this. This will usually be overcome after several visitations. Going two by two will usually be the answer to this problem; (3) Some feel that such personal work is for the pastor. It is his responsibility, not theirs. Consider Christ's command, and consider the practice of the early church. The pastor's physical and nervous strength have limitations, as well as the time available for this manifold duties; (4) There is also the fear of failure The possibility of failure is a fact in any endeavor but we nevertheless attempt many things in the secular world. The possibility of failure is usually a challenge to spur us on. If the desire is present, we will go and plant and water and leave it to God to give the increase. The best way to overcome the hindrances for lay evangelism

(Continued on page 7)

Foreign Mission Board Reorganizes

Last summer it was decided that the Board should reorganize and a committee was appointed for that purpose. The Committee gave its report at the annual meeting. The Executive Committee consists of the chairman, Rev. A. E. Kreider; recording secretary, Rev. D. J. Unruh; and treasurer, Rev. Sam J. Goering. Members of the Personnel Committee are Rev. P. A. Wedel and Dr. S. F. Pannabecker. The Promotion Committee consists of Rev. J. J. Thiessen and Rev. D. J. Unruh. These committees are to assist the executive secretary and the Board members will share in responsibilities. The executive secretary is an ex-officio member of each committee. All correspondence is to go through the hands of the executive secretary unless otherwise arranged for.

The Board passed a motion of appreciation to the Rev. Walter H. Dyck who served faithfully as Treasurer, and another motion of thanks to Mrs. Howard G. Nyce for typing reports.

The Budget Set Forth

The Board accepted the following budget.

American Indians	$ 32,118.90
China	51,351.36
South America	18,549.63
India	120,974.10
Congo	17,242.10
Administrative Expenses	7,500.00
Pensions	3,958.00
Pension Premiums	3,500.00
Unassigned	4,805.91
Total	$260,000.00

The Budget Explained

The above includes the salaries for each station a well as the field budget. At present our largest work and greatest expense is for India where we have most of the missionaries in one field. The administrative expenses include traveling for furloughed missionaries and other home expenses. The money for pensions is used to pay the pensions of retired missionaries and the money for pension premiums is used to pay the Board's share of the premiums of missionaries under the Pension Plan adopted by the General Conference. Money unassigned is used for emergencies and other purposes that may arise during the year. The budget has been cut just as much as possible and unless the money is obtained, the mission cause must suffer.

Promoting Missions

The Promotion Committee was given the task of selecting a date for the annual Mission Sunday and prepare or recommend suitable literature to be sent to all the churches prior to Mission Sunday.

The Board voted to give $100.00 to the Literature Committee of the Women's Missionary Association.

The Board also discussed the *Missionary Handbook*. These are out of print and are to be re-written and prepared for the next session of the General Conference. In reference to this booklet the following motion was made:

"MOVED That the executive secretary request a statement, within three months, from each Board member and from each mission field or other interested parties, giving suggestions for revision of the *Missionary Handbook* and that these be co-ordinated and definite plans for a new *Handbook* presented to the summer meeting with the aim that the book be ready for presentation by the time of the General Conference, 1950."

The Board voted to inform the China missionaries that if they are still of the opinion that they would like to move to Kweiyang and surrounding territory, it is agreeable to the Board.

The Board made a motion requesting the secretary to arrange for at least one missionary to attend the Missionary Conference at Grace Bible Institute the latter part of March as requested.—Howard G. Nyce, Executive Secretary

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(Continued from page 6)

is to develop the gift by using it. "Stir up the gift of God which is in thee" II Tim. 1:6.

Some Suggested Techniques

An actual procedure for the lay evangelist could be the use of the Gospel of John. Read to the person interviewed from the third chapter the account of the conference between Jesus and Nicodemus. Then verses 14, 15, and 16 can be read as well as verse 36. Reference can then be made to 5:24 and other previously selected verses. Remember the method of Philip the evangelist with the Ethiopian. Most people cannot understand what they read except some man guide them. The lay evangelist may be that man. The Gospel of John is peculiarly adaptable for personal work.

Some techniques can be suggested: (1) Make known immediately the purpose of your call letting the insurance agent be an example for getting to the point; (2) State your mission positively, without apology or evidence of weakness; (3) Pray about your interview, even while it is in progress. (4) Be respectful and sympathetic, you are not a hawk pouncing on a victim; (5) Do not give up to easily. Be sure to plant the seed, even if you must hoe to get some loose soil; (6) Endeavor to get the prospect to speak. Let your visit be a conversation, not a sermon; (7) Avoid argumentation; (8) Do not get people to merely join the church, rather lead them to Christ as Saviour; (9) Lean on the Lord and the Holy Spirit It shall be given you what to speak; (10) Jesus sent out the seventy. Going in pairs gives encouragement; (11) A glib tongue is not as important as a warm heart and a desire to be helpful; (12) Be confident God is ready to do great things through you; (13) Leave some printed matter, a New Testament, a single Gospel or a tract.

Hidden Resources

Finally prayer is a power in lay evangelism.

(Continued on page 12)

Home Missions

To Those without Means or Privilege

by Samuel Ummel

". . . . And the Lord added to the Church daily such as should be saved" Acts 2:47.

Every community has its unchurched people. Some, because of indifference, would not want to live where there are no churches, yet do little or nothing to support the cause. Then there are those who are void of understanding as to what the Church is and stands for, even though Jesus spoke clearly when he said, "I will build my Church and the gates of hell shall not prevail against it." Still there are some who are not in the Church because they have not the means nor the privilege of sharing with God the rich blessings of Christ Jesus through the Church.

Life Richer because Someone Cared

A mother who lives in one of the homes shown, said it made life so much more worth while when they knew someone cared for them and that she would be satisfied only when she with her six children and their father would all be safe within the Church.

Words alone not Sufficient

A little girl, six years of age, when asked if she would come to Sunday school, looked at us for a moment, through eyes that were circled with sadness, then replied, "We go to the poor people's church," meaning the Salvation Army. It seemed hard to believe that here was a little child with no fault of her own, having already classified herself as one not privileged as others she knew. There are hundreds of such unhappy children in our cities, but what a joy it is to tell them that God is no respecter of persons, and that He loves all with that love in which He gave His only begotten Son that whosoever believeth in Him, should not perish, but have everlasting life. It is not always easy to convince children of this great truth and words alone are not sufficient. The manner of service spoken of by John was, "My little children, love not in word, neither in tongue, but in deed and truth." This, we feel, is the spirit and the mind of our people as they bend to the task of Home Mission work, and we know it to be the mind and spirit of those who are united with us in this great work in Peoria.

"A little girl, six years of age, when asked if she would come to Sunday school, looked at us for a moment, through eyes that were circled with sadness, then replied, "We go to the poor people's church," meaning the Salvation Army. It seemed hard to believe that here was a little child with no fault of her own, having already classified herself as one not privileged as others she knew."

At Least . . . an Opportunity

It is true we may not be able to save all, we do know God is saving some, but that does not mean that everyone shall not at least have an opportunity to be saved. "Go," said the Master, in faith believing that we would, "Go into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved. He that believeth not shall be damned."

God still is saving men today in every walk of life, but the channel is one—"The Church."

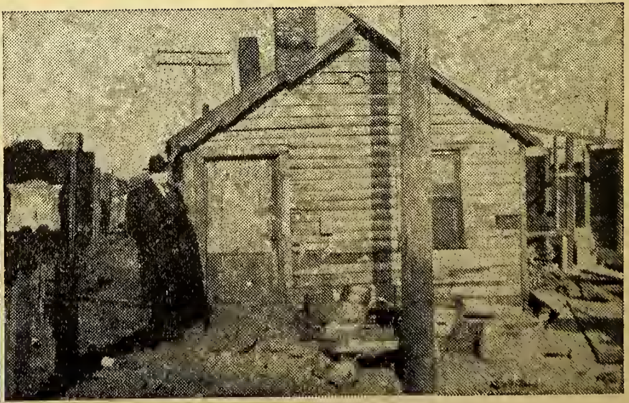
EDITORIAL

(Continued from page 3)

But having chosen this case, the government should be made to stand on it. It is so weak a case that it should be made to stand on it. It is so weak a case should be appealed, if necessary, right up to the Supreme Court.—**The Christian Century.**

A home reached by the Central Conference Home Mission Church in Peoria, Illinois.

"Rev. Samuel Ummel, superintendent of the Peoria work, stands beside another home in this needy field.



Life in the Chaco

by A. W. Friesen

Nine months ago we left the city of New York for Paraguay, the land where thousands of our brothers and sisters have found a home in the last nineteen years.

At present we are located in the midst of the new settlement about twenty miles south of Philadelphia, the center of the Fernheim or Old Settlement. Two years ago in February the first settlers, composed mostly of the Volendam group, settled here. Neuhalbstadt is about centrally located in the new settlement. Here we have a branch of the co-operative store. Other industries will be established here in the near future.

A small hospital has also been built in this village. To date it has been used mainly for maternity cases and minor treatment. An epidemic of sore eyes is sweeping the territory, especially among the children. It is caused, no doubt, by the many small flies which afflict the children during the few hours in the morning and evening.

Land of Pestilence and Perenniel Harvest

In some villages we find that the grasshoppers have destroyed everything several times, but the people are always replanting again. The planting season began in October and will continue into February if the rains set in. It is strange to see a field of kafir with full ears and another field where the same is still planted. We had our first watermelon on Christmas day and now they are our chief item on the menu. Many of them are still being planted.

Last week we had the sight of our lifetime. A swarm of grasshoppers flew over our village for about two hours at a speed of about twenty miles per hour. It appeared like a long, low, floating cloud. As far as we know they did not land on any of the villages.

Another pest which is abundant this year are the caterpillars. Most cotton-fields that were spared from the grasshoppers fell victim to these insects. If enough poison were available they could be kept under control.

Most of the settlers are eating of the first of the land though they have been on it only three months, but still they have planted a small garden. This may sound very encouraging and optimistic, but these people are far from supporting themselves as yet. If it was not for the help coming from the United States and Canada, starvation would be prevalent. Everyone was so glad when the clothing was distributed just before Christmas. The children were especially pleased to receive school bags and the many other gifts included in these packages.

Food Situation Still Serious

The food situation is still serious here in the new settlement. Flour is rationed to eight kil (about sixteen pounds) per person per month. For many families that is not enough. We meet many who tell us that they are out of flour before the month is over. This was especially the case before there were any garden vegetables such as beans and watermelons. Other vegetables will be planted in March, but will still be in the experimental stage.

On the Spiritual Side

We have started a catechism class which is held in several villages because of the transportation problem. Other ministers will also assist in this instruction. Baptismal services will be held in a few months for the thirty who have enrolled in the class.

We have so many requests and invitations, especially for Sundays, that we cannot do justice to all. On Sunday morning you will find us up around 4 or 5 o'clock getting things ready to go out to a distant village. A ride in an ox- or horse-wagon for 3-5 hours generally brings us to our destination. While visiting in the old settlement, we stayed at the various places for the nights, but in the new settlement this is out of the question in most instances.

We had the privilege of having Rev. and Mrs. Ernest Harder with us for a service. They are still located at Asuncion. They report that the group there is growing. Recently Rev. Jacob Isaac gave his report of the Mennonite World Conference. M. C. C. workers, Menno Klassen and Mr. Enns from Philadelphia, also Rev. Peters from British Columbia, who is teaching in the Bible school, visited us for a short time.

May God bless all efforts that are made to prosper His kingdom. May this incomplete report also serve as an answer to the many friends who sent us Christmas greetings and letters. We appreciated them all. Letters via air mail reach us in about three weeks. (Letter dated Jan. 24)

OFFICIAL CONFERENCE ANNOUNCEMENT

Some time ago we made a request for funds for the Charity Fund of the Western District Conference. To date there has been very little response. Now the treasurer informs me that he has made a bank loan which bears 10 per cent interest, to make last month's payment for some very needy cases. Unless the churches or individuals make contributions soon the committee will be compelled to withdraw help from these needy ones, and thus they will become government cases. We therefore make this special request that you send contributions to Rev. Waldo Kaufman, Hydro, Oklahoma.—H. P. Fast Chairman, Charity Committee.

DAILY VACATION BIBLE SCHOOL

Mennonite Publication Office
722 Main Street
Newton Kansas

Add my name to your list to receive announcements from time to time and information concerning Daily Vacation Bible School materials now ready.

Name ______________________________

City ______________________________

Street or Route ______________________

State ______________________________

First Mennonite Family Visaed

Witness Through Children's Home

Ruth Hilty Returns to Europe

AKRON, PENNSYLVANIA.—To date only about 10,000 displaced persons have entered the United States under the U.S. DP law. None of these have been Mennonites. Several weeks ago the State Department sent word to Europe giving assurance that the Mennonites' unwillingness to bear arms should not make them ineligible for U. S. immigration.

We have now received word by cable that the first Mennonite family, one of the fourteen that have been at the IRO camp for several months, has been visased. Five other families are to appear before the consul this week.

Service Through Children's Homes

The MCC workers in the Weiler and Nancy children's homes in France find great opportunity to be of service in providing for the physical, moral, and spiritual development of the children in their care. Each child presents an individual opportunity. How much of this experience they will remember as they leave the home, cannot be known; but some lasting impressions are made, as is seen from a letter which one mother wrote after her daughter had returned from the home. "Never will I know how to thank you enough for all the good you have done for my little girl. I get so much pleasure in seeing her as she is now. In the evening before going to sleep and in the morning too, she sings the songs she learned at your home. She also thanks God for having let her stay with you where she was so happy, and she asks God to bless you."

Contacts with parents and friends of the children, with local Mennonites and with the community also afford opportunity for an outreaching witness. This is one of the continuing types of relief work which is designed to make a long-range rehabilitation contribution, in contrast to the emergency method of relief which was used in years past and which is not as necessary now in a number of European countries.

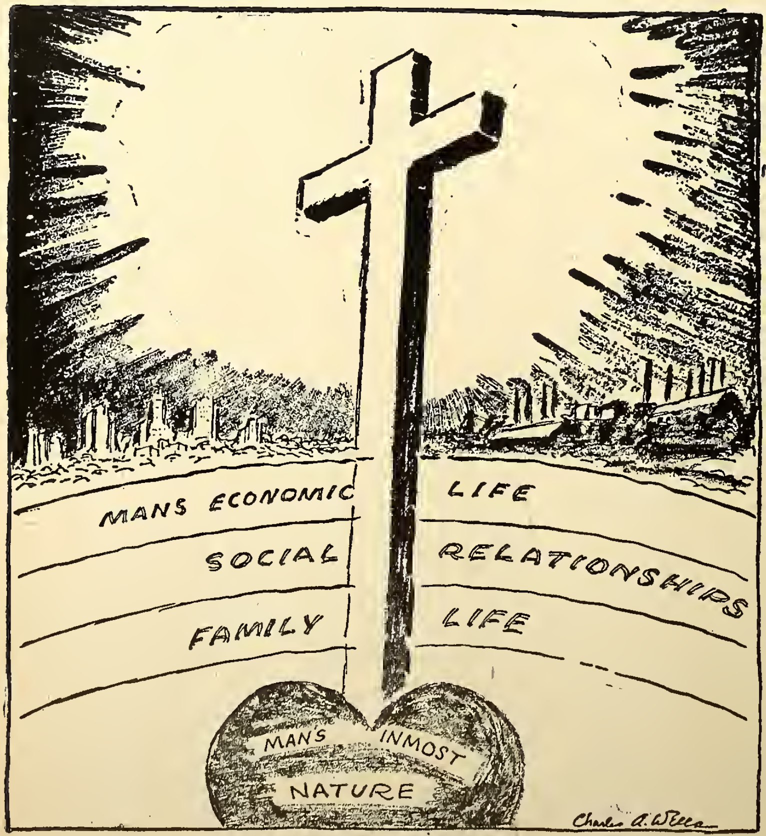
Relief Worker Personnel

Viola Duerksen returned from Paraguay March 14. Ivan Moon returned from the Philippines, reporting to Akron March 19. Atlee Beechy and family returned from Europe March 23. Dale Nebel, recently returned from China is scheduled to report at Akron March 26.

James Good of Nampa, Idaho, and Ruth Hilty of Pandora, Ohio, sailed March 23 for Germany, the latter for a second term of service. John Howard Yoder of Wooster, Ohio, sailed for France March 23. Mary Friesen of Yarrow, British Columbia, left March 25 for Paraguay.

Peace Booklet Still Available

A fourth printing of the booklet **Before You Decide** will soon be off the press. Quantities of this booklet will be available for Peace Institutes or youth conferences during the spring and summer. Price, 20c per single copy, 15c each in lots of 12 or more. Order from the Peace Section, MCC, Akron, Pennsylvania.



IT TOUCHES ALL LEVELS

By Charles A. Wells

The teachings of Christ have shown the amazing quality of not only fitting into the needs of every generation with modern freshness but in also touching all levels of life in each era. If we ever needed indisputable evidence of the divine nature of Christ, here it is—overwhelming,—for no other pattern of thought or system of teaching has matched this increditable record for scope and application. So many other religions have emphasized one portion of man's nature and need—but ignored the other areas of human experience, until in a few generations the teachings of that prophet have either been abandoned entirely or disintegrated into some remote system of theology and idolatry. But with each new generation the teachings of Christ challenge men in every area of their lives. For men cannot just be Christian in one department of their living. The dominion of Christ is exacting. He will command all of your life—or none of it.

Our
Colleges
and
Seminary

Bluffton 'on the Air' Every Sunday

A half-hour broadcast is given by the College each Sunday afternoon at 1:30 over station WIMA of Lima. The first program was given by the Men's Glee Club and the second by the Gospel Teams.

The public speaking department is presenting a series of one-act plays March 29, April 5, and April 12. The plays are "Minnie Field," "Sparkin." "Riders to the sea." "To Crooks and a Lady," "Trifles," and "The Terrible Meek." Players from Ohio Northern University presented a portion of the play, "The Rock," at a chapel program. The College men's quartet will give a chapel program at Northern in a return engagement.

A meeting of alumni and friends of Bluffton College living in Indiana was held at the Fort Wayne YMCA Friday evening, March 25. The Men's Quartet of the College furnished music and Pres. Ramseyer gave a report of College activities and showed European pictures.

Pres. Ramseyer attended a meeting of representatives of all General Conference schools in Chicago, March 29. He also attended the North Central Association meetings, also held in Chicago.

The Men's and Women's Gospel Teams cooperated in a program at the Berne, Ind., Mennonite Church Sunday evening, March 20.

Strong Voluntary Service Interest at Bethel

Fifty-six Bethel College students attended the voluntary service meeting held under the direction of Bertha Fast and Eldo Neufeld. Approximately one-half of the group indicated their interest in voluntary services for this coming summer in the MCC or in General Conference projects.

European students from Bethel College, accompanied by Dr. J. Winfield Fretz, attended the conference of exchange students attending Mennonite and Affiliated colleges at Bluffton College, April 1, -3. The Bethel representatives were: Helga Kemnitzer, Wolfgang Fieguth, Gustav Reimer, and Heinold Fast, Germany; Erna Franken, Mary Schultz, Teatske van der Zypp, and Anna Homan, Holland; Gustavo Tron, Italy; and Augustine Coma, France.

Pres. Ed. G. Kaufman attended four conferences in the Chicago and Bluffton, Ohio area—the inter-school committee meeting of the Board of Education of the General Conference, the North Central Association session in Chicago, the exchange-student conference, and the meeting of the presidents of the Council of Mennonite and Affiliated Colleges in Bluffton.

Dr. R. C. Kauffman was present at various meetings the latter part of March—conference on general education at the University of Minnesota, a peace institute at Bluffton College, and the North Central association meeting in Chicago.

The Bethel College Men's Octet presented its first home concert, Sunday afternoon, March 27, in the College chapel. The octet has presented 40 concerts in churches and schools in Kansas and Oklahoma communities.

The senior class play, "The Servant in the House" by Charles Rann Kennedy is to be given on May 6 and 7.

"The Seven Last Words of Christ" by DuBois will be presented by the Bethel College Choir under the direction Prof. Walter H. Hohmann, Sunday, April 10, at 3 p. m., Memorial Hall. This is the 27th annual rendition of the oratorio.

School Presidents Gather at Seminary

On Tuesday, March 29, seven presidents of General Conference institutions of higher education met here at the Seminary. Those present will include: E. G. Kaufman, Bethel College; L. L. Ramseyer, Bluffton College; E. J. Miller, Freeman Jr. College; K. G. Toews, Rosthern Jr. College; Paul Schaefer, Mennonite Collegiate Institute; Arnold Regier, Canadian Bible College; S. F. Pannabecker, Mennonite Biblical Seminary. Most of these men will stay over for another three days for the sessions of the North Central Association convening at the Congress Hotel.

A mission program was presented at the Brighton Mennonite Mission on Sunday, March 27, by a group composed of Grace Liu, Erna Friesen, Frieda Claassen, Paul Boschman, and Rudolph Martens.

Classes were dismissed Thursday forenoon, March 24, in order to give full time to the consideration of Christian vocations. Among the speakers was Don. E. Smucker who spoke on the challenge of church vocations.

Dr. Franklin H. Littell addressed chapel this week. He declared that it is high time American Protestantism makes more out of the Christian fellowship. He referred to the loneliness and isolation of the 20,000 students attending the University of Michigan, on whose staff he serves. With this kind of impersonality in the world it is extremely important for the church to provide the equivalent of the prayer meeting, where a small group of believers draw nigh for four different things—individual and group prayer; study, which includes daily Bible study as well as a consideration of other great Christian books; a program of Christian action; and a program of Christian stewardship.

Jottings

—**Hebron Church, Moundridge, Kansas:** A Christian Endeavor program given by the Mission Workers was presented March 13, with Mrs. P. S. Goertz as the speaker. Following the talk, pictures of the work with the displaced people in the camps in Denmark were shown with special music furnished by the men's chorus.—Mrs. Sam Regier, Corr.

—**Flatland Church, Quakertown, Pennsylvania:** During the March meeting of our Christian Endeavor the topic, "Has Our Nation A Caste System," was discussed. Rev. George Held of Allentown, spoke on his work among the Jews, Rev. DeWitt Groves, Bethlehem, represented the colored race. Special meetings will be held March 29 to April 3, with Rev. Jacob H. Janzen, Waterloo, Ontario, speaking on the theme, "The Life and Teachings Of Christ." —Corr.

—**Bethel Church, Inman, Kansas:** Forty young people met in the home of Rev. and Mrs. P. T. Neufeld March 6, for another singspiration. March 13 the men's chorus and quartet gave a program in the Mennonite Church at Sterling. Special meetings will be held here March 20-25 with Rev. D. J. Unruh, Newton, speaking.—Corr.

—**Friedensberg Church, Avon, South Dakota:** Due to snow blocked roads very few services were held in the church this winter but now we are able to drive to church again. Rev. Jacob Schmidt served us with a message March 13. Farewell services for Missionaries Rev. and Mrs. Harold Barber are planned for March 27 after which they will return to South America by plane.—Corr.

—**Country Church, Monroe, Washington:** Three new members were taken into the church February 6, two by baptism and one by letter. Five new benches were made for the church by John S. Schwartz, Ben. P. A. Stucky, Gus Zerger, and Albert Schwartz. Two babies were born recently, Gary Allen to Mr. and Mrs. Clarence E. Wall on February 5, and Shari Lynn to Mr. and Mrs. Hugh Ward on January 28.—Mrs. Robert F. Wall, Corr.

—**Walton Church, Walton, Kansas:** The Bethel College men's octet gave a program here March 13, after which the C. E. held a reception. Members of the C.E. were guests of the Halstead C. E. on March 13. Highlights of the meeting were the film, "Queen Esther" and the fellowship hour following the program. The Ebenfeld young men's chorus presented a program of sacred music March 20. As a result of a pulpit exchange, Rev. Aronld Epp preached in Walton on March 20, while Reverend Friesen brought the message at Burrton.—Ella Voth, Corr.

—**First Church, Hutchinson, Kansas:** A Bethel College home fellowship meeting was held at the home of Mr. and Mrs. O. C. Krehbiel on the evening on March 22. The Youth Fellowship sponsored a meeting when Miss Amanda Ediger and Mr. Glen Lingenfelder told about the Western District retreat grounds. March 20 the men's chorus of the Bethany Church, Kingman, Kansas, rendered a program here.—Corr.

—**Old Folks Home, Frederick,, Pennsylvania:** ..A Brotherhood Service will be held in the Eastern District Old Folks Home, Frederick, Pennsylvania, April 10. Speakers for the occasion will be William H. Mohr, Allentown, and Robert A. Landis, East Swamp Church. Music will be presented by the Denver Male Quartet and the Brotherhood Chorus. The Sunday School lesson will be taught by Osmund R. Fretz, Lansdale.

—**Herold Church, Bessie, Oklahoma:** The brethren of the church prepared a truckload of implements for South America which was delivered to Newton, Kansas, for shipping. Clothing and shoes for relief were also loaded on the truck. Rev. J. R. Barkman of Henderson, Nebraska, conducted a week of meetings here beginning March 20. Rev. Andrew O. Holliman has been very ill at a hospital in Tulsa, Oklahoma. The congregation is making plans for observing the fiftieth anniversary of the church in September.—Corr.

—**First Church, Richfield, Pennsylvania:** The revival Services held here recently with Bill Piper conducting, were very successful with 9,000 people attending and 121 conversions. Our church is helping with Lenten services in Richfield every Wednesday evening.—Mrs. Albert Sheaffer, Corr.

—**First Church, Philadelphia, Pennsylvania:** A men's dinner meeting was held March 21 with 100 men, representing the three Philadelphia churches and guests from other Eastern District Conference churches, present. Rev. J. N. Byler, Akron, Pennsylvania, was the guest speaker.

—**First Church, Nappanee, Indiana:** Orlin Frey, field secretary for the Young People's Union of the Middle District Conference, gave a program to the young people March 27. At the evening meeting he presented a message on the conference work.

—**First Church, Paso Robles, California:** Three dedication services for the new Sunday school addition and completion of remodeling the church edifice were held March 13. Rev. John Bartel, Shafter, led the opening service while Rev. W. Harley King of the Second Mennonite Church,, had charge of the dedicatory ceremony. Guest speaker was Rev. Myron D. Hilty, Winton, California. Reverend Rahn, chairman of the service, read a brief historical resume of the church prepared by the former pastor Rev. Christ Hege. The church choir and a bass sextet from the Second Church furnished special music. The evening services was in charge of the young people who invited the Clarion Quartet, Reedley, go give the program. This quartet also sang at the other services.

The new Sunday school addition is 18 by 40 feet and is connected to the church sanctuary by removable doors which can be opened and thereby double the seating capacity of the church. The entire interior of the church has been remodeled and the arrangement reversed with a new vestibule added so as to make a side entrance to the church. The total cost of the building program amounted to about $6,500, not including the labor donated by members of the congregation.

Into the Beyond

MRS. JOHN P. SCHROEDER, a member of the Zion Mennonite Church in Donnellson, Iowa passed away March 6, 1949, at 78 years of age.

MRS. BENJAMIN EWERT, of the Bethel Mission Church, Winnipeg, Manitoba, died March 8, at 76 years. Services were in charge of Rev. H. Wall and Rev. I. I. Friesen, Winnipeg.

DAVID JANTZEN, son of Henry and Barbara Jantzen, Beatrice, Nebraska, was born August 9, 1875, died March 15, 1949.

DANIEL SCHMUCKER, Nappanee, Indiana a member of the First Mennonite Church, was born May 9, 1980, and died March, 1949.

(Continued from page 7)

Among the saints of God are invalids and shut-ins and the timid who cannot go out but who can be much in prayer. A pastor visited a shut-in member of his church and remarked, "I cannot account for certain people who are applying for church membership." He mentioned the names and then the shut-in said, "I cannot visit people, and so I laid these people before the Lord in prayer and He saved them and sent them."

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

Europe and You

What Voluntary Service in Europe Means

by Willard S. Krabill, Goshen, Indiana

On my desk before me lie eleven unanswered letters from Ruth, Christian, Wilfried, Nico, Elfrieda, Kathleen and five others. It is already the fourth time I have heard from some of them since we lived, worked, and sang together for four short weeks in Hamburg, Germany. It was Wilfried who acted as my personal host and made me feel so much at home in the city, and who greatly appreciated the chance to use my camera occasionally. Ruth was one of the German girls who helped to carry materials to the barracks our group was erecting, and her familiar smile was a part of every day. Christian is now studying medicine, and was the life of every work day. Elfrieda could speak no English, yet she became one of the closest friends of many in the unit. Nico left our camp early to return to Holland where he was drafted into a Dutch "conscientious objector" camp. Kathleen, who was from England, had never met Mennonites before, but is expressing her deep appreciation for the rich experience she shared by volunteering for another voluntary service project in Germany this spring. These friends, and the many others I met while serving only those few weeks in M.C.C. European Voluntary Service, will be treasured all my life. My circle of friends has become international in character, and one always discovers that the bonds of international Christian friendship surmounts all national differences and prejudices.

Fifty voluntary service workers from America and various European countries gathered at Hamburg, Germany, last summer. They had the experience of becoming intimately acquainted through work, workshop, and by living together. Their project was to construct a barracks which is now used as a church institution for delinquent children.

The Nazi Germany, the youth who today are your age and mine, had very little contact with the rest of the world. For the ten years or more previous to the end of the war they lived in a state bereft of a free press, and in isolation from other national groups. The end of the war shattered and smashed into disillusion their whole outlook on life, leaving a tremendous vacuum in the minds of German youth. Thus it is that the fundamental craving of these young people is for fellowship, friendship, and understanding with the youth of other countries. This appeal is stated over and over again in their conversation, their periodicals and their letters They appreciate our gifts of food and clothing, but even more than this they want to understand and talk with you and me the young people of the church that has demonstrated its willingness to serve them "in the Name of Christ."

After a service with the Mennonite refugees in Gronau, each of us was escorted to his quarters by some of the refugees, all of them very anxious to meet other young people, especially their Mennonite friends from America. In a certain German school, one of the students, a former U-boat commander, took a long walk with me and expressed his great desire for companionship with young fellows from other countries. Our work project furnished an excellent avenue through which to foster understanding among the young people of the five nationalities represented. The reconstruction work we actually accomplished was significant and much appreciated, yet of far greater consequence are the friendship and understanding that were cultivated. In many ways it was

The experience of living and working together was one which has not been forgotten by those who served. There was a keen hunger for Christian fellowship across man-made boundries.

apparent that the primary reason the European young people came to our unit was to become acquainted with their American friends.

There is a vacuum to be filled in Europe today. Those young people have an intense need for friendship, fellowship, and companionship with us. As we Mennonite young people respond to this need, may this be our rule-of-thumb: Christ first, others second, ourselves last. It is the universal spirit of Christ that gave meaning to our experience in Europe this past summer. And further, only by thinking more of the needs of others than of ourselves can our service in Europe be successful.

Of course, one cannot overlook the many great values one receives personally from such an adventure. Travel is an excellent education in itself, and one can never have a better opportunity to visit so much of interest from Mennonite history as in giving a period of service such as this. But as one looks back on a period of voluntary serivce it is not the travel itself that seems of most value— it is the service one has been able to render.

I've intended this article to be more than a one-sided report of the travels of our group of forty young American Mennonites, or a description of the various countries of Europe which we visited and learned to appreciate. I have intended it to be a challenge to all of us to respond to this primary need of our fellow young people in Europe for Christian fellowship and friendship. We can fulfill this need in European Voluntary Service. The need draws us, the door is open. Are we willing to participate in this life-enriching venture?

In Christ there is no East or West,
In Him no South or North,
But one great fellowship of love
Throughout the whole wide earth.

A District Organizd for Junior C. E.

by Verna M. Keiser

The Junior C. E. girls and boys of the Eastern District Conference Union have three outstanding events in a year.

Convention

The Junior C. E. Convention which was held in Lansdale June 5 had a morning session at 11 o'clock. This service consisted of a song service led by Mr. Stanley Fretz, Landsdale. Devotions also by the Lansdale Society Conference periods on the theme, "The Golden Rule" 1. "In the Home," by Miss Grace Moyer, 2. "In School," by Mrs William Sell, 3. "In Church," by Rev. A. H. Schultz, Quakertown. During the noon intermission games were played. In the afternoon session the main feature was the speaker Mrs. T. A. Lambie who is a missionary to Palestine.

Retreat

The next event is the Junior Retreat held at Menolan during July. Many of our Junior girls and boys attend. The children look forward to this event with joy and delight. I believe many decisions are made here to follow Christ and be a worker for Him.

Rally

On November 6 the Junior Christmas Rally was held at the First Church in Philadelphia. We had a very nice group of girls and boys attending. Two buses were chartered to take the children from Allentown, West Swamp, East Swamp, Deep Run and Lansdale. The main part of the program was a Christmas message by Miss McFarland from Philadelphia. The children brought Christmas gifts for the Indian girls and boys at our Busby mission station in Montana. We were also privileged to have slides from Rev. Alfred Habegger to show to the children. These slides were of the Busby mission station. This proved to be very interesting especially since the gifts went to those girls and boys.

Announce Summer Service Units

The following are MCC service opportunities for the coming summer: (1) Boystown for Delinquents, Mt. Princeton Commonweal, Nathrop, Colorado; (2) MCC Headquarters, Akron, Pennsylvania; (3) Migrant work, Utica, New York; (4) Gulfport, Mississippi; (5) Cuauhtemoc Mexico; (6) Farnhurst State Hospital, Topeka, Kansas; (8) Skillman State Village for Epileptics, Skillman, N. J.; (9) Apple Creek State School, Apple Creek, Ohio; (10) Christian Student-in-Industry, Chicago, Illinois; (11) European Service Units; (12) Canadian Hospital units at London, Ontario, (13) and Brandon, Manitoba, and possibly also in Saskatchewan and British Columbia. For further information write to the Voluntary Service office, Akron, Pennsylvania, or to the representative in Canada, David Schroeder, 116 Furby, Winnipeg, Manitoba.

The Dutch Society of Mennonite Youth

by Adriaan Zwartendijk, Aalsmeer, Holland

The Doopsgezinde Jongerenbond is the organization of the Dutch Mennonite young people. Many congregations have their youth clubs for persons 16 to 35 years of age, and these clubs are organized under the D.J.B.

The Organization

The D.J.B. has a managing committee of twelve members, a library, a monthly paper, an advisory board for plays, and an office for film and pictures. The congregations are divided into ten districts, each district having its own board from which one member is chosen for the managing committee. This makes it possible for better contact between the managing committee and the district boards.

Working under the D.J.B.

The work of the D.J.B. is to try to develop more contacts among the Mennonite youth of Holland, and to bring them nearer to God. It is necessary for us to feel the "ties that bind our hearts in Christian love."

The D.J.B. tries to bring the various districts nearer to God and to each other through the district and country conferences, summer camping, and by publishing a monthly paper.

District Conferences

The district conferences are held three or four times a year when the congregations of each district meet and one of them organizes the conferences. This year Aalsmeer is in charge of the last conference in District 8. They usually last two days, Saturday and Sunday.

The program on Saturday is preceded by a trip through Aalsmeer by foot. Following this a lecture on "Tolerance" is given after which discussion about the lecture is held. After supper is the presentation of a play, showing a part of the history of the Mennonite congregation of Aalsmeer. Sunday morning everyone goes to church and then to their hostesses for lunch. In the afternoon a boat trip is held which strengthens the contact among the people.

Some conferences are also held for the whole country when the leading young people of the congregations have meetings.

Summer Camps

I think this is one of the most worthwhile projects of the D.J.B. The two main camps are near lakes and have a lot of sailing facilities. Some camps are Samen Een (All One), Kraggenhuus, and others in the Broederschapshuis (Brotherhood Home) at Elspeet or even on farms. While at camp the boys and girls come nearer to God through the work, lectures, services, and hours of recreational activity.

Monthly Paper

The monthly paper consists of ten to twelve pages and contains religious articles, reports from conferences, news from the D.J.B., and letters from Dutch students studying in America. This paper also furnishes an opportunity for readers to tell their ideas and criticisms of the work of the D.J.B.

Activities of the D.J.B.

Religious plays in which the young people of the D.J.B. are the actors, are often given in the churches. A board that advises and furnishes material for the different groups is in charge of these.

A committee has been organized recently for making contacts with young people in other countries by correspondence, especially in America and Switzerland.

In this small village we have an excellent library which contains several hundred of the best books throughout the whole country. This way people in the small villages can read the best books without going to town or having to pay a lot of money for them.

I hope I have given you an impression of the activities of youth organization which tries to do the same as the youth organizations in America, to bring youth nearer to God, in Christ's name.

To Dutch youth, Elspeet means retreat. For Elspeet is the camp where Dutch Mennonite young people gather for conferences, camping, and retreats. Pictured here is the chapel at Elspeet. Dutch youth have two sailing camps, Samen Een and Kraggenhuus, as well as Elspeet.

A One Day Service Unit

by Katherine Wiens, N. Newton, Kansas

An idea forms, takes shape, then grows into an actuality. So it was with the one day Voluntary Service program now being held at the Clothing Center in North, Newton, Kansas, every Thursday.

Elmer Ediger, in charge of Voluntary Service under the M.C.C., felt that young people not able to go into Voluntary Service for any length of time, should still have a chance to experience a part in it. With this idea in mind and the help of J. Winfield Fretz, the M.C.C. headquarters contacted the Center and three colleges, Tabor, Hesston, and Bethel, who organized a committee to be in charge.

In making out the program it was decided that it should (1) render service; (2) be educational; (3) be inspirational; and (4) be recreational. It was to be service rendered in the way of helping the Clothing Center perform its various duties. It was to be educational for the young people involved and their method of working and gaining experience. In connection with this, people who actually had done relief work were to be obtained to show pictures and present them with a few facts. It was to be inspirational in connection with a worship program to be conducted each time. And it was to be recreational in that it was to constitute a trip away from home, meeting other young people.

With this four-fold program in mind, six different Mennonite groups were consulted and an agreement was made to alternately send in a group each week. Those now participating in this program are the Old Order Amish, Church of God In Christ Mennonite, Old Mennonite, Mennonite Brethren, Krimmer Mennonite Brethren, and the General Conference.

Each week there is now a group of five to twelve people working from 9 a. m. to 5 p. m. The program always is in connection with the noon meal and lasts about two hours. Often they bring their lunches, and some eat up-town or in the College dining hall. Afterwards they hold their programs at the Clothing Center or in the faculty room of the College. Devotions are arranged by the leader of the group; and the foreign students have been quite popular as program speakers. They leave the group with a better understanding of what it really is like abroad.

The girls help pack the bales or mark new clothing as to size and then put on the label, "In the Name of Christ," for no article leaves the Center without that marking.

The fellows help in pressing bales and covering them with burlap, weighing, evaluating, and stenciling. Others help at the food warehouse up-town by processing food. This is used for the purpose of getting food ready to ship and includes looking for spoilage, packing cartons with cans of food, and then straping them.

Often as the group leaves, someone is heard remarking as to how much they enjoyed the day and they hope it will be possible to come back again.

The original idea grew into an actuality, and once more the Mennonite Young People found another way to serve our Lord through Voluntary Service.

Mennonite Biblical Seminary
4614 Woodlawn Avenue
Chicago 15
Illinois

X-021

PLEASE mention both OLD and NEW address when WRITING

Future Farmers Stress Spiritual Values

Religious and spiritual values are gaining new importance in the program of the Wisconsin chapter of the Future Farmers of America a group that includes thousands of young farmers enrolled in agricultural courses in small town high schools.

A newly adopted list of work projects for local groups includes as a major objective the "nuturing of the spiritual life of FFA members." This spiritual goal is given equal place with such occupational and economic interests as soil conservation, improvement of livestock breeds and farmstead beautification. According to the work program, local chapters will stress regular church attendance, encourage members to take part in church youth work and invoke God's blessing at chapter meals and meetings.

The Wisconsin chapter of the FFA was the first in the nation last year to elect a state chaplain.

Brethren Advise Concerning Draft

The Brethren Service Commission has issued a one-page sheet entitled "Am I a CO?" to give some guidance to young men who are facing the draft. In three sections, the first says "You are probably not a CO if—" for instance, you believe that America should be prepared to fight, that God may, in some circumstances, wish you to go to war, or if you are willing to work in a job directly connected with the war effort. You probably *are* a CO, the sheet goes on, if you believe that it is always against God's will to wage war, that this country should spend its energies making peace, with none left over for war preparations, or if you believe that a truly Christian America would not drop a bomb on Moscow, even in self-defense.

Then it adds, "To be a CO, you do not need—" to be perfect; to know exactly what you would do if your family were attacked by a maniac; to know exactly what Russia would do if America suddenly became pacifist; or to renounce the idea of a police force that uses some force to capture an individual criminal, but does not bomb thousands, or destroy cities. It advises, however, that these questions will almost certainly be asked, and should be thought through as far as possible.

Copies of the sheet, which is a bit more detailed than has been indicated here, may be obtained from the Brethren Service Commission, 22 South State Street, Elgin, Illinois. Reprinted from *Fellowship.*

Without truth and love the strongest are weak.

The Mennonite

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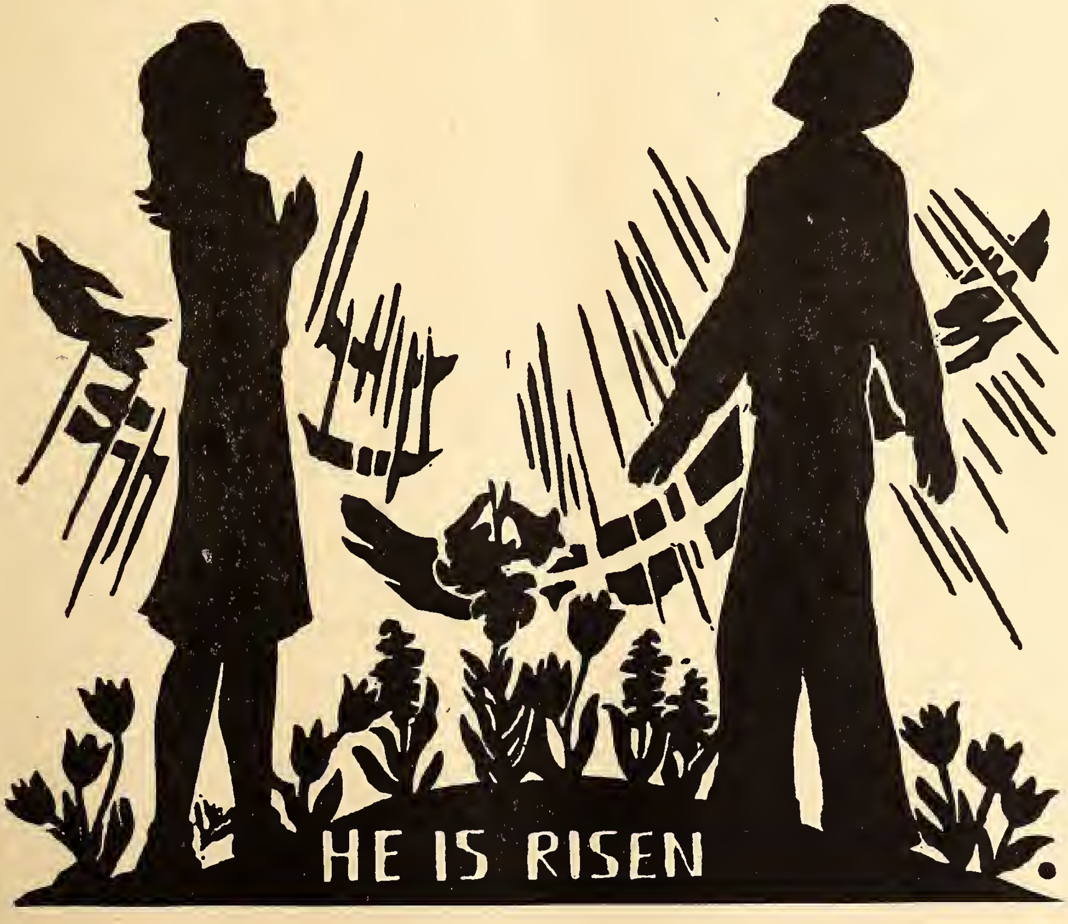

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CORRECTION. Last week the Middle District Conference was dated as of April 23-26. Since it was deemed advisable to close the conference on Sunday the dates will be April 21-24, Thursday through Sunday.

The Mennonite

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Beyond Our Own

SPOKANE, WASHINGTON. — A Christian high school, sponsored by twenty Protestant churches in this community, will open here next fall.

WASHINGTON. — "Nothing less than a fatal blow" to Protestant, Catholic, and Jewish spiritual influence were the words used by Rev. Dr. Samuel M. Cavert, general secretary of the Federal Council of Churches of Christ in America, in testifying against a house bill designed to up postal rates on religious and other non-profit publications. He also stated that this increase in postal rates of second-class material would have a "crippling and disastrous" affect on religious and non-profit periodicals.

UNITED STATES.—A series of two Easter programs are being broadcasted over the ABC network on April 10 and 17 at 6:30 p.m. EST, on "The Greatest Story Ever Told."

ENGLAND.—The Church of England, at its spring Church Assembly February 21, voted to investigate desirable changes in its status on an "established" church. A danger of close state-church ties in a period of "totalitarian ascendency," was revealed in ecclesiastical suits the final court of appeal, which is appointed by the State, making it possible for the State to use the Church for its own purposes.

NEW YORK.—The vanguard of eighty German clergymen and lay religious workers, have arrived in the United States to spend three months studying American religious life, part of an effort by the American Military Government in Germany to "promote peace and constructive relations in the post-war world." First of the pastors sponsored by the Federal Council to arrive in this country was the Rev. Robert Geisendoerfer who will make a special study of the techniques of American national and local religious radio production.

GERMANY. — Martin Niemoeller, president of the constituting synod of the Evangelical Church in Hesse and Nassau, vigorously opposed the "Bishop" on himself, saying the present title of "Kirchenprasident" was more suitable "because it safeguarded the leadership of the church against misunderstanding in the clerical sense."

The synod finally rejected the title of "Bishop" by 116 votes to 20, and retained the title of "Kirchenprasident."

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

April 10-17, Week of Witness
April 17, Easter Sunday
April 21-24, Middle District Conference, Grace Church, Pandora, Ohio
April 24, 1949, Conference Sunday.
April 28 to May 1, 151st session of Eastern District Conference at West Swamp, Quakertown, Pennsylvania, Rev. Willard K. Claassen, Freeman, South Dakota, Speaker. District Brotherhood program will be the evening of April 30.
April 29-30, Oklahoma Church Workers' Conference at Turpin, Oklahoma.
May 1, Mennonite Song Festival, Memorial Hall, North Newton, Kansas
May 8, Christian Family Day and Mother's Day; also Rural Life Sunday
June 5, Pentecost
June 11-15. Northern District Conference at Henderson, Nebraska, with Rev. A. E. Kreider, as speaker.
June 12, Children's Day
June 16-17, Mennonite Cultural Conference, Tabor College, Hillsboro, Kansas.
June 20-26. All Mennonite Senior Retreat, Camp Mack, Milford, Ind.
June 20-26, Middle-Central District Junior Retreat at Camp Mack, Indiana
June 20-26, Middle-Central District Senior Retreat at Camp Mack, Indiana
June 23 to 26, The Fiftieth Anniversary Sessions of the Pacific District Conference at the First Mennonite Church, Upland, California
June 30-July 4, Middle-Central District Young People's Retreat, Mennonite Biblical Seminary, Chicago, Illinois
July 1 to 6, Men-O-Lan young peoples retreat at Finland, Pennsylvania.
July 6-12, Men-O-Lan junior retreat at Finland, Pennsylvania.
July 13 to 20, Men-O-Lan high school retreat at Finland, Pennsylvania.
July 20 to 27, Men-O-Lan intermediate retreat at Finland, Pennsylvania.
July 25-30, Oklahoma Young People's Retreat, at Camp Hydro, Hydro, Oklahoma.
July 29 to 31, Men-O-Lan adult retreat at Finland, Pennsylvania.
August 11 to 17, General Conference Ministers Retreat, Estes Park, Colorado.
November 29 to December 1, Council of Boards Meeting.

Of Your Pen Acquaintances

WALTER H. DYCK, Newton, Kansas, who serves as Executive Secretary of the General Conference is pastor of the Emmaus Church, Whitewater.

LINDEN M. WENGER, Bergton, Virginia, serves the Mt. Hermon (Old) Church at Mathias, West Virginia.

H. J. BROWN, Shanghai, China, with his wife serves as General Conference missionary to China.

JOANNA S. ANDRES, Newton, Kansas, serves on the Education Committee of the Western District Conference and has given considerable time to preparing the new vacation Bible school materials.

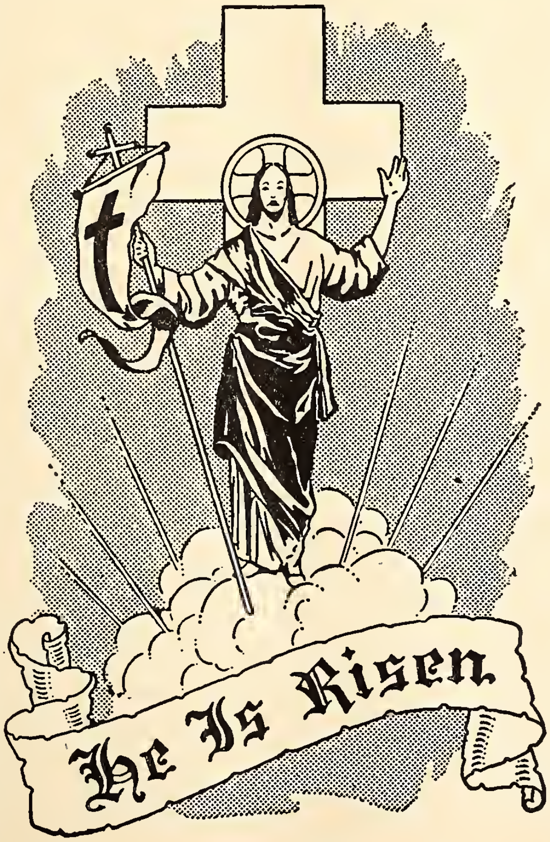
Easter--Demonstration Not Speculation

An Editorial

The indisputable supremacy of Christianity is built upon the fact of the resurrection of Christ as attested by the direct experience of the founders of the Christian Church and the vitality of the Church in history. Christianity is built not on a fanciful logical mode of explanation and speculation; it is built on the bed-rock of demonstration and experience!

The ministry, death and resurrection of Jesus Christ was not an experiment by God to see what would happen when the Son of Heaven made His abode among men. God was not engaging in research. Rather, God was standing before the classroom of all mankind, and carrying out an experiment for the express purpose of demonstration. At Calvary and Arimathea's tomb God was not speculating, he was demonstrating!

Like the science teacher who leads his classes into the secrets of the natural universe by means of his experiments so God in Christ was seeking to lead mankind into the knowledge of the secrets of the spiritual universe. What the students discover from the demonstration the professor had long known. What we see on Calvary and at the empty tomb had always been known by God—has always been going on in the heart of God, for Christ was slain "from the foundations of the world," for a rebelliously sinful humanity.



Demonstrations of the kind we have mentioned have as their express purpose to reveal to the uninitiated the underlying laws of the physical universe. Students are then to go into the laboratory and apply these laws in all the varying conditions presented by various experiments. In the midst of these varying conditions they dare not question the basic laws that have been demonstrated else their work will mean nothing; they will have no standard of measure. The Lord Jesus Christ as he lived, died, and rose again demonstrated that there is one and only one standard by which the varying conditions of life become meaningful—namely, by the immutable law and the gracious love of God. To live life on the basis of any other point of view is as absurd as to try to carry on an experiment in the chemical laboratory and deny the laws of the conservation of matter or energy or to try to work out a complicated arithmetic problem while at the same time denying that one and one is two.

Now Christians are people who have been in God's classroom. They are supposed to have seen these laws demonstrated. They are people who are living their lives, which are so full of unpredictable elements, in the light of meaningful laws—laws of which they are so sure that they confidently measure all of life in the light of them. What they have seen on cruel Golgotha and in the garden on Easter morn has led them to look at all of life from the viewpoint of God's immeasurable love for an unteachable mankind and the certain triumph of that love over the worst that Satan-inspired men could possibly conceive of doing. These are facts they no longer question, because their experience with the teacher of all mankind has convinced them.

It is precisely this certainty concerning God and the permanence of character that made Christianity such a contagious faith in those early days. Men were ready if necessary to be thrown to the lions for their faith because they knew that even a cruel death could not rob them of anything ultimately meaningful. Men and women would rather be burned at the stake than to give in to the whims of earthly rulers, for they knew that ultimate Reality had no room for people who compromise the laws of God and thus permit the very life blood of their spiritual existence to ebb away.

This certainty—radiant and contagious—must still characterize Christians. Christians should not act like those who have never known anything about these bedrock laws of the spiritual universe. In the midst of temptations they should not act as if they never knew that sin will always dig its own grave. In the midst of demands that are placed on them by an obviously godless society they should not act as if this society instead of God is determining their destiny. Living in a world full of every manner of evil and uncertainty, Christians should not act as if

(Continued on page 16)

The Conference's "One Great Day"

by Walter H. Dyck

The Lord's Day following Easter, April 24, has been designated by our Executive Committee as "Conference Sunday." Although during the whole year our 230 congregations share the fellowship and witness of our Conference enterprise, one special Sunday is set aside for "praise and prayer."

An appropriate observance of "Conference Sunday" will include sermons based on one or more of the cardinal tenets of our faith. Pastors will do well to base the morning sermon on one of the great texts of the Bible, such as I Cor. 3:11.

Our Unalterable Biblical Principles

In order to refresh our memories, the General Conference Constitution presents "Our Common Confession" (Art. 10)—our unalterable Biblical principles of faith—in the following brief and pointed way:

"The Conference recognizes and asknowledges the Sacred Scriptures of the Old and New Testament as the Word of God and as the only and infallible rule of faith and life; for 'Other foundation can no man lay than that is laid which is Jesus Christ. I Cor. 3:11.

"In the matter of faith it is therefore required of the congregations which unite with the Conference accepting the above Confession, they hold fast to the doctrine of salvation by grace through faith in the Lord Jesus Christ, baptism on confession of faith, the avoidance of oaths, the Biblical doctrine of non-resistance, and the practice of a scriptural church discipline."

What Is the GENERAL CONFERENCE?

By
Don. E. Smucker

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General Conference Headquarters
722 Main Street
NEWTON, KANSAS

A sermon based on "Anchored in the Rock of Ages," "How Firm a Foundation," (I Cor. 3:11) would give opportunity to emphasize the basis of our faith. A sermon on "The Separated Life (II Cor. 6:14-15)" would bring out the heart of our Christian witness in our Christian witness in our practical life.

Again, we are not suggesting a definite form to either the morning or evening service. Every pastor or church leader will find ample illustrative material in recent issues of THE MENNONITE.

These Resources

The following are a number of important articles that have appeared in THE MENNONITE since March 1, 1949, which the pastor, Christian Endeavor discussion leaders, or those preparing themes for the evening meeting can refer.

"New Opportunities Demand New Sacrifices" (March 1, p. 8-9) gives a general view of our work as a whole, also a summary of budgets and total income for the past three years. The breakdown of the 1949 budget, totaling $752.760.00 is given. Subsequent articles have dealt with the work of the particular Board of Committee.

"Evangelism—The Universal Christian Responsibility" (April 6, p. 6) presents a continuing opportunity to our churches. "Our Mission Fields Challenged As Never Before," "For a Missionary—All the Problems of Virgin Soil" (March 22, p. 6-7). "In Oklahoma Fifty Years, an Indian Church" (March 29, p. 6), and "Bazaar Preaching in India" (April 6, p. 5) present strikingly new insights into foreign mission work.

"Christian High Schools—the Front Line of Mission Work" (March 8, p. 6) couples increasingly important challenges to both young and old. "The Board of Education—Conference Custodian of the Future" (March 29, p. 7) brings out an area of pressing concern. The "Relief Board Outlines Huge Tasks" and "Missions in Judea and Samaria" (March, 29 p. 4-5) are both striking in the appeal. "Holding Forth the Word of Life in Kentucky" is another fine Home Mission appeal. "Mutual Aid Board points Young People to Caldwell, Idaho" is another very logical application of our faith as applied to our young people.

If you have read the article "Hunger Removed, the Pangs of Spiritual Starvation Strike" (April 6, p. 4), we are presented with an opportunity to enter into a spiritual harvest—the logical outcome of the sowing we have been doing in the relief program overseas during the past years.

The March 15 issue of THE MENNONITE is an index to many other valuable articles found in THE MENNONITE during 1948. Quite a number of our churches may wish to arrange for a pulpit exchange, including an exchange of special music for the Sunday morning service. Others may wish to arrange for a special purpose which the congregation has not remembered adequately during the past year.

Send a Report

Please, a brief report as to how "Conference Sunday" was observed in your congregation. These suggestions may prove helpful to other congregations in the observance of another similar occasion. Should April 24 be altogether inconvenient to your congregation for the observance of "Conference Sunday," another Sunday is the near future may be designated and observed.

May ours be the experience of the New Testament Church: "And when they had prayed, the place in which they were gathered together was shaken; and they were all filled with the Holy Spirit, and spoke the Word of God with boldness . . . . And with great power the Apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all . . . . " (Acts 4:31, 33).

Love-Impelled Service

by Linden M. Wenger

A Fundamental Study in Christian Motivation

THE servant of the Lord in the midst of the conflict against sin and evil in the world needs often to search out and purify the inmost motives of his own heart in their relation to his service for Christ. The outward and tangible aspect of any situation or calling which may challenge us to action will eventually lose their force unless our will to action has been rooted in the only virgin soil in which Christian motives flourish—love to Christ. Who understands better than those who have given their life and time to the mission field the purging that their own hearts have undergone while the Lord revealed to them the higher paths of devotion and cleared away the misconceptions and unworthy aspirations that may have first influenced their decisions in accepting the call to service.

It should be a question whether any of us at home, on the mission field, or where we be, are living wholly unto Him who died for us and rose again.

Love of Christ — the Dynamo

It strikes me that the direct commands to evangelization are not particularly abundant in the New Testament, though the few that are given are couched in words of compelling power. Rather, there is something inherent in the very nature of Christianity itself which impels the heart of him whose life has been touched by the living Christ to go and tell. We sense this inherent outreach of the Gospel message in the allusion of Jesus to the ripened harvest; we see it in the ceaseless activity of the Apostolic Church; and again in the selfless devotion of those who since then have spent their lives for the cause of bringing the Gospel to the most out-of-the-way places of earth. Indeed we do not need to look far to discover this touchstone of Christian service; for as the plan of salvation was conceived in the love of God and manifest in Jesus Christ, so all who are truly united to Him by faith are in turn charged with this outflowing compassion in behalf of lost humanity. The love of Christ is the dynamo that motivates and moves the church in every worth-while endeavor to spread the Gospel.

Compression of Our Energies

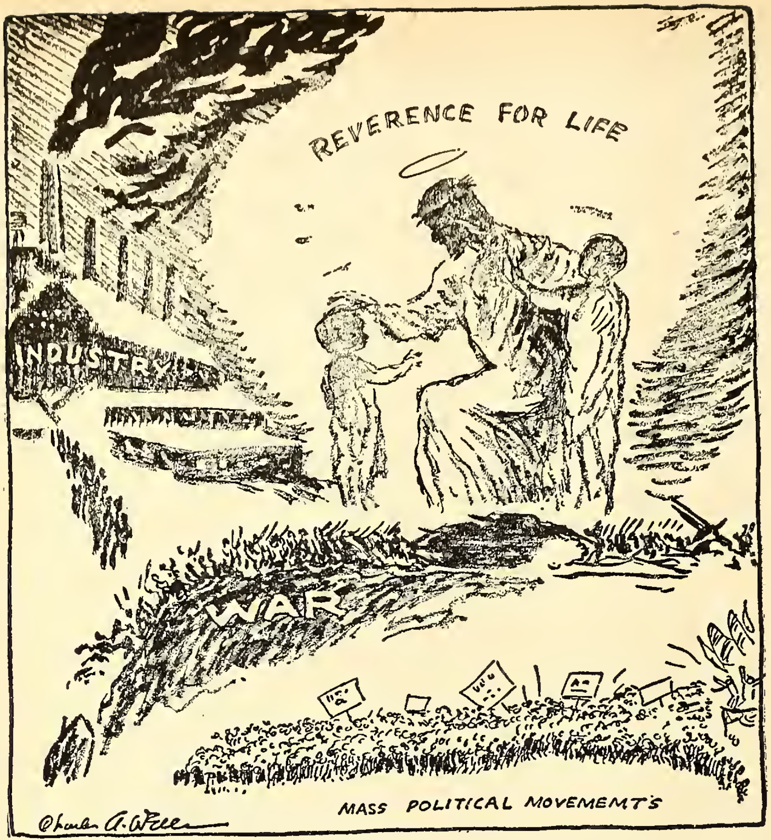
The Apostle Paul arrests us with this imperative to action in II Corinthians 5, where he presents together the deeper significance and the practical outworkings of the love of Christ. He vindicates the apparent rashness of his zeal for the Gospel with his heart-filling cry, "For the love of Christ constraineth us." The language implies a forcible compressing of our energies into one channel, a conforming of our love to the direction of that love which motivates our own. It gives a sense of being possesed of something greater than one's self, without which no man has ever known the fire of real zeal for a cause.

Forced Service Unsustaining

It does not lie in the power of human pity for human needs to sustain us in constant service to our fellow men. It does not even lie in the power of direct command to sustain us in unfaltering action unless that command is enforced by a willingness born of devotion inspired by love. There is striking difference between the tactics used to incite men to carnal warfare and those used of the spirit to enlist the services of men for the Kingdom of Righteousness. The vaunted love of country which impelled men to die on the bloody fields of battle is well stripped of its glory when we reflect that these deeds of so-called heroism were largely performed by men who had to be drafted for the job, bolstered with large shots of hate-inciting propaganda and sent to their stations under strict orders. No such coersion surrounds the volunteer for the mission field. Indeed no mission organization could have any possible use for one who required such compulsion. But a compulsion far stronger than corporeal commands moves the hearts of men who have tasted the love of the Lord Jesus toward themselves, and feel in turn this love working in them toward their fellow men.

Directness of a School Child's Reasoning

Paul is not satisfied with an abstract conception of the love of Christ. How often do we hear the first part of II Cor. 5:14 quoted, and how seldom the complete thought as given in verse fourteen and fifteen combined. Here Paul envisions both the object and the objective of Christ's love. More than that, he lays upon us the obligation of that love in the lives of those for whom it as manifest. "We thus judge, that if one died for all, then were all dead." Our own experience of the saving grace of Jesus is raising us from the death of sin and our knowledge of the implications of His sacrifical death should work in our hearts a compassionate understanding of the universal needs of man. "If one died for all, then were all dead." Paul's logic here possesses the directness of a school child's reasoning, yet a wisdom which philosophers could not gainsay. There is no elaborate argument about the depravity of man and the need of redemption, though he demonstrates elsewhere that his knowledge and powers of reasoning concerning those matters are not wanting. Here in one breath he sums up the whole compass of redemption in a way that ought to impress every believer with the equality of all men in death. It ought to strip us of every vesture of pride of race or position and leave us with an humble sense of obligation to all people in all places.



THE SUPREME CHALLENGE

By Charles A. Wells

One of the most important places where the teachings of Christ bring a dramatic challenge is on the value that we place on life. The great genius, musician, theologian, philosopher and missionary doctor, Albert Schweitzer, created the striking phrase "reverence for life" in his interpretation of the central theme of Christian doctrine. Today, with war reducing life to the insignificance of a long serial number on some wounded boy's jacket, with industry doing the same thing with a gate pass or name on a pay master's list, and mass political movements often reducing men to organized mobs, "reverence for life" rings out like a bugle call from heaven. No doubt the future of our civilization will rise or fall on its ability to hold that concept at the heart of its motivations. The teachings of Christ have become absolutely essential for the survival of our culture and civilization.

The Claims of this Debt

But if there has been an equality in death there is also an equality in life, for all who live (spiritually) are made alive by the death of Christ to the everlasting exclusion of all pride and boasting of the merits of self. Indeed, the claims of this debt to Christ forbid the spending of our time which we live in the flesh for our own selfish pursuits. "Know ye not that . . . ye are not your own? For ye are bought with a price." We must admit the valdity of Paul's conclusion: "They which live should not henceforth live unto themselves, but unto him which died for them, and rose again." Surely this challenge ought to give us pause to consider our manner of life and the extent of our effort for the evangelization of the lost.

A brief reflection on the standards of life and activity of the average Mennonite community must bring us to acknowledge that as a people we have fallen far short of this high standard set forth for those who have been made alive by the grace of God. But let us make this a matter of personal concern. Am I living for self or for Christ? It is something of a fad in the world today to advocate a soak-the-rich campaign. Whether right or wrong, we would tax the rich to make life easier for the rest. Something of that same spirit may possess us in our attitude toward the work of the church. Literally, we sometimes point our fingers at our more financially able brethren, indicating that they should bear all the burden of supporting missions and other church work and so excuse those of us not so blessed. More subtly we may feel that we have discharged our duty when we join the fanfare of the well-wishers who wave the outgoing missionaries off to their posts of service. We may even demonstrate our generosity by advocating that those who go to the mission fields at home and abroad should have things "just as good and convenient" as those who remain behind. The truth is that nothing can answer for our own individual responsibility. The Scripture is very searching and personal. "They which live should not henceforth live unto themselves."

It should be a question whether any of us, at home, on the mission field, or where we be, are living wholly unto Him who died for us and rose again. Can we be partakers of the grace of our Lord Jesus and refuse to be partakers of His suffering and compassion? It is gratifying to see the numbers of young people who have responded to the call of Christ to serve through the church. Pray God that our program of service may always be worthy, our motives always pure, our convictions always born of a deep sense of gratitude and obligation laid upon us by the constraining love of Christ. Indeed it is a high calling to serve in the cause of the Lord Jesus, for we are called to be ambassadors, as we read in the closing verses of this chapter (II Cor. 5). Our calling as ambassadors is to bear the message of reconciliation to a world of rebels estranged by sin. For God was in Christ reconciling the world unto Himself, but now has committed the word of reconcilition unto us. The Father provides the wedding feast, but unto us He has given the charge of bearing the invitations. What gross self-interest it is that holds men back from such service of love.—Reprinted, courtesy *Gospel Herald.*

NEW WORKERS FOR HOME MISSIONS

1947 General Conference Directions Carried Out

by A. J. Neuenschwander

At the 1947 General Conference, recommendations of the Board of Home Missions were adopted directing the strengthening of our working force in the Southern Mountains and in Paraguay among our growing Mennonite constituency. Earlier action resulted in sending to Paraguay Rev. and Mrs. A. W. Friesen, Henderson, Nebraska, in May 1948, and Rev. and Mrs. J. W. Nickel and children in July of the year.

The new workers and their fields are as follows:

Rev. and Mrs. Carl O. Wahlsteadt
Barbourville, Kentucky

Carl O. Wahlsteadt was born in 1910 at Hartford, Connecticut. He is a member of the Calvary Temple in the city. In 1941 he as graduated by Moody Bible Institute, in a missionary course and the following year was ordained as minister in the home church. Mrs. Wahlsteadt was born in Murdock, Kansas, in 1911. She attended two years at Hesston college, Hesston, Kansas,, following her graduation from Pretty Prairie high school. For two summers she attended Bethel College and taught in Kansas grade schools for five years. She graduated by the Moody Bible Institute in a Bible course in 1942.

Randall A. Heinrichs

After their marriage in 1942 they entered home mission work, independently, in Barbourville. The Wahlsteadts have affiliated locally with the Emmanuel Bible Fellowship for more efficient work in summer Bible camp work. Mrs. Wahlsteadt holds her membership in the First Mennonite Church, Newton, Kansas.

The Wahlsteadts do mountain mission work, consisting of preaching services, Sunday school work, giving special attention to summer Bible camp work. They came under our Board January 1, 1949.

Miss Rosa Linda Bartel

Miss Rosa Linda Bartel, born in Aberdeen, Idaho, in 1917 became a member of the First Mennonite Church. She attended and graduated from Aberdeen High School and Bible Institute in Los Angeles in 1948 with a Christian Education major besides taking a child evangelism course for six months.

Miss Bartel is to teach in the Leslie County public school system during the regular school term and during the other part of the year she is to assist Miss Pfister, Incline, Kentucky,. with Sunday school and Children's Bible Camy Work, a very large and essential field.

For many years she was active in the Aberdeen Church, and in Sunday school and Endeavor work. As further preparation for her teaching Miss Bartel is planning on taking some special subjects at Bethel College and also a six weeks normal course in Leslie County. She may take up her work in August or early September. It is not possible to give her Kentucky address at this writing.

Rev. and Mrs. Randall A. Heinrichs,
East Freedom, Pennsylvania

For a period of two years, Brother and Sister Randall A. Heinrichs served in the MCC Volunteer Unit in community and clinic work at Cuauhtemoc, Mexico. Last summer they returned to their home and friends in Abbotsford, British Columbia. While making the trip Brother Heinrichs visited General Conference churches in California and Oregon.

Before entering Voluntary Service Mr. Heinriches attended Bible School in Winnipeg, Manitoba, and joined the Bethel Mennonite Church there. While en route to their field of labor, they stopped in Winnipeg, there on Sunday, February 6, Brother Heinriches were ordained as minister of the Gospel. Coming eastward they visited Rev. and Mrs. Frank P. Dyck, 140 Victor, Toronto, Ontario, whom they learned to know well in Cuauhtemoc Mexico.

In Pennsylavnia they are to have charge of the Smith Corner Mennonite Church, a Home Mission field, and live in the parsonage next to the church. They are also to have charge of the Roaring Springs Mennonite Church, Roaring Springs, Pennsylvania.

Rev. and Mrs. Ernest Harder, Asuncion, Paraguay

For the past two years, Rev. and Mrs. Ernst Harder have been under the MCC as directors of spiritual work among all Mennonites in Asuncion. Due to two factors, the rapid flow of Mennonite refugees into Paraguay from Europe, and the shortage of MCC personnel, Rev. and Mrs. Ernst Harder had to give much of their time to other then the spiritual ministry.

Since February 1, Rev. and Mrs. Ernest Harder are under the direction of the Board of Home Missions and now we anticipate a more energetic and active program of church functions for all Mennonites in this city. Systematic home visitation work is to be done in order to make personal contact with every home and every individual for which we are responsible. Special prayer and Bible study hours are to be arranged.

The Harders have accepted the offer of the Board and have agreed to remain on the field until May 1, 1950. While the main part of their work will be in

(continued, page 15)

God is Working Mightly

by H. J. Brown

Thanks be unto God, who gives us the victory in Christ Jesus our Lord! Another winter has passed. Here comes the gentle spring with soft green leaves and fragrant flowers! We too feel this new life pulsing in our veins. Through His grace we have gotten the victory not only over a cold and hard winter, but also over great and severe economic and heathenish difficulties. There is a lot that lies ahead of us to be conquered. However here we raise the memorial stone with the inscription, "Ebenezer."

Encouraging Signs

We are still hopeful in that the Chinese situation will adjust itself so that the work of evangelism can go on. It surely was encouraging for us to have a letter come through from Kaifeng, telling us of the progressive churchwork, also to have a non-Christian out of Kaifeng come through in one week, reporting to us, that the churches continue regular services, our Bible School having a full enrollment, and other Protestant high schools being open to the young people of the church. Over there inflation is not quite so bad. The price of grain is more reasonable.

Trade Re-established

Although peace is as yet far off, the business people here begin to trade with cities of north China. Mail is also being sent to some larger places there. Travel however is difficult, especially in regions of the so called no-man's-land. While traveling in those regions people are generally relieved of their possessions.

Both Sides Have Transgressed

The Chinese are generally speaking, a peaceful people and they are now dead tired of this war forced upon them. Both sides have greatly transgressed against the common people. The young students often tell us, "Every thing is emptiness, whom can we trust?" Thank God, there is a Saviour and thus there is one who can fill that emptiness in the human soul!

No, friends don't give up, continue to pray for the Christian work in China. Many young people are now turning to Christ.

Two of our seminary students went along in an evangelistic party of twenty workers. On a large bus they for two months went to cities on the coast and cities in the interior. They visited many churches and schools during that time. Coming back they brought a glorious report of the open-ness of the people. Even government high schools and universities opened their doors to them. Everywhere people repented and received Jesus Christ as their Saviour and Lord. No, we are not here for nothing. God is working mightily through His humble servants for the salvation of many souls. We must continue in steadfast faith and fervent prayer of intercession!

1331 Fu Shing Road, Shanghai, China
March 17, 1949

Holy Week Witnessing

To Seek and Save the Lost

As we think of Holy-Week witnessing we profit a good deal by seeking to follow Christ the Saviour in His search for the lost, to observe His method and the places where He found the lost.

He found Matthew at the tax office. We may find lost souls at the tax bureaus even today. Peter and his companions were at the lake fishing, a good place to win people to Christ. He found a woman at the wayside well and another one at a dinner in Simon's house. The 38-year-old sick man He found at the pool of Bethesda. And strangest of them all was Zacheaus who was up in a mullberry tree. The demoniac he found coming from the graveyard, surely *he* was lost and needed help.

Christ did not even give up His search for the lost when He was hanging on the cross, for we see Him even there finding someone who needed salvation. Will you and I stand up and see others go after the lost or shall we join with others this Easter season to help Christ find the lost?

When Jesus met or saw Zacheaus in the tree He said, "Today I must stay at your house." We of the Evangelism committee hope and pray that many Christians of our conference may feel that *must* to go into someone's house during this Easter season. Go to speak to them about Christ, or invite them to church. Show one and all that you are a neighbor according to the meaning of Christ's teaching. Let us unite to pray for His blessing on these visits.—THE EVANGELISM COMMITTEE

The Reader Says

DIVIDED OPINION

Reader number one: Concerning the Index issue of THE MENNONITE, I wish to make some constructive criticism. Since you have the Index number as one of the regular issues of the year I feel that you cheat the average reader out of one number of worthy reading material.

Having made inquiry of several persons as to their opinion about that issue I find the average reader does **not** care for it. One person even told me, "I can't even use it for building a fire since I use gas to heat my house."

Reader number two: The very splendid "Index Issue" of THE MENNONITE just arrived. I think it is simply a wonderful advancement, and should be extremely valuable in preserving the values of THE MENNONITE for those of us who save all our copies. NOW—you see, with my filing system, and the index, —well, what is there I can't find in a very short time!?!?

"The individual income tax is not a minor source of government revenue either; it is the major source. So it is not only a clear place to make a witness but also a most strategic one."

"I Have Wondered . . ."

by Joanna Andres

To work entirely by mail—even the fastest mail—on a piece of work such as the adaptation of the New Summer Bible School Series for our use, involved much time. As the work ran into its last stages of preparation and the final proofs were coming through, it was thought best to eliminate mail service and instead of sending packages back and forth, to send just one—myself—to Scottdale, Pennsylvania.

Voices of the Past

It was a privilege to be there. Besides facilitating the work on our editions, the experience there set me to thinking. I remembered the voices in our Conference who through a span of year's plead for a Conference printing press. I am persuaded they were men of vision.

Perhaps such a venture is impracticable for our group. I can sense, however, what strength such an enterprise could be to us.

Into All the World!

What a workshop it was! Within the confines of one building, materials are written, edited, prepared for printing, printed, and mailed out. It was stimulating to see the vast amount of positive Christian thought and teaching going forth to build the walls of faith through the medium of the printed page!

There full-time editors and artists sit in their nooks, producing all day long, all week, all month, all year. Typewriters click, presses fan their printed sheets, cutters, binders, folders, staplers, all work at full speed.

Circulation: Half a Million!

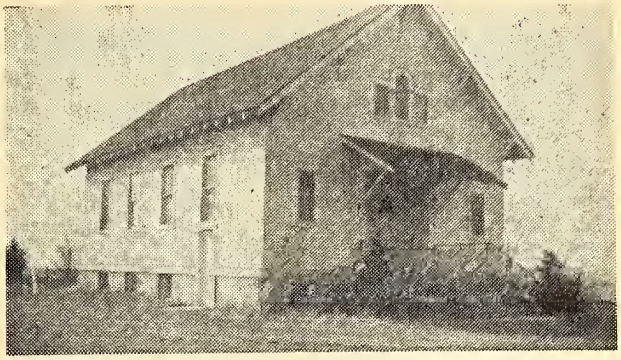
Materials go out for every department of the Sunday school—materials written by denominational writers for denominational needs. There go out Sunday school leaflets for various age groups: *Beams of Light* for the primaries, *Words of Cheer* for juniors, *The Youth's Christian Companion* for the young people. Besides the official church organ, the *Gospel Herald,* there goes out a monthly or bi-monthly mission paper published by the various district conferences. For the family there is the *Christian Monitor* and *The Mennonite Community;* for the ministry, the *Christian Ministry,* and for the unsaved, a small evangelistic leaflet called *The Way.* A total of forty-four publications with a circulation of more than a half a million, are printed and distributed from here.

The Latest

The latest and largest publication which has almost pushed back the walls of the present plant is the New Summer Bible School Series. It is an increasingly growing concern. A new large addition is at present under construction in order that demands for increased publication work can be met. Every corner of the present building is in use. Everywhere I looked there we stacks upon stacks of printed materials awaiting storage facilities.

I have wondered: What could such a place do for our Conference? Or, if not that, what could full-time writers accomplish?

BEHIND THE 100% PLAN



Arlington Mennonite Church

(Serving 12 homes)

We, of the Arlington Mennonite Church, have adopted the 100% Plan because we feel it is our privilege as Christians to be informed on the activities of Christ's Kingdom here on earth, and to become conscious of our own responsibilities toward that Kingdom.

We feel, that as members of the General Conference of Mennonites, one way to secure this information is through the reading of the official General Conference publication. We want every member of our church group to have access to that information, for thus we can share a mutual understanding of our various church activities and the problems involved. We desire for each member also the inspirational material which is brought weekly by the Mennonite. Only through constant perusal of such material can Christian growth continue.

Previous to 1905 our group was organized as a Sunday School and worshipped in district schools with the assistance of visiting ministers from Sterling and Pretty Prairie. When the church was built in 1905, John P. Linscheid was elected as pastor. It continued for years under his leadership, until he realized the necessity of using the English language in the services. Then he made room for younger men but continued an active place as elder until his death in 1937. Since that time there has been only one resident pastor, Rev. George Kopper, from 1937 to 1944. Various others have commuted from a distance, and we feel that we have had a small part in furnishing experience for a number of our present church leaders. At the present, Rev. John F. Schmidt of North Newton, is serving us in a very able manner.

We have always been one of the smaller Conference churches. We are not discouraged by small numbers. In a small group each person feels the need of his own contribution for the good of the group. On our present staff of officers and teachers each of the ten families of our group is represented by at least one member. We have as many children under twelve years of age as we have active members. These are our inspiration for the present and our hope for the future.

MCC Nachbarschaftsheim for Berlin

New Service Opportunities in California

AKRON, PENNSYLVANIA. Harold and Ann Buller are now located in the city of Berlin, Germany where they are making contacts to secure a suitable building to establish a Community-Center type of relief project. Although arrangements for an appropriate building have not yet been completed, many needs among the people have been observed. Women need cloth and sewing facilities to repair clothing; everyone needs soles for shoes; many need a place to scrub their clothes students need books and a place in which to study; children need supervised play and crafts rooms; young people need a place to gather for discussions and other youth meetings; they need an opportunity to plan their lives in moral and uplifting surroundings; they need Bible Study.

The Community Center, or neighborhood house (*nachbarschaftsheim*) is a rather new concept in relief work, but one which has proven to be very effective. The neighborhood house, situated in a devastated area, is a supplement to the cramped and disrupted homes of the vicinity. Here there is warmth, light, books, and equipment for repairing shoes and clothing. Above all there are Christian friends. The MCC neighborhood house in Berlin will seek to be such a home of friendly aid and Christian neighborliness, similar to the various other centers in Germany.

Another Summer Opportunity

A summer service opportunity on the West Coast has been planned since the printing of the MCC Summer Service folder. The Crippled Children's Society of Los Angeles sponsors two-weeks summer camps for crippled children during June 15 to September 1. Men and women workers are wanted who can begin June 15 and serve most of the period. This will be at a new camp northeast of Los Angeles, in the mountain area. Work will be that of counseling, recreation, or construction. There will be some remuneration. Send applications to MCC Voluntary Service, Akron, Pennsylvania by April 15 if possible. Descriptive material and the regular MCC Summer Service folders are also available from Akron.

Advance Information on Christmas Bundles

A number of individuals have inquired whether there will be a Goodwill Christmas Bundle program this year. Some have found it difficult in past years to secure heavy items of clothing in the summer months when the regular Christmas Bundle appeal is made.

This is to state in advance that we are planning for a Christmas Bundle project again this summer, since this type of gift continues to fill a very useful place in the relief program. Individuals may therefore find it advantageous to buy certain items of clothing for these bundles before the early spring season is past. Contents of bundles will be similar to those of last year. Bundles are however **not** to be sent in until complete and detailed information is released in a few months through a special folder as in past years.

Special Shoe and Stocking Program to Close Soon

April 15 is the date by which contributions of shoes and stockings for European children, are to be sent in. Numerous parcels of shoes and stockings have already come in to the warehouses, but it is hoped that a considerably larger amount will be received.

The above termination date pertains only to the special Children's Relief Project of collecting shoes and stockings for European children. There continues to be need for children's and adult's shoes, and contributions of these items and other clothing, should continue to be channeled through the regular clothing centers.

National Family Week, May 8-15

The theme for Family Week, 1949, is "Home Builders Are World Builders." Families are called upon to realize that a peaceful world cannot be achieved solely by governments and world statesmen but must grow up from the grassroots of good will, mutual concern and a cooperative spirit in millions of families.

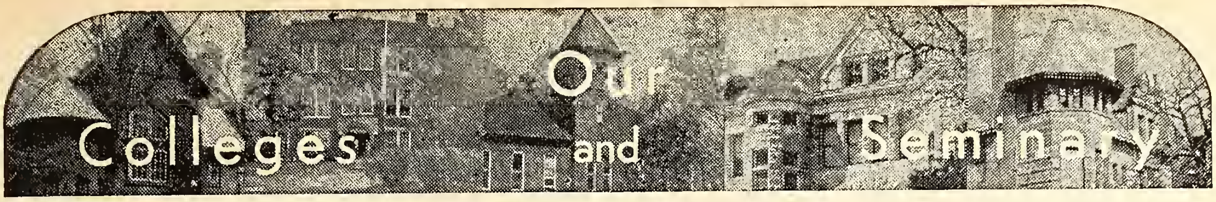
Suggestions for homes, churches, and communities for the observance of Family Week have been embodied, for the Protestant constituency, in a leaflet entitled "National Family Week in Every Protestant Church." This may be secured by sending a 3c stamp, or at $1.10 per 100, from the International Committee on Christian Family Life, 297 Fourth Ave., New York 10, N.Y., or 203 N. Wabash Ave., Chicago 1, Illinois.

1900 Jubilee Gems 1950

50th Anniversary celebration of

General Conference Mennonite Missions in India

Our Mennonite missionaries in India are looking to us for help. Many of them are carrying double loads and are tired. Dr. H. E. Dester, the chairman of the India Conference, is ill. Rev. Harold Ratzlaff, just home on furlough says, "Retraction would be nothing short of disaster." We need also to uphold them more in prayer. "We need your prayers a thousand times more even than money, to keep us going."



Our Colleges and Seminary

Bethel Volunteers in Extensive Deputation

Deputation teams from the Student Volunteers are visiting churches in Kansas and Colorado during the Easter vacation. One group is presenting programs at Greensburg, Kismet, Montezuma, Hanston, and Kingman, Kansas. The students in this group are: Benjamin Sawatzky, Paul Isaak, Betty Quiring, Margaret Jahnke, Donald Isaac, and Rosa Bartel.

The second team is visiting churches in Pawnee Rock and Colby, Kansas, and in Vona and Joes, Colorado. The members of this group are: Leland Voth, Joanne Buhler, Charlene Unruh, Joe Duerksen, and Orlando Friesen.

Mr. John Swomley, Jr. was a guest speaker at Bethel College for a morning chapel service and an evening meeting. He is the associate secretary of the Fellowship of Reconciliation and the director of the National Council against Conscription He was formerly vice-president of the National Council of Methodist Youth. Mr. Swomley addressed the Bethel audience on the topic "How shall we deal with Russia?"

Dr. Cornelius Krahn's classes in Mennonite history visited church services in the Amish community. Helga Kemnitzer, Teatske van der Zijpp, Gustav Reimer, and Augustine Coma, foreign students at Bethel College, spoke at a Wednesday evening Amish church gathering.

The members of the senior class took their graduate record examinations on Monday and Tuesday, April 11 and 12. Oral comprehensives are scheduled for the seniors on the Saturdays in April.

A program for the Good Will Builders, their parents, and friends, is being planned for Saturday afternoon, May 14.

Kreider Concludes Series at Seminary

"That He would grant you, according to the riches of His glory, to be strengthened with might by His spirit in the inner man." Ephesians 3:16. With this text A. E. Kreider concluded his series of devotional meetings which he has conducted here at the Seminary. In this closing message he declared that the Spirit of God is imparted as a gift on certain conditions. These conditions are that we must have a broken spirit and contrite heart; that we must have the self-discipline to say with Isaiah, "Here am I"; that we must undertake tasks for our Lord. In addition to speaking at the mid-week prayer service. Rev. Kreider counseled a number of students.

The Inter-School Committee of the General Conference Institutions convened here on Tuesday, March 29. Among those present not mentioned in last week's news item were George Dick, of Bloomfield, Montana, representing the Board of Education; R. C. Kauffman, of Bethel College; and Jessie Brown, of Bethel Hospital and Bethel College. On the next day K. G. Toews, of Rostern Jr. College, attended classes at the Bethany campus.

Charlotte Regier, Whitewater, Kansas, has joined our staff as an assistant in the kitchen. She has recently returned from a period of relief work in Europe and is a welcome addition to our family. Her sister, missionary Marie Regier, is also in residence here.

Mary Becker, missionary from Colombia, South America, was with us prior to her attendance of the annual meeting of the American Mission to the Lepers. Following this meeting she left for New Orleans, Louisiana, where she will embark for her field after a four months' furlough in this country.

Professor Marvin Dirks conducted special meetings at the Inman, Kansas, High School from April 10-15. These are union sessions sponsored by several Mennonite churches in that viicnity. Mr. Dirks also will sing the baritone solos at the Bethel College rendition of "The Seven Last Words of Christ."

President S. F. Pannabecker was at Bethel College on April 5 interviewing prospective students for Mennonite Biblical Seminary. Pres. Pannabecker and Don E. Smucker are scheduled to read papers at Goshen College on May 14 for a Seminar on Aanabaptist Studies.

Russell Mast Leads Freeman Bible Week

The week of March 21 to 25 was Bible Week on the Freeman Junior College Campus. Rev. Russel Mast was guest speaker. He spoke twice daily, during chapel period and evenings. The ministerial students had charge of opening devotions during chapel periods. Rev. Mast's theme for his series of talks was on "Great Beliefs." During the week the CYV Group held daily prayer meetings during the noon hour.

Faculty and students enjoyed a religious film Tuesday March 22, entitled "Queen Esther" which told the life of the Jewish queen who saved her people.

Otto G. Dallman, sculptor, gave a program for FJC students on the Student Entertainment series. During the program he made several plaster placques which he gave to individual students and a clay model bust of Abraham Lincoln.

College students taking the Teacher Training Course are now practice teaching in various schools in the community.

The student body has passed the Revised Constitution of the Student Association, a project started last year. The student project this year is the purchase of a water fountain.

Jottings

—First Church, Fredonia, Kansas: At our last C. E. meeting. Tom Flemming presented the topic "When We Go To Church," emphasizing the following points: We go as a family; we go regularly; we go on time; we are reverent; we are thoughtful of others; we welcome strangers; we take our offering; we sing with all our hearts; we pray for the minister. February 6 the Bethel College Men's Octet gave a program followed by a fellowship lunch in the basement.—Mrs. Sam Harms, Corr.

—Friedensfeld Church, Turpin, Oklahoma: The afternoon of March 6 the Meade Bible Academy presented a program in our church. March 11 the women held a surprise birthday party honoring the minister's wife. Rev. J. J. Regier from Freeman, South Dakota, held evangelistic meetings here March 14-24.—Mrs. J. G. Unruh, Corr.

—First Church, McPherson, Kansas: Mr. and Mrs. Isaac F. Schierling became members of the church March 27. Mr. Hoffman, a student at McPherson College, reviewed the Sunday School lessons for the first quarter on March 27. Miss Helga Kemnitzer, foreign exchange student from Germany at Bethel College, gave a talk for the Christian Endeavor meeting on March 27. She discussed conditions in Germany and the problems of the refugees.—Marie Stucky, Corr.

IN THE HEADLINES

Rev. William Stauffer pastor of the First Church, Sugarcreek, Ohio, has been chosen by the Rural Church Department of Drew Theological Seminary as "The Rural Pastor of the Year," in recognition of his outstanding service in the rural ministry.

Those who are majoring in rural church work at the Seminary study the work of "The Rural Pastor of the Year" that they may make their own ministry more effective. The pastor chosen is invited to speak in the various classes in the Department of Rural Work and is honored at a reception.

—Topeka Church, Topeka, Indiana: Hanno Klassen, a student at the Mennonite Seminary in Chicago from Heidelberg, Germany, gave the morning message March 27. That evening he spoke at an informal meeting. No evening services were held here March 13 and 20 because of Lenten services in the Methodist church. The youth of the churches in this community met here Sunday afternoon. March 27, to organize a Youth Fellowship for this community. A peace team from Bluffton College gave a program here recently.—Opal King, Corr.

—First Church, Allentown, Pennsylvania: At the evening service March 27, Miss Margaret Slotter correlated a gospel message and illustrations of her missionary work in Kentucky. Her message, based on Acts 9:15, centered around salvation, sanctification, and suffering through "Bearing His Name." At a recent Sunday School workers meeting we voted to purchase a slide and film strip projector and a screen as the first step in a Visual Aid Program for our Sunday School.—Mrs. LeRoy K. Weidner Corr.

—Ebenezer Church, Bluffton, Ohio: Miss Ruth Hilty showed pictures and spoke about her experiences as a relief worker on the evening of February 13. Our church has been redecorated recently, floors have been sanded and the walls painted. A special offering was received March 27 to cover the cost of this redecorating. Special Lenten services were held March 13-20 with Dr. Paul R. Bauman, Winona Lake, Indiana, as the speaker. The services concluded with the thirteenth annual youth conference using the theme "Living for Jesus." A highlight of the conference was the fellowship dinner for about one-hundred young people Saturday evening.—M. Hilty, Corr.

—Tabor Church, Newton, Kansas: The Bethel College Peace Group held a peace rally in our church January 23 and had charge of the Sunday School classes and the services. Meetings were also conducted during the afternoon and evening. Dr. J. E. Hartzler conducted meetings during the week of February 6-11. We are collecting horse-drawn farm machinery for the brethren of Paraguay.—Waldo R. Janzen, Corr.

—First Church, Pretty Prairie, Kansas: The Rev. Jacob H. Jantzen, former pastor of the Waterloo Mennonite Church,Waterloo,Ontario, Canada, preached a German sermon in our church, Tuesday evening, March 22. Miss Helga Kemnitzer is scheduled to be here on Sunday evening, April 24.—Ralph Krehbiel, Corr.

—Bethesda Church, Henderson, Nebraska: Four tons of farm machinery were collected for the South American Mennonites. A special offering for relief was taken instead of a meat canning project. Catechism enrollment is twenty-five. Rev. Jacob J. Enz conducted a series of meetings here a few weeks ago. Once a month a group from our church conducts a program in the Old People's Home in Aurora, Nebraska—Clarence E. Friesen, Corr.

—Salem Church, Dalton, Ohio: Sunday, March 20, Miss Erna Friesen and Melvin Funk, two students at the Chicago Seminary, provided the morning messages and evening colored slides of the Voluntary Service program under the MCC and General Conference. Our congregation has voted to purchase a property in our community for use as a parsonage. The Women's Missionary Society has now been able to send the rest of the canned goods (about 70 quarts) to the Seminary. The Society is sending $25 to Chaco,, Paraguay, for the Mennonite refugees. Rev. Paul Shelly preached on the "Meaning of the Cross" Sunday morning, March 27.—Mrs. Ivan L. Badertscher, Corr.

—Meadow Church, Colby, Kansas: Rev. B. H. Janzen was in our church March 24 and told of his visit in Mexico. He also showed pictures from the settlements of the Mennonites there. Nine students of the Berean Academy gave a program March 27. Rev. Waldo Harder, superintendent, and John L. Ewert, music teacher, accompanied them.—Mrs. Peter J. Franz, Corr.

—Zion Church, Elbing, Kansas: Mrs. A. M. Lohrentz McPherson, was the speaker at a public meeting of our Sewing Society March 23. Mrs. Lohrentz spoke on the topic, "My Privilege." She pointed out the many needs on our mission fields and the privilege that is ours in helping to support this work. The triple trio from Berean Academy sang two numbers and Mrs. Walter Dyck led in devotions. The ladies of the Grace Hill Church were our guests at this service. Following this meeting the group met in the basement for refreshments and a period of Christian fellowship.—Dorothea Dyck, Corr.

Into the Beyond

DAVID JANTZEN, Plymouth, Nebraska, born August 9, 1875 in Russia, died March 15, 1949

GERHARD J. FRIESEN Henderson, Nebraska, a member of the Bethesda Mennonite Church, was born February 13, 1888, and died March 2, 1949.

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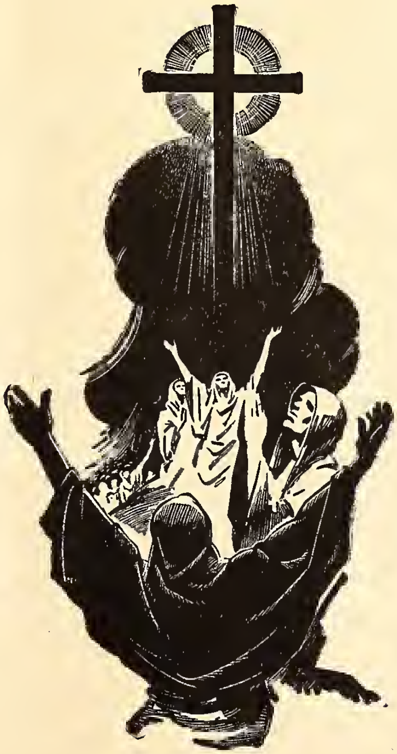
Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

The Seven Last Words



I. "Father, forgive them; for they know not what they do." Luke 23:34

II. "Verily I say unto thee, today shalt thou be with me in Paradise." Luke 23:43

III. "Woman, behold thy son!" John 19:26

IV. "My God, my God why hast thou forsaken me?" Mark 15:34

V. "I thirst." John 19:28

VI. "It is finished." John 19:30

VII. "Father, into thy hands I commend my spirit." Luke 23:46

The Cross and the Revelation of Jesus Christ

A Meditation

It is well for us to think of the cross in its relation to the total revelation in Christ Jesus, as that revelation supplies a clue and gives a value to this life of ours, to the life of our day, indeed to the very universe itself. The answer to the riddle, whether it be the riddle of our own individual perplexities, or of the tragic bewilderment and strain and suffering of our time, or to the vast enigma of the whole creative process proves that. The answer if we can strain our little imagination to appreciate it, is given on the Cross. He triumphs. It takes up at that point and brings to its fulfillment the task which he had undertaken from the first, a task for which he came into the world and which lies at the foundation of his whole ministry.

> In the drama of Calvary, there is the mystery of the Cross: love's task, love's cost, love's end, set out for us in the tradition of The Seven Words; set out for us as we trace step by step how love forgives, and calms and unites, how love agonizes and is broken and in the breaking finds its fulfillment; how love appeals and achieves and abides.

Christ Identified With the Father and Men

That ministry involved, inevitably on the hand, the self-idenification with the Father, with the eternal purpose, of which the expression is the "Be ye therefore perfect, even as your Father in heavn is perfect;" and on the other hand, an equal self-identificaion with us, with mankind, with the imperfect and the fallen, with the little folk of this world, with you and me, destined to work out, step by step an approximation to that perfection, committed to a quest of a horizon, trying stage by stage, here a little and there a little, to strive on behalf of the Eternal to that task to which Jesus, by his nature and calling was committed. It involved for him, as Lent continually reminds us, from the very first the abjuring of the three ays by which men have sought to live and establish their society upon earth.

Jesus Gave Up Three Ways by Which Men Seek to Live

Jesus must give up all reliance upon material security. "Demand those stones that they be made bread," that is the voice of Satan. He must give up all reliance upon personal power and predatory strength which exploits and coerces the kingdom of the world, for these are offered by Satan and none other. He must give up, hardest task of all, the way of escape into phantasy, a phantasy world of the supernatural and miraculous. The world which religion has always dangled before the eyes of men, tempted to despair of their lives here, and to look only toward a tender God to deliver them miraculously. "Cast thyself down" that men may see God's Messiah coming in the clouds into the Lord's temple. That too is the voice of the tempter and Jesus says, "No, thou shalt worship the Lord thy God, Him only shalt thou serve" and in that cry committed himself to that service identifying himself with hs fellowmen.

He Comes to His Own, They Receive Him Not

The cross becomes inevitable. "He comes unto his own and his own received him not." I suppose there are no more poignant words in all the Scripture than those which, in their stark simplicitiy, described the judgment that awaits him, not the judgment that awaits his people.

He comes to his own; they are his own; Caiaphas, Pilate, and Judas not less than his disciples and the multitiude. They are his own made for God, made in God's image, made as God's children. Yes, Caiaphas, Pilate, Judas, ,Mussolini, Stalin, Hitler. They represent that material security of the Pharisees and Sadduces.

Caiaphas, playing for safety was wise in the wisdom of this world, contemptuous and afraid of any imaginative, or rebellious initiative. He was clear only that at all costs the prestige for which they stand, the civilization which they represent, the slow ordered movement in which they cannot believe, must not be threatened or challenged.

Pilate stands for the power of the Imperial city, for the might of the marching legion, for the judge and general, who, as it seems to us sometimes, holds the destinies of the nations, of this nation and mine. Judas stands for the impatience of this world, that desire to force God's hands, that insistence that the miracles shall be wrought, that the Son of Man, whom he had betrayed, shall appeal to his Father for the legions of the angels and by a supreme miracle, even in the abyss of calamity, rescue himself and bring in his kingdom supernaturally.

It is those issues that we should bring to this time of meditation:

Our own reliance upon the things of this world, our own inherited fear and our trust in force, and our own hankering after an easy supernaturalism.

Test Men's Ways in the Light of the Cross

Test these things in the light of the judgment of the cross and see how they crucify the Son of Man afresh and put him to a perpetual shame. See them in your own lives, see them in this world of ours, this world which has gone astray after the splendor of riches after social reform, and social rightness and forgotten God, which thought that in the multitudes of the dispossessed it could establish for itself the

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God holds a man responsible for what he might have been.—Gems of Thought.

IMPORTANT ANNOUNCEMENT

The General Conference Voluntary Service applications are coming in gradually. Those who are interested in these projects should apply before April 22. At present all projects are in need of volunteers.

A change in the minimum age for the Indian and Chicago Mission has resulted in the readiness to accept eighteen-year-old applicants. The bulleting had limited these projects to nineteen-year-olds. —Erna Friesen, director of projects

future, this world threatened with wars and rumors of wars, this world, at this very moment, distracted with the pageantry of force, scared to panic by the things that are coming upon the earth.

Cast out that fear from your life and mine. Pray that God may deliver our nations from it; from temptation to the religion which finds compensation without evaluation in this world by glamour dreams of the hereafter, which tempts God to work a miracle for itself or for the world, which dares to think that it is doing him good service by contrasting the natural with the supernatural, the historical with the metaphysical, this life of ours with the life of God, this insistence that it is in the here and now. Not by immunity, nor by predatory force, nor by any escapism is the world redeemed but only by love, choosing love's way and following love's way to the uttermost, and when love's task is plainly seen and love's tremendous cost is fully paid, love may come through death into life, through dereliction into triumph.

The Mystery of the Cross — Love's Task

In the drama of Calvary, there is the mystery of the Cross, love's task, love's cost, love's end, set out for us in the tradition of The Seven Words, set out for us as we trace step by step how love forgives, calms, unites; how love agonizes and is broken and in the breaking finds its fulfillment; how love appeals and achieves and abides.

If you and I, faced with the need of our own souls, faced with these poor and stunted lives of ours; if you and I, faced with the turmoil and pain and evil of our day; if you and I living in this strange, ruthless fashioned universe of God's, are to make sense out of any one of those three involvements of his, it will surely be as we enter, self subjected and expectant, into the judgment which the Cross enables and presents:

"Not this man but Barabbas." There are the two roads awaiting each one of us; the way to Calvary or the way to aggression; the way of peace or the way of war; the way of the suffering soul, the redemptive Son of man, or the way of the brigand chief seeming lord of the earth?

And there is the judgment, the judgment for you and me.

As we confront it so we are judged.

—from Holy Week Addresses

Projects in the Churches

Inman Church, Inman, Kansas

by Caralou Kornelson

Last spring the junior students were given one dollar which they could invest in any project they wished. Some children grew potatoes or vegetables while others sewed aprons, clothespin bags, and other things as their projects. The profit from these were brought in Thanksgiving Day and given to children in other lands.

Later, during the Christmas season, the junior boys collected waste paper. This was sold and the money was given to Junior C. E. treasury. The Senior C. E. is planning to rent a plot of ground and raise potatoes as a summer project this year. These profits will go towards the Church building fund.

Summerfield Church, Summerfield, Ill.

by Kathryn Ruth

Although our Young People's group is rather small, we have successfully completed a few projects. Our money raising projects included the giving of a bake sale and the sponsoring of the movie, "The Kings of Kings."

Several of our young people gave of their time by offering their services in Bible School during the summer. A majority of the children in our community, both Mennonites and other denominations, enrolled for a two-weeks period of wonderful experience.

Our young girls' choir presented a contata at Easter and at Christmas. Another outstanding musical program was given by the choir in place of the regular Sunday morning church service. Our choir has been singing regularly on Sunday mornings.

OUR AGE IS ONE OF SKEPTICISM.—We all fear to choose. We remain, fearfully, non-committal; and so, in our crisis, we do not have the assurance of unqualified devotion. Our sin is the refusal to choose; we are purposeless; we refuse to define ourselves: we seek the good and joy of pure knowledge, and at once insist upon the pleasure of both alternatives.—Ralph Bargen.

HOME MISSION WORKERS . . . from p. 7

Asuncion, they are expected to visit all the colonies during this period of service.

More Workers, More Prayers, More Interest

We as a Board are grateful to God for sending us these workers. We enlist your prayerful support for these and the other workers. We thank you for your active interest in the work of Home Missions. May the Lord grant an abundant increase.

Holliman's Temporary Address

The temporary address of Rev. and Mrs. Andrew Holliman is Bessie, Oklahoma. Brother Holliman has been advised to visit the Halstead Clinic. We want to thank you all for your prayers and trust you will continue your intercession.

TELEGRAM

TEMPORARY HALT ON IMPLEMENTS

FARM IMPLEMENT CONTRIBUTIONS FOR PARAGUAY MENNONITES EXCEEDING EXPECTATION. THEREFORE LOCAL COLLECTION EFFORTS SHOULD BE TEMPORARILY HALTED UNTIL PRESENT SHIPMENTS CAN BE DISTRIBUTED AND FURTHER NEEDS ESTIMATED. Signed, ERNEST LEHMEN, MCC, AKRON, PENNSYLVANIA.

EVERYBODY LOYAL—OR ELSE

The lower house of the Kansas legislature has passed, (since passed as law) almost unanimously, a bill of which the late Adolf Hitler would have been exceedingly proud.

The measure would require literally every public employee in the state to sign an anti-subversive oath. Refusal to sign or breaking of the oath would not only bring dismissal, it also would invite penalties ranging up to a fine of $10,000 or imprisonment in the penitentiary for ten years.

The kindergarten teacher would have to sign such an oath. So would the farmer who worked on the township roads. Equally the man who trimmed the trees in a city's parks. The businessman who consented to serve on a town council. The assistant attorney general, and probably even the minister who accepted a modest fee for delivering a baccalaureate address.

Such loyalty oaths and checks were quite in the normal order of things in Germany, pre-war. The Nazis made sure than even the postmen and street cleaners were loyal party members. The Russians continue the practice today. They even employ a secret police to make sure that none of their government payroll takes his loyalty oath with tongue in cheek.

Such practices are quite in keeping with totalitarian states dedicated to the principle that everyone must think and act the way the government tells him to. But they run counter to the idea of individual freedom on which this country was built. It is to be hoped the state senate will have a sounder concept of Americanism than the house had demonstrated.—Editorial *Hutchinson News Herald,* March 26, 1949.

(Continued from page 3)

there is no use. Living in a world where death is, Christians ought to live in the joy of the radiance of immortality's light.

In fact every Christian ought to be a living demonstration, a repetition of that great demonstration that took place on Calvary, instead of being forever speculating. No, the Christian faith is not one in which people have to bolster themselves up for every trying experience, doing the whole experiment over and over and, at it were, whistle in the dark to keep up courage. In the light of Christ there is no darkness; all is light—the eternity of righteousness and love, the certain doom of sin, the ultimate welfare of Christlike character, and the eradication of the sting of death itself. With such an Easter conviction we need no longer speculate about life at every new trial. We can, like God, make life with all ills and death itself a demonstration of the certain triumph of the purposes of God.—JJE

Rev. John Neufeld
4614 South Woodlawn
Chicago 15, Illinois

PLEASE mention both OLD and NEW address when WRITING

We Must Decide Between Ideals and Might

By Ray Hammon

When Larry Gara was charged with counseling a person to refuse to register and tried and found guilty, the reverberations of this action did not only affect Larry Gara and his immediate family, it affected all those on the campus at Bluffton College. And it is affecting many more people over the nation. Here is a reaction of one of the students to this events and its significance in his eyes.

The Federal Court in Toledo was the classroom of a large proportion of Bluffton College students during the past week. The case of the **U. S. vs. Larry Gara** provided the subject matter.

Attendance at and attention to the proceedings indicate that interest was greater than is ordinarily obtained in college classes. Undoubtedly, various reasons contributed to this interest, but the fact remains that whatever the reason, one very important outcome has been experienced. Each and every thought concerning the vital issues facing the world, and specifically, our country today.

Basically, the issues are old ones. The issues confronting America today are strikingly similar to those faced by Germany, Italy, Japan, and Russia just a decade or two ago. Recognizing the dangers of over-simplification, the issues utimately can be resolved into a dispute of two philosophes. Are ideals, ideas, principles, etc., the basic reality or is material force? That is, is the idea inately capable of exerting itself, or is it necessary to rely on military might to perpetuate ideas? Is devotion to a principle futile and devotion to material might the only salvation? Does might make right, or does right make might? In brief: can the ideal overcome the material?

These are questions that must be thought through by everyone. No government official can dogmatically decree an answer. The issues are too great for any mortal man to answer—divine guidance is imperative! We no longer live in the ages accepting the **divine right** of rulers. God speaks to individuals not **an** individual!

Diversity of opinion and ideas was largely responsible for America's phenomenal growth. Has this principle been outmoded? Is the substitution of a strictly regulated intellectual life with the accompanying transfer of faith to the material might of the U. S. the answer? Is the principal strength of a nation its material wealth?

The questions raised at Toledo **must** be answered. Furthermore, they must be practiced in accordance with the accepted answer. **Faith without works is dead!** Larry Gara has dared to project his faith into the words.—*the Witmarsum*

The Mennonite

Volume 64 — April 19, 1949 — Number 16

Other foundation can no man lay
than that is laid, which is
Jesus Christ.

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by Arnold Funk

What About China Now?

by Earl H. Ballou
and F. F. Goodsell

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April 24

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Of Your Pen Acquaintances

ARNOLD E. FUNK, secretary of the Conference Church Unity Committee and secretary of the Board of Directors of Bethel College serves the Brudertal Church, Hillsboro, Kansas.

Alfred WIEBE, Canton, Oklahoma, serves as Conference missionary to the American Indians there.

The Mennonite

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Beyond Our Own

NEW WINDSOR, MARYLAND.—To replace more than 90 per cent of the goat population of 115,000 killed during the war, gifts of goats, or cash contributions of $50 to cover the purchase of a goat, are solicited from America's rural folks through their churches. This work carried on through the Heifer Project committee in Okinawa is done in conjunction with the Army's program of agricultural rehabilitation. The goal for the year is 2,750 head with a load of 300 goats scheduled to leave every twenty days.

BELGRADE, YUGOSLAVIA. — Meeting at Belgrade, Yugoslavia, in early March, the Union of Orthodox Clergy affirmed its desire to work with the Federal People's Republic of Yugoslavia, and has pledged itself to the creation of "truly the people's clergy." Attending this meeting were 250 priests of the Union, members and officials of the government, and three priests of the Roman Catholic Church.

SAN JUAN, PORTO RICO.—Protestant mission work in Puerto Rico marked its fiftieth anniversary recently in a three-day celebration which more than 50,000 persons from the seventy-seven municipalities of the island attended. Until 1899, Roman Catholicism was the only faith tolerated in Puerto Rico.

WINNSBORO, LOUISIANA. —What is believed to be the first Methodist rural center of its kind for Negroes was dedicated in the Lampton community of Marion county, Mississippi February 28. Two bishops, Marvin Franklin, representing white Methodists of Mississippi, and Robert Brooks of New Orleans, representing Negro Methodists, officiated at the ceremonies.—*THE CHRISTIAN CENTURY.*

NEW YORK CITY. — "Freedom's Foundation—The Christian Home," is the theme selected by the United Council of Church Women for its annual observance of May Fellowship Day to be held May 6. Since this observance coincides with National Family Week, the Council has suggested the event be regarded as a distinctive phase of the larger inter-faith observance. National Family Week has adopted the theme "Home Builders Are World Builders," and is celebrated throughout the nation.

NORWAY. — Norwegian Quakers will pay a "peace tax" to the government instead of the so-called defense tax voted recently by the Parliament. Tax officials agreed to the peace tax after the Society of Friends had informed the government that payment of a defense tax, which is to be used for military purposes, was contrary to their religious convictions.

BELGIAN CONGO.—Mr. E. Jungers, Governor General of the Belgian Congo, announced that a total of twenty-one Protestant missions had accepted increased government aid to carry out their educational work. He also expressed his gratitude to the Protestant missions for all they have done to better the lot of the native population, and for their great work of spreading civilization.

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

April 21-24, Middle District Conference, Grace Church, Pandora, Ohio
April 24, 1949, Conference Sunday.
April 28 to May 1, 151st session of Eastern District Conference at West Swamp, Quakertown, Pennsylvania, Rev. Willard K. Claassen, Freeman, South Dakota, Speaker. District Brotherhood program will be the evening of April 30.
April 29-30, Oklahoma Church Workers' Conference at Turpin, Oklahoma.
May 1, Mennonite Song Festival, Memorial Hall, North Newton, Kansas
May 1, Spring Youth Rally, Central Conference Churches of Illinois, Congerville, Illinois; Rev. Benno Toews, speaker.
May 8, Christian Family Day and Mother's Day.
May 8, Nebraska All-Mennonite Sunday School Convention, E.M.B. Church, Jansen, Nebraska; Rev. Lando Hiebert, speaker.
May 22, Rural Life Sunday
May 29, General Conference Church—Unity Sunday.
June 5, Pentecost
June 11-15. Northern District Conference at Henderson, Nebraska, with Rev. A. E. Kreider, as speaker.
June 12, Children's Day
June 16-17, Mennonite Cultural Conference, Tabor College, Hillsboro, Kansas.
June 19, Western District Sunday School Convention, Eden Church, Moundridge, Kansas.
June 20-26, Middle-Central District Junior Retreat at Camp Mack, Indiana
June 20-26, Middle-Central District Senior Retreat at Camp Mack, Indiana
June 23 to 26, The Fiftieth Anniversary Sessions of the Pacific District Conference at the First Mennonite Church, Upland, California
June 30-July 4, Middle-Central District Young People's Retreat, Mennonite Biblical Seminary, Chicago, Illinois
July 1 to 6, Men-O-Lan young peoples retreat at Finland, Pennsylvania.
July 6-12, Men-O-Lan junior retreat at Finland, Pennsylvania.
July 13 to 20, Men-O-Lan high school retreat at Finland, Pennsylvania.
July 20 to 27, Men-O-Lan intermediate retreat at Finland, Pennsylvania.
July 25-30, Oklahoma Young People's Retreat, at Camp Hydro, Hydro, Oklahoma.
July 29 to 31, Men-O-Lan adult retreat at Finland, Pennsylvania.
August 11 to 17, General Conference Ministers Retreat, Estes Park, Colorado.
November 29 to December 1, Council of Boards Meeting.

Editorials

CONFERENCE SUNDAY is an affirmation of the basic quality of the Christian life that no one is fully Christian who does not associate himself in a vital way with other Christians. This day is in recognition of the fact that when we became Christians we became members of the body of Christ and thus members one of another. The body becomes very helpless when one of its members does not function. Likewise, the Church becomes progressively impotent as members dissociate themselves from it; in fact those members are tying the hands of Christ. This basic principle may be applied to congregations that make up a conference or to denominations within the larger body of Christendom.—JJE

CONGRESSMAN REES of Kansas for several years has been trying to cut down the State Department's entertainment fund according to an Associated Press dispatch. He was defeated again this year when he tried to cut the $650,000 figure to $300,000; he insisted that he believed the people would be astonished to know how much of the taxpayer's money is used to buy liquor to entertain representatives of foreign nations. He was "booed down" by the popular kind of talk that laws have eliminated the moral issue in liquor.—JJE

WHILE THE GREAT TRUTH OF EASTER is in relation to the glorious redemption that has been wrought for us by Jesus Christ, another related conviction of which the first readers of the Gospels were much more aware of than we are is the emphasis upon the unique quality of the Christian life. The larger portion of all of the Gospels concern themselves with the passion of Jesus. It is therefore a correct interpretation that his suffering and death for us should have unique significance and emphasis; this is an inescapable Biblical conviction. But let us not fail to consider what this must have meant to the early Christians who were going through the fires of persecution for "the Way." This emphasis upon the suffering of Christ was intended to help them see that suffering was not something foreign to life. It was to show them that suffering was part and parcel of the highest kind of living; it is in the very nature of God who pours himself in atoning love into the stream of sinful humanity. To become a Christian then is not to make life easier; it is rather to make life meaningful. "If ye then be risen with Christ, seek those things that are above" involves knowing Christ in "the fellowship of his suffering" as His yearning heart still intercedes at the throne of the Father for those He came to save.—JJE

CONFERENCE SUNDAY is not a mutual agreement to admire an organization. In all other areas of life man has long ago found that he can do much more by working with others than he can by working alone. Imagine, for example, the difference between each family carrying on its own school and a number of families banding together and setting up a common school system. Or imagine what a city would be like if each property owner would be responsible for the stretch of road in front of his property. We rightly say it is unthinkable! But what we call unthinkable is one area we vigorously defend in another. The Reformation emphasis on individualism in the Church brought untold blessing, but where pressed to its logical conclusion it makes people do the completely irrational thing of denying their gifts or their interest and prayers to a part of the body of Christ because of some complaint while at the same time uncritically giving large sums in tax money to earthly organizations of a much more questionable nature. The support of the Church is much less optional than the support of these other organizations if comparisons are in order. Yet there are literally thousands of Christians who religiously pay every cent of their taxes knowing that part of it will go for such unquestionably wrong uses as buying whiskey to help the State department entertain foreign diplomats while they draw up agreements that will lead the world straight to war; at the same time they refuse to give to the Church—the very organization that Jesus himself ordained to help Christians bring the saving Gospel that binds men's hearts together—they refuse to give to this organization because some aspects are not quite in line with their own conceptions, and (in this area for some unknown reason) God holds them responsible for every penny.—JJE

A STARTLING REVELATION concerning the relationship of cigarette smoking to lung cancer among men was recently brought out at the meeting of the American Cancer Society in Memphis. It was reported in a study of 200 male sufferers of cancer 95.5 per cent of them had been heavy smokers for twenty years! Research doctors, apparently dreading the wrath that would fall upon them from the powerful cigarette trusts, attempted to soften the blow to the cigarette business by emphasizing the fact that there were plenty of cancer patients who did not smoke cigarettes and that there were plenty of smokers that do not have cancer! But the enormous part that increased cigarette consumption has had in the increase of cancer in America remains the emphatic message in this report.—*Between the Lines.*

Those who have suffered much are like those who know many languages—they have learned to understand all and be understood by all.—Selected

"That They All May Be One"

by Arnold E. Funk

Any efforts toward church unity must operate in two directions. On the one hand there must be a concern for an increasing spirit of concord and unity within the church fellowship and among the churches of the conferences. That spirit must be actively promoted. This is basic and primary. On the other hand along side of this there must be a prayerful and active endeavor to foster a closer cooperation between the various branches of the Mennonite faith and of other Christian faiths. All this is so fundamental that it is hard to see how as Christians we can neglect or avoid it.

In the Matter of Love — No Choice!

We do differ in a number of things. The fact that we differ temperamentally, that our experience varies one from another, that our cultural heritage is not the same in all respects, and various other contributing factors keep us from being uniform and from seeing things in all respects. But in the matter of love toward each other, in the matter of esteeming and appreciating each other as Christians we have no choice. To love God and to love each other is the first and greatest commandment of Christ. Without this love all effort toward unity is doomed to ultimate failure. With it no wall of separation can permanently stand between the churches of Christ.

Church Unity Sunday

With this in mind the Church Unity Committee at its session during the recent Council of Boards meeting decided to ask the Executive Committee to declare May 29th the Sunday preceeding Pentecost, as a Sunday to stress unity through the indwelling of the Holy Spirit resulting in a practical manifestation of love, power, and service throughout the churches of the Conference. We trust that this will be done and that the churches will respond to the suggestion.

Unity Pre-Supposes Understanding

But unity also pre-supposes understanding. Members within a family at times differ widely in viewpoint and in interest. Yet they consider this no obstacle to their family unity because they understand each other. They do not hold each other's motives in suspicion. It should be the same within a conference and between Christians of various persuasions.

No Understanding without Information

Therefore, anything that is done to promote this understanding is worth while. The fact that the Council of Boards meeting was held in Bloomington, near which there are a number of the churches of the Central Conference, was an opportunity to get acquainted and to promote understanding. Likewise the increasingly wide acceptance of the 100% church-paper plan within our conference fellowship will make for an informed membership. That kind of information promotes understanding. The same thing needs to be said with reference to the use of our conference Sunday School material and daily vacation Bible school material.

Only an informed membership will continue to carry on the Kingdom work which God has intrusted to us as a conference, and for which He holds us accountable. To information there is added understanding, to understanding there is added mutual appreciation, and to mutual appreciation there is added love. Only then will our Lord's opportunity to achieve His purpose in us and through us be vastly enlarged.

THE LACK OF CLEAR ASSURANCE is traceable to the lack of clear decision. If people are not sure of God, it is probably due to the fact that they have not opened up their lives by a clear decision so that He can come in and provide the only kind of proof for His existence—experience. If people are not sure of salvation, it is because not enough of their whole being—body, soul, mind, and will—have felt the saving touch of the Master's hand. If the world isn't sure about the way of the Cross it is because this way has ben hesitatingly tried and found difficult, not because it has been thoroughly tried and found wanting.—JJE

1900 Jubilee Gems 1950

50th Anniversary celebration of

General Conference Mennonite Missions in India

The first missionaries sent to India were not told to work among lepers nor did they desire the work. The Lord Jesus Christ gave the work to them.

A Tornado Hits Canton

by Alfred Wiebe

Tuesday evening, March 29, we had the Berean Boys Octet with the brethren Waldo Harder and Ewert of Elbing, Kansas, with us. They gave a fine program of song, testimony, and message from God's word at the Indian church at Longdale. The people were much impressed with the singing and the program on the whole. It does our Christians good to come in contact with a group of consecrated Christians from other churches. I am sure a blessing was received from them.

After the close of the meeting we remained in the church to visit for a little while. We had four nephews in the group. By the time we got back home to Canton it was 11 o'clock. About 12:30 we were awakened by rain and a very strong wind. There was much noise in the air and objects were thrown against the house. We quickly arose and dressed, but before this was completed the wind had quieted down. However, we heard people calling, some were crying.

"De-Housed," Yet Uninjured

Going to the front door we found the porch roof torn off the house and part of it resting on the porch floor. The garage and a small shed in the back were still there uninjured. Going on to the street we found the home of an elderly couple half a block to the south completely demolished, yet they found themselves uninjured in their bed. The house across the street from them, where another old couple lived, was set over about eight feet and leaning precariously. The occupants had to be helped out through the window.

The houses on either side of ours had windows blown out, one roof damaged, a garage roof taken off, etc. A block to the north a Mormon church was completely destroyed and the Seventh Day Adventist Church just across the street from here had disappeared and so far no trace of it has been found. Very many homes and business establishments were damaged, completely destroyed, or carried off.

How Anyone Could Escape . . ?

How anyone could escape alive where houses were left in hardly more than splinters, is a miracle. Yet only one person was killed outright and two have died since. A number of people were injured. At one home the parents had just barely got their daughter out of her bedroom, when part of the house from across the street struck their house and went right through the girls bedroom. One Indian home was demolished and four of the occupants injured, two rather seriously.

At Longdale, seven miles to the north, two stores were flattened, one person killed, and one seriously injured.

Of the mission property only our front porch was torn off and the shade trees broken. The porch can be rebuilt, but it will take years for trees to grow to protect the house from the Oklahoma sun in summer. However, we have no reason to complain. On the contrary, our hearts are filled with gratitude to the Lord who has so graciously kept us from harm. Kind people came from far and wide to help those in need, and to clear away debris. We are very grateful to our co-workers from Clinton and Weatherford who arrived early in the morning to see how we fared and to help us get straightened out.

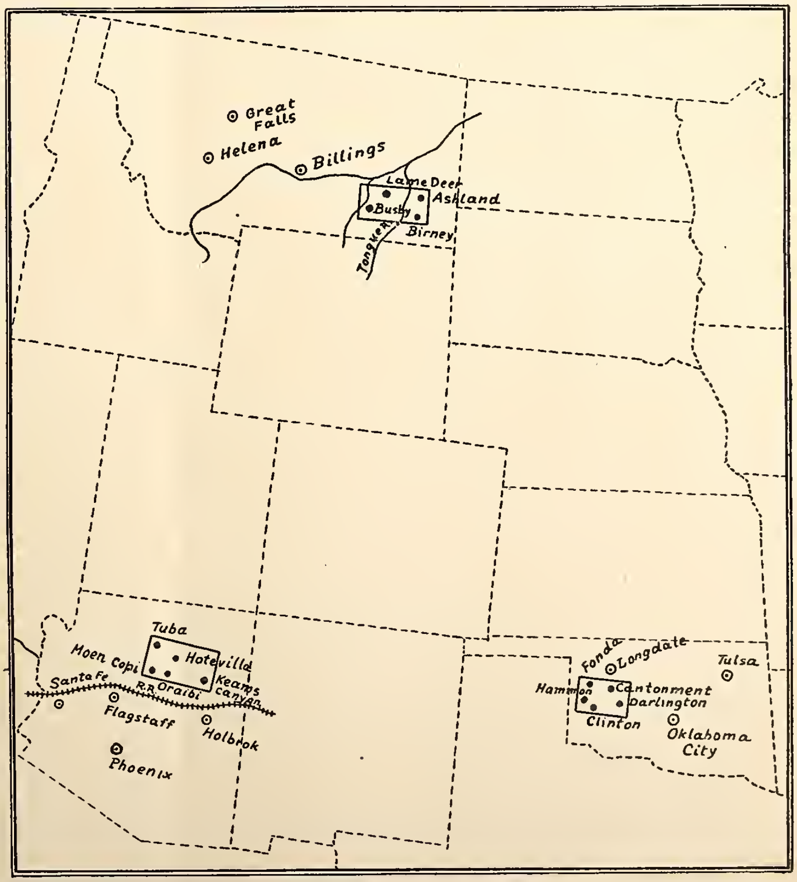


FIGURE 3. THE GENERAL CONFERENCE MENNONITE MISSION FIELDS AMONG THE AMERICAN INDIANS IN OKLAHOMA, ARIZONA AND MONTANA

(Based on: The Mennonite, March 2, 1922, November 16, 1922, and April 12, 1923.)

Other Missionaries Answer

What About China Now?

by Earl H. Ballou and Fred F. Goodsell

The American Board is not closing down its work, nor is it being closed out. Much—the Foochow and Shaowu Missions—continues only indirectly affected by the upheavals in the North. Important service is being rendered by all our missionaries, whether still located where they were or transferred to quieter areas. Of the 41 missionaries in the North China Mission three months ago, 29 decided to stand by. Only six left China. Two were on the verge of retirement, and three are now at work in the Philippines. The Foochow Mission has been strengthened by the transfer of two families from North China and the arrival of a new family from the United States.

Is This Determination to Stand By Justified?

Most certainly, on at least four counts:

(1) Chinese leaders requested it. Mr. S. C. Leung, General Secretary of the National Committee of the Y.M.C.A. in China and a Vice-Chairman of the International Missionary Council, in a remarkable address to a group of missionaries said: "Purely as a Chinese I would speak emotionally. This is a civil war in China. All the trouble has been created by ourselves. We have no right to expect our foreign friends to stay on and suffer with us. As a Christian, however, I must speak rationally. Whether from the standpoint of idealism or from the standpoint of realism it is better to have our foreign colleagues remain with us wherever this is possible. Ideally speaking the church is international in character and world-wide in scope. It is illogical for us not to prove that we are really an ecumenical church which transcends nationalities and races . . . The church is above politics and is religious in nature. Its object is to serve the people. So long as there are people to serve it is our duty to stay."

(2) Our own closest Chinese comrades in the North re-enforced the request. What David Stowe wrote from Tientsin when he and Virginia made their decision to stay—barely three weeks before the birth of their second child—is eloquent: "Why should we shatter the solidarity and morale which has been achieved through generations of missionary contracts, here, and through these months of common endeavor since our arrival in Tientsin? We found that our Chinese colleagues did not really feel that it was time for foreigners to flee—yet; and also that they did not worry about our being a handicap to them when the turnover comes."

(3) Our missionaries who have stayed on felt they could not do otherwise. There has been not a word of criticism of those who for sound reasons accepted the offer of the Board that they withdraw. But Stowe spoke for all who decided to stay when he said, "We have been preaching faith, courage, the utter dependability of God, to people in America and in China now for years. Was it not time to try translating those great ideas from words into action! If the church is to meet and overcome the world-wide challenge of **Communism, somewhere it has to stop running and start digging in. This looks like a place to dig."** Our faith and witness, as well as theirs, is strengthened by words like that.

(4) Our experience in North China to date buttresses this position. Fenyang (formerly called Fenchow) and Taiku were captured by the Communists in July. They found four American Board women there: Mary Dewar, Louise Meebold, Emma Noreen, and Gladys Williams. Word has seeped out under the curtain several times. It has been uniformly good. The pattern of Communist conduct toward Christian work, all too familiar during the past two years in other parts of the country, has been altered somewhat. Our hospitals at Fenyang and Taiku have continued to serve; our schools were asked to reopen; worship has continued in our churches.

Similar reports come from other areas. This new Communist attitude toward Christian work and foreigners—even "capitalistic representatives of imperialistic America"—may not be permanent. The screws may tighten within a few months. Our "task force" may then have to retire. To do so before then would be to acknowledge by default a defeat which may never take place.

What of the Future?

The prospects are not too bright. We know that the present liberality of treatment by the Communists is more likely to be tactical and temporary than evidence of change in fundamental policy. Yet their position in the country is shifting from that of rebels against the established order to that of rulers responsible for establishing a new order. They must, it would seem, begin to abandon practices which have been largely destructive, and begin to promote constructive efforts of many kinds. They are undertaking an enormous task, even if their control stops at the Yangtze—which seems unlikely. They must now fulfill at least a few of the promises they have made. They will need all the help they can get, and if wise they will antagonize as few as possible of those who might help the people. Our schools, hospitals, and rural reconstruction programs are too highly prized by the people to be wantonly destroyed.

Yet it requires faith almost to the point of credulity to believe that anything less than hard times are ahead for the Church in China. Such times began in North China for Lintsing and Tehsien in Shantung three years ago, and for Taiku and Fenyang last July; they are beginning right now for Tientsin, Paoting, Peiping, and Tungchow. We have no assurance that trouble does not await the Foochow and Shaowu Missions. The essential loyalty of Chinese Communist leaders to Moscow is a matter of record, oft reaffirmed over the years and recently reiterated in print, and over the radio.

Life will be hard for our work and our workers, for our missionary friends and our Chinese colleagues. Living conditions will be austere beyond anything our people have known. There will be long periods when communications with us will be slow, difficult, and perhaps impossible. There may be interdicts against foreign subsidies even for the strictly humanitarian parts of our program. There may be gradual but steady tightening of the screws—anti-religious and anti-foreign agitation, and the repudiation of some of what we regard as the essential freedoms of life.

The Past Three Years Have Been Invaluable

During this breathing space, between two struggles for survival, Chinese Christians have renewed their strength for whatever may lie ahead. They have received convincing evidence that Christians in this country—in a profound sense the spiritual parents of their churches, and under God the source of much of their religious nurture—have cared for them, do care for them, and will continue to care for them. They probably have a stronger "ecumenical consciousness" than do the majority of our church members here. They know that they belong to a worldwide fellowship.

Who can estimate what it has meant that:

Much property has been repaired and restored to active and continual use.

Relief of many kinds has been made available to meet desperate human needs.

Refresher courses have been possible for some of the more experiencd pastors and teachers.

A select few have even had the chance for a year of study and refreshment in America.

Old American friends have again been among them, serving in familiar ways, or bringinig new and fresh ideas, methods, and material equipment to replenish depleted and outworn stores.

At least a few new missionaries, young, vigorous, ardent, have become known to them, an earnest and pledge that the international comradeship of the Body of Christ shall not be broken by the inevitable attrition of the years.

We Must not Abandon Our Work in China Now

The American Board, in continual consultation with other boards as to the wisest and most effective methods, will maintain, serve and strengthen in every way possible those who are bearing the Christian witness amidst the shadows that envelop China. Our concerns are primarily with the people of China, and their needs abide, regardless of political changes. It would be cowardly to withdraw our help to Christian schools and Christian hospitals and the bearers of the Christian evangel until forced to do so by circumstances beyond our control. That time has not yet come—it may never come. Our **relations** are primarily with a part of the **Christian community of China**—our brothers and sisters in Christ, a part of the Body of Christ, the organism through which his spirit finds expression in society. We should suffer no less than they if we voluntarily cut ourselves off from them. May God help us to be as faithful as they will be!

TRANSFER OF WORLD CONFERENCE EXPENSE FUND TO MINISTERS' AID FUND

By action of the General Conference Executive Committee, in session February 17, 1949, the sum of $2,129.28. received at the General Conference Headquarters for Mennonite World Conference expenses, is being transferred to the Ministers' Aid Fund from which "needy ministers and needy widows of ministers" are rereceiving assistance.

The reason for this action is that the Mennonite Central Committee has received ample designated funds sent directly to Akron to pay for all World Conference expenses. This makes it unnecessary for our Conference to pay toward the overhead expenses originally anticipated.

The Executive Committee feels that with the above explanation donors will sanction this transfer of this amount to a worthy cause. Congregations are urged to remember the needs of the Ministers' Aid Fund.—Walter H. Dyck, Executive Secretary.

SO YOU ARE PLANNING A VACATION

(Continued from Youth Section, p. 13)

nonite told us one day about his bicycle trip from Salt Lake City home to Pennsylvania in 1898 after the Spanish American war. Pushing the cycle along the railroad tracks across the Rockies, cycling over the arid, rutted, dusty Nebraska expanses came to mind over 45 years later. His daughters, also conservatively dressed, were great lovers of the open road having done a great deal of cycling and hosteling in Pennsylvania. Not only was his adventure his own, his children likewise benefited by it.

Youth of local churches along with leaders of local youth can have high adventure by planning a vacation together. By picking out points of interest including (1) points of scenic beauty such as parks, reserves, mountains, lakes, (2) visits which put you in touch with people such as at missions, churches, social agencies, camps, schools, and institutions, (3) points of cultural interest, cities, museums, trade centers, publishing firms, industry, the traveling team will make the trip a delight.

Such trips should be pilgrimages. A carload or two of young people will never cease talking about the time the old car broke down and two hours were spent wandering through the woods waiting for the garageman to make repairs.

The American Youth Hostels and the numerous hiking trails, particularly to be found in the East, offer unusual opportunities for Christian youth to have new outdoor experiences. The standards in the hostels are high, the cycling or hiking experience is most wholesome. The two following articles describe American Youth Hostels and the Appalachian Trail. For a group of young people, or for individuals who love to be out doors, here is a very stimulating way to spend a vacation.

The Reader Says

Quakertown, Pennsylvania
April 8, 1949

Dear Mennonite:—

My sojourn in the U. S. A. is drawing swiftly to a close, and soon I shall be home again trying to digest all that I have taken in here at this time—serving, traveling, visiting, and dealing with many people. All have been very good to me putting up patiently with my faltering English, taking care of me in the fine living quarters provided for me, trying to overfeed me at different tables, and surrounding me with friendliness and consideration in general.

Most of the meetings are well attended, and I believe the Lord is blessing His work. The harvest on the Day of the Lord will show what good came of the seeding which I was permitted to do.

It will do me good to return home to my house and family and to rest a while. Traveling grows more and more burdensome for me in spite of the many conveniences which can be bought enroute for a pretty penny. The trouble with me is that my pennies, as a rule, are not quite "pretty" enough to buy all that I could use; but I usually have what I need. It worries me, though, that I cannot stand as much inconvenience any more as I used to. In the night of March 27-28 I was rather sick in my berth between Chicago and Philadelphia, and I was afraid death had come to find me in the fast moving train. But I have thought that before, and I am still here. This time, also, I arrived at my destination alive, if not feeling too well, and was received kindly, first by Rev. and Mrs. Walter Dick, Philadelphia, and then by Rev. and Mrs. A. J. Neuenschwander, Quakertown, Pennsylvania. Tender care helped me to recover sufficiently, in time, to carry on with my program.

In Newton, Kansas, I spoke in two parallel series of services on the Bible, The Written Word of God," and "Jesus Christ, the Word of God Made Flesh." Here in Pennsylvania I am preaching, March 29 to April 10 intermittently, on "the Basic Principles of Christian and Mennonite Faith and Life," in two different meeting houses, and the attendance is usually good. Of course, if a great concert incidently coincides with my lecture, I come out second best. I hope that is because of me, and not because of the old gospel which I preach. That will not readily be modernized like the concerts with their sweet, (tranquillizing) melodies. The Gospel judges us, it lifts us, up, but it is generally disquieting, burdening us with responsibilities, and, therefore, not so easy to take.

Pennsylvania is beautiful in springtime with its farm lands, its big and small, clean villages, towns, and cities. I am glad that I could see it once more, and I hope, Ontario will don its best garb to greet me when I return home next week.

Jacob H. Janzen,
Waterloo, Ontario.

The Washington Scene

by Paul Goering

A relatively dead issue in national legislation is that of temperance. However, a number of bills have been introduced regarding the important matter. A few are of great significance.

In and near army camps

One proposed law would prevent the sale, giving away, or possession of liquor (including beer and ale) **in army camps** or any other type of military establishment of the country. This law would also prohibit the sale, giving away, or possession of beverage alcohol **near to a "military camp,** station, fort, post yard, air base landing field cantonment, training, or mobilization place." The Secretary of War would determine the distance from a camp within which liquor may not be sold.

Prisoners Relief

Another bill would grant $1,000,000 to the Prisoners Relief Society, through the Federal Security Administrator, for the treatment and rehabilitation of persons suffering from chronic alcoholism. A system of farms would be established for this treatment of drunkards.

Advertising of liquor

The most important bill would prohibit advertising of liquor across state lines. No mailings, magazines, newspaper, newsreels radio stations or similar means would be lawful for this interstate advertising. Likewise, interstate solicitation of liquor sales by these methods would not be lawful.

Moral Temperance, Character, Education

The Cole bill, H.R. 1707, would establish a Federal Board for Character Education. This Board would administer a program of teaching "subjects related to character training, including moral standards, ethics, temperance, and good citizenship." States would be helped financially to pay teachers in these subjects. Likewise money would be appropriated to help teachers in these subjects.

Can action be secured?

If enough citizens ask legislators for action on these bills, the congressional committees to which they are committed will schedule hearings and report the bills to Congress. AT PRESENT FEW CITIZENS ARE ASKING FOR ACTION ON THESE BILLS.

MENNONITE MEN
FOR CHRIST

The Laymen's meeting of the Middle District Conference will be held Friday night, April 22, at the Grace Church in Pandora. The special speaker will be Dr. D. H. Gilliatt, professor of Practical Theology, Bonebrake Theological Seminary, Dayton, Ohio. Other features of the men's program are music by the Bluffton College Male Quartet and by the Swiss Men's Chorus.

Tool Program Temporarily Closed

AKRON PENNSYLVANIA. Current information from the various MCC warehouses indicate that the appeal for tools for the Mennonite refugee settlers in Paraguay and Uruguay has brought a heavier response than had been anticipated. This hearty response by the North American brotherhood is deeply appreciated, and the Mennonite settlers in South America will be able to utilize all of this equipment to good advantage.

In view of the additional cash and facility needs implied in the processing and shipping of this large amount of equipment, it is felt that local collection efforts should now be temporarily concluded.

A considerable amount of this equipment has already been packed and shipments are being made such as can be paid by funds allocated for this purpose, and which can be handled efficiently to the point of distribution. Shipment of the remainder will be made as facilities permit and as soon as additional necessary funds are available. Suitable storage is being provided temporarily as needed to keep this material in the excellent condition in which it was contributed.

Relief Shipments

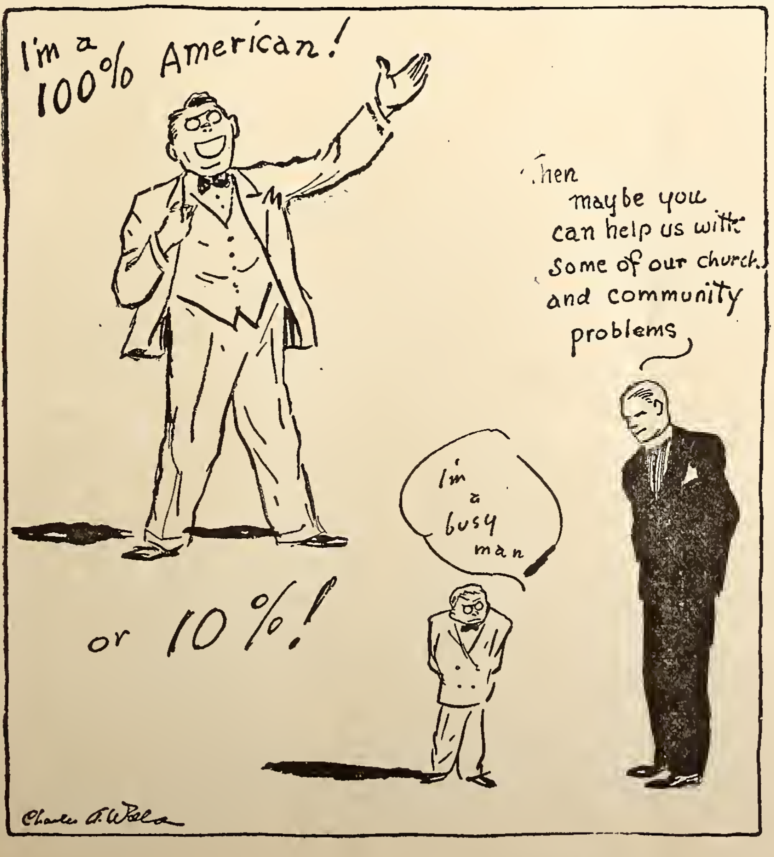
During the month of March the following relief shipments, with total evaluation of $47,483,68 left port: **to British Zone Germany,** 3 tons food and clothing, 9 tons dried milk, and 10 tons baby food; **to American Zone Germany,** 8 tons food and clothing; **to India,** 1 ton clothing; **to Austria,** 28 tons mixed foods.

Migrant Camp Work

A unique setting for Voluntary Service is that in Florida where two MCC volunteers are serving in two migrant camps with populations of 600 and 1,000 respectively. These people move from place to place as they follow the harvest of garden vegetables. Childern of these families are idle while the adults work. The service of the unit consists of teaching and supervising activities of children, assisting in a day nursery, operating a home cannery for the benefit of the migrants, directing various leisure time activities, and conducting Sunday morning and evening worship services. The workers located here for the first part of their year of Voluntary Service, have been greatly challenged by the vision of this need which is about them.

Suggests Visits to Service Units

"I had no idea you were doing such a good work here. I think more people from the home churches ought to visit the unit and see what is going on." This was the expression of one visitor who came to observe the work done by the workers at Skillman State Village for Epileptics, Skillman, New Jersey. From time to time references are made to locations of various MCC service units. Local people are urged to visit these units, to become better acquainted with the work done and the total concept of Voluntary Service. The unit at Skillman, as well as certain other units, are open during the entire year.


I'm a 100% American!
Then maybe you can help us with some of our church and community problems
I'm a busy man
or 10%!
Charles A. Wells

WHAT PERCENTAGE?

By Charles A. Wells

General Omar Bradley commented recently on the folks who talk loud about being 100 per cent Americans, —when, in their responsibility to the community and state in spiritual and moral matters, they are really only 10 per cent Americans! We hear much today about armed power to keep America strong, when at best the Army and Navy can only be a very thin shell around what we really are as a people. All the armed power on earth cannot preserve a nation if it has grown selfish, irresponsible and neglectful within. Even science and education do not help to preserve the inner strength of a people unless a great spiritual core is there,—after all, the German Nazis led the world in many scientific developments when the war began. Even democracy is not enough. When World War II began, France had as great a love for democracy as ever; but self-seeking irresponsibility and spiritual disintegration had weakened the soul of France. Are you a 100 per cent American—or just a 10 per cent American?

Our
Colleges
and
Seminary

Canadian College Adopts 100% Plan Again

One of the student projects of the Canadian Mennonite Bible College which has again been successfully carried out is the adoption of the 100 per cent subscription plan for our Conference periodicals. The students have accepted this plan for the second year. The Canadian Conference has encouraged this project by paying for a part of the subscription costs.

Rev. Andrew Shelly of Kitchener, Ontario, and Rev. Arnold Funk of Hillsboro, Kansas, were recent speakers in our chapel services and other student meetings. A meeting of the Conference Unity Committee with the Manitoba ministers brought them into our midst.

The Service Committee of the College was responsible for a Sunday evening program at the Bethel Mission church on April 3. A Lenten meditation was presented centering around the theme, "Gethsemane." April 15 the College choir will render the passion oratorio, "Das Suehnopfer" under the direction of Mr. John Conrad.

Freeman on Easter Tour

The YMCA and YWCA organizations have decided to have the joint project of raising money for the support of a Negro student for the coming year. It is hoped some other organization or church group will undertake to support another Negro student. The MCC is furthering such projects in Mennonite schools.

Margarete Schnebele of Germany attended the foreign-student meeting at Bluffton, Ohio, as the Freeman Junior College representative.

The new cabinet of the Student Association is now in operation. At the last meeting the cabinet agreed on the selection of a pressure pump, water cooler, and fountain for school use.

The College Student Christian Association elected Leona Schultz as the new president.

A home concert was presented by the College A Capella choir Sunday, April 10, in the College auditorium. On April 15, the choir left on a ten-day Easter tour to Minnesota, North and South Dakota, and Canada.

Bethel Choir in Oklahoma Tour

The Bethel College A Cappella choir presented five concerts on a tour to Oklahoma during the Easter holidays. Programs were given in Meno, Geary, Corn, Cordell, and Deer Creek. Prof. Walter H. Hohmann, director, and Mrs. Anna Baumgartner, secretary of the Alumni Association, accompanied the group.

Two speech classes, under the direction of Prof. Wm. T. Wilkoff, traveled to Wichita on Friday, April 8 to visit the Institute of Logopedics. This institute is one of the centers of speech correction in Kansas. Mrs. D. M. Todd, Lawrence, a trained specialist in this field, addressed the Bethel College chapel on Thursday, April 7.

James W. Bixel presented students of his class in Harmony at the Friday music chapel. Teatske van der Zypp and Virginia Schroeder played their own piano compositions. A string quartet played Harold Moyer's work. Anne Dyck sang her vocal solo and a mixed quartet sang hymns composed by Randy Hohmann and Marvin Wasser.

Teatske van der Zypp, senior student from Holland, was presented in a music recital on Tuesday, April 19. Previously she studied three years in an Amsterdam conservatory of music. Miss van der Zypp's recital was composed almost entirely of Bach numbers.

Gertrude Hohmann, daughter of Prof. and Mrs. Walter H. Hohmann, was married to Marvin Dyck of Whitewater, Kansas, on Saturday, April 9, in the Bethel College chapel. Mrs. Dyck is instructor of voice at Bethel and Mr. Dyck is doing graduate work at the University of Kansas at Lawrence.

President Ramseyer Elected to Offfice

President Ramseyer was elected vice-president of the Ohio Association of Presidents and Deans at their meeting in conjunction with sessions of the Ohio College Association in Columbus April 8.

A number of faculty members attended the meeting of the Ohio College Association in Columbus April 8 and 9. President Ramseyer appeared on the program to give the report of the Teaching Aids Committee, of which he is chairman.

The Goshen College A Cappella chorus gave a concert in the First Mennonite Church, April 9 under the joint auspices of the college and the church.

The College Relief Committee, composed of students and faculty members, sponsored a soap drive during the week of April 4-9. Fat was donated by people of the community and the students made 445 pounds of soap. The committee also sold 600 large cakes of Ivory and Swan soap to students and members of the staff who in turn donated it for relief purposes.

Thursday, April 7, was "clean up day" on the Bluffton campus. This is an annual event participated in by faculty and students. A special project this year was moving trees out of the aboretum to make room for the new Auditorum-Physical Education building which is to be started in June.

The Vesper Choir sang Dubois' "The Seven Last Words of Christ at a vesper service Sunday afternoon, April 10. Soloist were Onnolee McClintock, Mary Lou Rich, Joanne Vercler, and Walter Treadway. The next Vesper service will be May 1 with Dr. J. A. Huffman as the speaker.

Seminary Staff and Students in Easter Services

The pre-Easter recess started Friday noon, April 8, and continued until April 19.

Missionary Orlando Waltner presented some very remarkable examples of answered prayer during a recent mid-week meeting, showing the wonderful pilgrimage of faith by which the missionaries carry on their program in difficult places. Don. E. Smucker had the pre-Easter services from April 10 through Easter Sunday at the First Mennonite Church of Berne, Indiana. Ronald von Riesen had the services at the Hoffnungsau Church near Inman, Kansas, of which Albert Gaeddert is the pastor. Erwin Goering did special work in the church at Meadows, Illinois. Missionary Harold Ratzlaff conducted a week's meetings at the First Mennonite Church of Nappanee, Indiana.

Among our recent visitors was Ray Pannabecker, brother of President S. F. Pannabecker, who is editor of **The Gospel Banner,** the official organ of the United Missionary Church and also business manager of Bethel College, Mishawaka, Indiana. It is interesting to note that the latter institution, organized just a few years ago, bears the same name as the well-known Mennonite institution at North Newton, Kansas. Elma Esau, Whitewater, Kansas, was in our fellowship recently while attending a three day meeting of church and government agencies dealing with displaced persons.

Bluffton Host to Foreign Students

BLUFFTON, OHIO. Forty-five foreign students attended the Foreign-Student Conference held on the Bluffton College campus April 1-3. They discussed problems which they encountered in adjusting to the economic, social, educational, and religious life as they found it on our college campuses. They also discussed the benefits which they felt that they had received from their year in America. There was evident a deep sense of appreciation for the opportunity which had been given them by this year of study.

President Miller of Goshen College gave the closing address of the conference, a forceful presentation of the values which he felt had been achieved by the student exchange program. Eight Mennonite and affiliated schools were represented in this conference. Presidents of five of these institutions attended the business meeting of the Council of Mennonite and Affiliated Colleges held in conjunction with this conference.

The following countries were represented, the number from each country being given: Germany 16, Holland 10, France 2, Italy 4, India 1, Mexico 1, Switzerland 2, Brazil 2, Paraguay 5, and China 2, making a total of 45 foreign students.

Schools represented were Bluffton with 5, Bethel 10, Freeman 1, Eastern Mennonite 1, Goshen 12, Tabor 10, Mennonite Biblical Seminary 1, Messiah Bible College 4, Western Reserve 1 (this person formerly attended a Mennonite school)

College presidents shown on the picture are E. G. Kaufman, Bethel; C. N. Hostetter, Jr., Messiah; P. E. Schellenberg, Tabor; E. E. Miller, Goshen; and Lloyd L. Ramseyer, Bluffton.

Jottings

—First Church, Philadelphia, Pennsylvania: Rev. A. E. Kreider was the guest speaker during Holy Week services. The choir presented the cantata, "Penitence, Pardon, and Peace" by J. H. Maunder on Palm Sunday. A fellowship hour was held after the service.

—Salem Church, Dalton, Ohio: With the playing of Malotte's "Lord's Prayer" for the prelude by our organist, Mrs. S. C. Sprunger, our congregation was thrilled to hear for the first time the organ just recently installed by the Schantz Organ Factory of Orrville, Ohio, on the morning of April 3. Dedication services will be planned later. In keeping with Arbor Day, the Junior Christian Endeavor had a special speaker to talk about trees. He then handed out a bag containing three walnut seeds and one chestnut for each child to take home and plant. Thirty-two Endeavorers were present for this event on April 3. —Mrs. Ivan Badertscher, Corr.

—St. John Church, Pandora, Ohio: A three weeks evangelistic campaign was held in the tri-county area during January. The first half was held in this church, and the latter half in Bluffton. Rev. Earl Jensen was the speaker and Jack Rollings the song leader. Much interest was shown, many souls were saved, and others were drawn closer to Him. The Lord is blessing the four-class system which was recently organized for our mid-week prayer and Bible study hour. This enables the entire family to attend these services. The project of excavating, cementing, and finishing the remaining portion of the church basement is nearing completion. Much of the labor was furnished by the Men's Brotherhood.

—Bethel Church, Waka, Texas: The Mennonite Brethren Male Chorus from Hooker, Oklahoma, presented a program here on the afternoon of March 20. A group from here attended the Church Workers Conference at Kismet, Kansas, on March 30. They returned with new zeal and determination to put some of the plans presented there into practice. April 3 our church was in charge of the program at the monthly meeting of Community Christian Fellowship at the Waka Brethren Church.—Mrs. Herman Wiebe, Corr.

—Eden Church, Moundridge, Kansas: March 15 a program was held at the church honoring Rev. C. J. Goering on his 80th birthday. The Choral Society has been rehearsing for weeks in preparation for the annual rendition of Handel's "Messiah" on Easter Sunday evening. Parts of the "Messiah" were sung over station KSAL during the regular Sunday morning broadcasts.

—Alexanderwohl Church, Goessel, Kansas: The Men's Octet from Bethel College gave a program of music here on March 13. Two young brethren, Milton Reimer and Rudolf A. Klassen, were ordained as deacons on March 20. The topic of Rev. P. A. Wedel's sermon was "Kept by the Power of God," from I Peter 1:5. Following this a communion service was held. —Katie Wedel, Corr.

—Calvary, Church Barlow, Oregon: The Sunday School classes among the young people have sent forty-two pairs of new shoes and twenty-five pairs of hose and stockings to Akron, Pennsylvania. March 27, pastor Solomon Mouttet of the Go Ye Mission, Choteau, Oklahoma, showed colored pictures and gave a message on the work being done there. Pastor Andrew Shelly, Kitchener, Ontario, Canada, spoke in behalf of the Mennonite Biblical Seminary, Chicago, Illinois, on March 29.—Mrs. Ivan Learfield, Corr.

—Calvary Church, Barlow, Oregon: The Women's Missionary Society presented a program in the church Sunday evening, April 3. Speakers were Mrs. Grace Burch, Mrs. John Berkey, Mrs. Herb Reginebeck, and Mrs. Ivan Learfield. They told of the work being done at home, in the community, at mission stations, and in the overseas relief program. Music was furnished by Mrs. George Fast on the vibra harp, a trio, and a ladies double quartet.—Mrs. Ivan Learfield, Corr.

—Belleview Church, Columbus, Kansas: The program given by the Men's Octet from Bethel College was enjoyed by an appreciative congregation. A basket dinner was served after the meeting. The women's Bible class held their monthly meeting in Columbus with Miss Anna Van Cura as hostess and Mrs. Louise Jennings as leader. Mrs. Henry Thiessen is receiving medical treatment in Kansas City.—Marie Heinrichsmeier, Corr.

—Bethesda Church, Marion, South Dakota: Dedication services for shoes was held March 27 when the Sunday school children brought eighty-eight pairs of shoes with more than that amount of stockings to the front. Twelve pairs were bought from the money collected. Nine mending kits and eight shoe repair kits were prepared by individuals and a Sunday school class. Passion Week services were conducted by Rev. Albert Ewert, Rev. J. J. Regier, Rev. Hugo Mierau, and Dr. Harold H. Gross.—Amelia Becker, Corr.

—Zoar Church Goltry, Oklahoma: An Easter cantata and testimonies were given by the Oklahoma Bible Academy here April 6. A quartet accompanied by Dr. and Mrs. Suckau from Grace Bible Institute were with us on April 12. Six persons were taken into the church on Easter Sunday.—Corr.

—First Church, McPherson, Kansas: Officers of the Christian Endeavor recently distributed thirty dollar-bills among the members of the church. These persons are to put the dollars to work in projects of their choosing, and raise as much money as possible until this fall when the money will be collected. Such interesting projects as baking, sewing, and raising chickens have been started. Rev. Ross Wood of the McPherson Baptist Church conducted the morning worship service in our church on March 13, while Rev. Roland Goering served in the Bethany church near Kingman, Kansas. The work on the church building is progressing nicely. Rev. Elbert Koontz of the Hebron church near Buhler exchanged pulpits with our pastor February 20.—Marie Stucky, Corr.

—Salem Church, Freeman, South Dakota: The Salem Home for the Aged in Freeman was dedicated March 27. March 20 Missionary Albert Jantzen spoke on the work of the General Conference, emphasizing the needs of the mission fields. The Christian Youth Volunteers of Freeman Junior College presented a program on March 6.—Alice Kaufman, Corr.

—First Church, Halstead, Kansas: Members of the Walton Mennonite Christian Endeavor were the guests of the Christian Endeavor meeting on March 13. The film, "Queen Esther, was shown after which a social hour was held. The choirs of the Mennonite, Methodist, and Presbyterian Churches have combined a union choir which will present an Easter cantata on Easter Sunday evening. Men of the congregation spent a day at Newton dissembling horse-drawn implements to be sent to South America. —Betty Jean Franz, Corr.

—Emmaus Church, Whitewater, Kansas: The Western District Young People's Rally was held in our church March 20. The retreat committee was in charge of both the afternoon and evening programs. A lunch was served in the church basement.—Marie E. Fast, Corr.

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Mennonite Youth

"*A United Mennonite Youth in Christ*"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

So You Are Planning a Vacation?

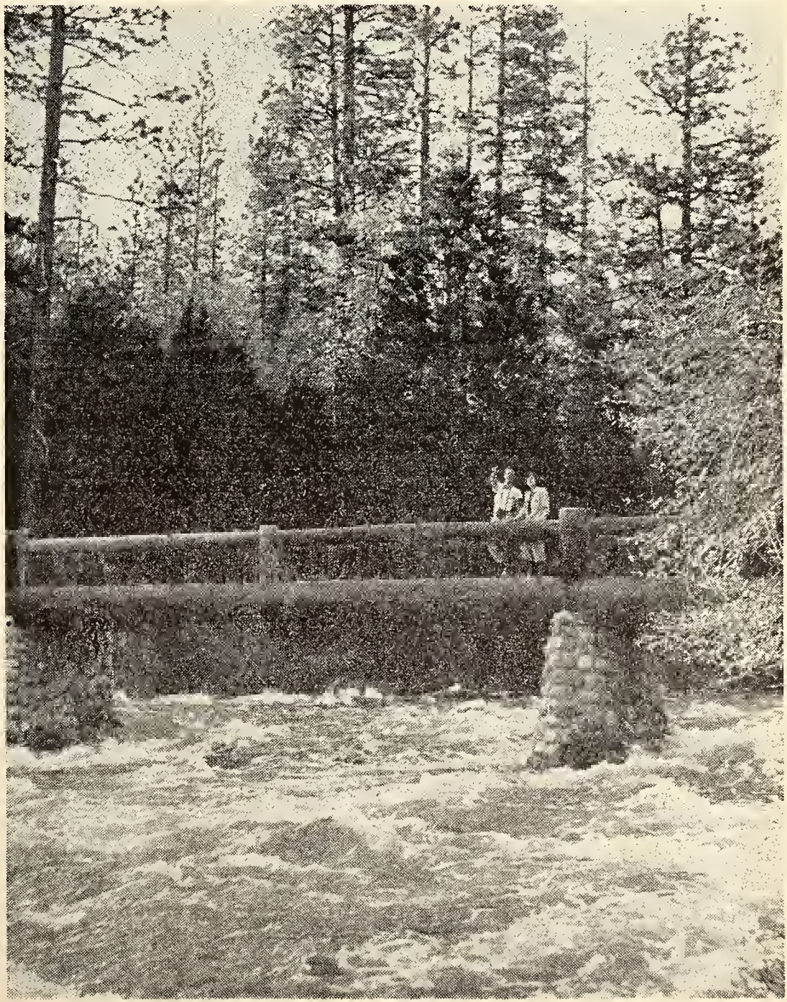
So you are poring over travel folders and road maps trying to decide how to spend those precious two weeks vacation? You are saving pennies laying them back for the long-looked-forward-to respite from the daily grind. You are one with thousands of others who have the *wanderlust*. The American highway, house trailer, car, and cabin camp all are silent evidence that thousands like you feel the beck and call of the open road.

Not only that, there have been wanderers on the highways as far back as memory can carry. Those medieval folk, of course, didn't have just two weeks to spend. But, they did have the same urge to make a pilgrimage. But, to them a pilgrimage was a trip to a religious shrine—Canterbury, Notre Dame, St. Peter's at Rome, and countless other shrines or cathedrals where one could worship. Jerusalem and Bethlehem have been and still are a great attraction for a pilgrimage.

And, when we see Joseph and Mary in Bethlehem and Jerusalem, they were there on a religious pilgrimage, not solely because of Roman decree. Festive Jerusalem on a Passover day was filled with pilgrims taking their annual vacation from woodworking, farming, or dealing in pearls.

They went on pilgrimages in those days. Today we take a vacation. They sought spiritual renewal in those days through worship, prayer, and sacrifice. We seek renewal today through release from common drudgery, the work of each day, the facing of responsibility.

In this issue, there is suggestive program material for an evening's youth meeting. It could be spent on "Ways of Spending a Vacation" with the objective in mind of bringing out creative, stimulating new experiences that are possible for a vacation. There would doubtless be many ideas that could be shared.



The vacation of today can be made a rich, spiritually renewing experience as well as a respite from daily duty. Church youth, full of energy, always ready for something new would like nothing better than a trip. They would love to gather needed money, get an ancient jalopy and motor off to far and interesting places. Such experiences are never-to-be-forgotten. Years later, tales will be told about the trip a bunch of youth took together.

A very conservatively dressed Pennsylvania Men-

(Continued on page 7)

American Youth Hostels — A Call to Outdoor Life

HOSTELERS trekking the last mile of the Horseshoe Trail in Pennsylvania. In the distance it connects with the Appalachian Trail.

Hosteling, once a magic word limited to fortunate foreign wanderers, has become an American institution. Thousands of American Youth Hostelers now leave home and make leisurely progress by foot or cycle through miles of picturesque country.

For the most part, American Hostels are farms where the friendly farm folk, or "houseparents," have set aside part of their house or a farm building for the use of traveling youth. Separate sleeping quarters for boys and girls, and common cooking and recreation rooms are made available.

The houseparents supply blankets, beds, and cooking facilities, but the hosteler brings his own sheet, sleeping sack, plate, knife, fork, spoon, and cup. Meals he usually cooks for himself, joining with other young people in the hostel. Light equipment is carried in a knapsack on his back or his bicycle.

With a budget of from $1.50 to $1.75 a day the hosteler can manage very well, for vegetables and fruit are not expensive in rural areas. Overnight fees in the hostels are only 40 cents for youths and 50 cents for adults.

Two dollars for a youth-pass and three dollars for an adult-pass (if 21 or over) will open the way for the hosteler to visit any or all of the 200 hostels in the United States. An additional 50 cents will buy a foreign travel sticker, his "ticket" to the thousands of hostels now open in 19 nations.

The U. S. hostels are located from ten to forty miles apart and usually are in chains, loops, or networks so that the hosteler can pedal his way to a new hostel each day. Although most hostelers plan their own itineraries and start out on their own or with a few friends, some 2,000 young folks are expected to join the AYH sponsored trips this summer. Of this number about 500 will hostel in Europe, another 500 will take international trips on this continent—to Mexico, Canada, Alaska, and 1,000 more will take shorter trips under the auspices of local AYH offices throughout the United States.

One of the most popular of the international sponsored trips is the Rolling Youth Hostel—a railroad car equipped as a hostel takes the travelers across Canada and back through the United States. On this trip 9,000 miles are covered by train and another thousand by bicycle, for each hosteler takes his bike along and hauls it out for side trips to interesting spots along the way.

The average hosteler is of high school or college age, and he agrees with the educators who say that hosteling is a good method of learning outside the classroom. It brings young people of different backgrounds together under wholesome conditions, and helps them all to learn more about their own states, their country, and about other nations too.

It was in 1933 that Isabel and Monroe Smith, former teachers, made a study of Youth Hosteling in Europe. In 1934 they founded the first hostel at Northfield, Massachusetts, now the National Headquarters. Known to thousands of hostelers as "Isabel and Monroe," the founders have for 15 years been enthusiastic promoters of hosteling throughout the United States and the world. They have succeeded in enlisting the support of nationally known educators and civic leaders and both are optimistic about the future of AYH. Mr. John D. Rockefeller the Third is president of the organization and during the past year Dr. Ben W. Miller, former executive secretary of the American Association for Health, Physical Education and Recreation, became executive director.

The purpose of American Youth Hostels is "To help build a more peaceful world through the wide and happy comradeship of youth by providing youth hostels in America, sponsoring youth hostel trips here and abroad, and making the educational benefits of travel youth's common heritage."

Youth groups everywhere are invited to participate in the hosteling program—on either an individual or a group basis. Passes may be obtained from local AYH councils or from national headquarters. A Youth Organization Pass, which admits eight young people and two adults or nine young people and one adult leader, costs only $5.00.

Hosteling is for those who want a really different kind of vacation—one that costs less and is worth more.

To get information about hosteling, write American Youth Hostels, Inc., Northfield, Massachusetts.

The Appalachian Trail—A 2050 Mile Foot Path

The Appalachian Trail is a continous, marked path—for travel on foot—extending through the mountain wilderness of the Eastern Atlantic States. It is, in its ideal, a skyline route along the crest of the ranges generally referred to as Appalachian—hence the name of this Trail. It extends from Katahdin, a massive granite monolith in the central Maine wilderness, some 2,050 miles south to Mt. Oglethorpe in northern Georgia. At the present time this master Trail has been initially opened throughout its length, marked and measured. The last part of the Trail to be completed was two miles on Mt. Sugarloaf in western Maine; these were completed in August, 1937. The Trail traverses fourteen states. Its greatest elevation is 6,641 feet at Clingmans Dome in the Great Smokies. The Trail is only slightly above sea level where it crosses the Hudson River at Bear Mountain.

A project of real magnitude, The Appalachian Trail might seem to have been the result of many suggestions. It can, however, be traced directly to one man—Benton MacKaye, of Shirley Center, Massachusetts, Forester, philosopher, and dreamer, Mr. MacKaye conceived the plan of a trail which, for all practical purposes, should be endless. To MacKaye's mind this trail should be the backbone of a primeval environment, a sort of retreat or refuge from a civilization which was becoming too mechanized. MacKaye first presented his plan through an article, "The Appalachian Trail—An Experiment in Regional Planning," in the October, 1921, issue of the *Journal of American Institute of Architects*. Others had previously advanced suggestions of extensive trails in the New England States but the conception of this super-trail was solely MacKaye's. His proposal aroused interest among leaders of the outdoor clubs in the northeast. Clubs in New York City were the first to undertake actual work on this new Trail. Under the leadership of the late Raymond H. Torrey, the first section of the Trail was opened and marked during 1922 in the Palisades Interstate Park. For it, Major William A. Welch, then General Manager of the Park, designed the distinctive Appalachian Trail marker and monogram. The New York-New Jersey Trail Conference was organized and the Trail carried west towards the Delaware River. Pennsylvania was also a seat of early activity.

To get information about the Trail, write The Appalachian Trail Conference, Inc., 1916 Sunderland Place, N.W., Washington 6, D.C.

To gauge better the extent of this undertaking, it is of interest to turn back twenty years to survey the then existing trail systems which could be incorporated into The Appalachian Trail and the organized groups which could be enlisted to further the project. First, and most striking, is the fact that all outdoor organizations in the East were confined to New England and New York. The Hudson River was then the frontier to the south or west.

The existing trail systems, which could be incorporated into this super-trail, numbered four. First, there were the splendidly maintained Appalachian Mountain Club trails in New Hampshire. However, until the completion of the Appalachian-Mountain-Club chain of huts in the White Mountains, the east and west axis of this system did not develop; previously it had been a series of north and south trails. In Vermont the lower 100 miles of the rapidly developing "Long Trail," begun in 1910, could be utilized. Between the White and Green Mountains was the Dartmouth College Outing Club trail system. In New York there were the comparatively narrow Bear Mountain and Harriman sections of the Palisades Interstate Park. This was all—perhaps 350 miles out of a necessary 2,050. Originally, however, the Trail was estimated to be only 1,200 miles in length; its actual development has demonstrated the distance to be almost twice as long. In addition to these four sections—in the South were the National Forests, where connected skyline trails were subsequently developed to a degree unanticipated by those who early formulated The Appalachian Trail route.

In addition to the development of an actual trail, The Appalachian Trail Conference has issued very

Never to be forgotten experiences take place around camp fires. Church youth, following the open trail together, can acheive new heights of fellowship and worship there.

Katie Andres
4614 Woodlawn Ave
Chicago Illinois
C-6
PLEASE mention both OLD and NEW address when WRITING

extensive literature on trail technique and attendant phases of trail construction. These are listed under various topics in the section, "List of Publications." For a person who has had no prior experience in travel along The Appalachian Trail or on other trails, the Conference particularly commends its Publication No. 15, Suggestions for Appalachian Trail Users. This publication has been prepared to answer many types of inquiry addressed to the Conference. The subjects covered in this publication are indicated *supra.* A perusal of the booklet will be of value even to the experienced trail traveler.

Of primary importance is the issuing of guidebooks to the Trail. The measuring of the Trail and the obtaining of trail data have kept progress with the actual construction of the Trail. A great number of local guides have crystalized into a series of five guidebooks for the entire Appalachian Trail. The appropriate volume for each state is indicated on the reverse side. The Conference has also issued a comprehensive pamphlet, detailing the history, route, guidebook data and literature on the Trail project.

The guidebooks for The Appalachian Trail furnish necessary information preliminary to the trip. Accommodations are specifically set forth. The accommodations along the Trail route are of two types; public, such as farmhouses, inns or camps on or adjacent to the Trail; the second class is the shelter of the open type, known as a "lean-to."

Shelters, closed and open, are absolutely essential to a finished through Trail. The ideal is a continuous chain of such structures at intervals of a moderate day's journey, say ten miles. Since 1937 the plan of providing a continuous chain of open shelters along The Appalachian Trail has been vigorously pressed by the Conference. Each year, in the January issue of *Appalachian Trailway News,* there appears a list of the lean-tos along the route. As of 1942, there were in all some 150 of these open lean-to structures along the Trail, representing an increase of 103 since 1937. In three sections there are long continuous units. In Maine, from the Kennebec River through the White Mountains, there is an unbroken chain of 27 structures. In the Central Appalachians in Southern Pennsylvania, Maryland, and Northern Virginia, there has been developed a continuous chain of very high order of construction of some thirty-five lean-tos, extending over an area of 256 miles. In the far Southern Appalachians, in the contiguous Pisgah National Forest and Great Smoky Mountains National Park, there is a chain of sixteen structures, extending over a distance of 137 miles. Further additions are being made to the continuous chain in the Nantahala and Chattahoochee National Forests, where there are now (1942) gaps between existing structures. The Trail through the publicly-owned lands will soon be "complete," as far as this chain of lean-tos is concerned.

And now a brief word as to the route or geography of the Trail. From Katahdin in Maine, the Trail leads for 266 miles through an utter wilderness, past lake and stream over a disconnected series of peaks. It meets its first pronounced mountain group in the White Mountains of central New Hampshire, which it crosses from east to west. Near Rutland, Vermont, the trail turns south for 100 miles through the Green Mountains. In western Massachusetts and northwest Connecticut, the route leads along the Berkshire and Taconic groups, the worn-down remnant of a once much loftier range. The Hudson River is crossed at Bear Mountain Bridge. Then the Trail leads close to the New York-New Jersey line, over a seemingly endless series of ridges on its course to the Kittatinny Mountains at High Point Park. Here, for the first time, a narrow ridge crest indicates the route. Beyond the Delaware River, this front range of the Alleghenies becomes the Blue Mountain; when the Susquehanna River is crossed, the same range has assumed the name of North Mountain. After seven miles along North Mountain occurs the first major change of route; the Alleghenies are left and the Trail crosses the Cumberland Valley, by secondary roads, to the northern base of the Blue Ridge. Here commences the range which is followed to the southern terminus of the Trail. Through southern Pennsylvania and Maryland, where it bears the name of South Mountain, the Blue Ridge continues as a narrow crest line where Trail location offers few problems. Three hundred miles south in Virginia, where the Roanoke River breaks through the range, the Blue Ridge forks. These forks, sometimes 100 miles apart, form an immense oval, coming together again at Springer Mountain in northern Georgia, twenty miles from the southern terminus of the Trail. Lofty transverse ranges, enclosing beautiful elevated valleys, connect the two forks. The effect is a massive ladder. The eastern rim or fork preserves the name Blue Ridge; the western rim is divided into segments by the rivers which cross it. The major route problems of the Trail came here—which fork to use and how much of each fork? There was one fixed point—the Trail must pass through the Great Smokies, the master chain of the Southern Appalachian Mountains, located midway along the western rim. The ultimate route utilizes the eastern rim as far as New River in southern Virginia, then crosses the plateau between the rims to the western fork at the Iron Mountain and continues south. At the southern end of the Great Smokies, a cross-range, the Nantahala Mountains, leads back to the eastern rim or Blue Ridge, which is followed uninterruptedly to Mt. Oglethorpe, the southern terminus of the Trail, where the Appalachian Mountains end abruptly. Beyond is the costal plain.

This brief resume merely serves to indicate the character of the Appalachian Trail. Its successive changing zones of bird, animal and plant life fascinate the traveler. It is indeed a guide to the study of nature. Of it has been written by one who served it well during an all too short life: "Remote for detachment, narrow for chosen company, winding for leisure, lonely for contemplation, the Trail leads not merely north and south but upward to the body, mind and soul of man."

The Mennonite

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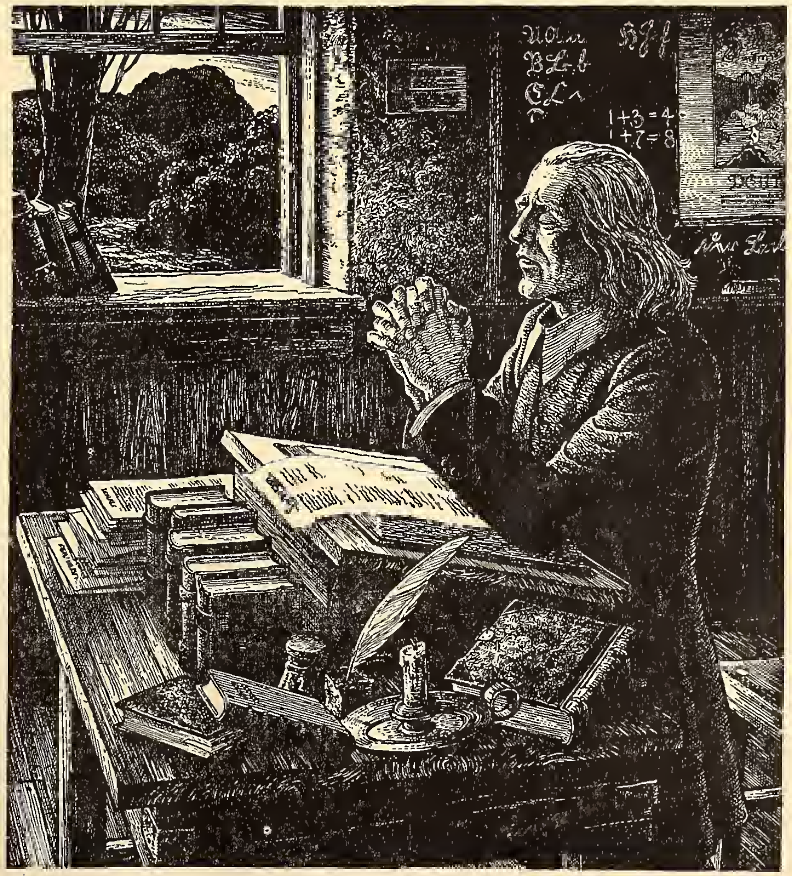
Other foundation can no man lay than that is laid which is Jesus Christ.

No materials, however good, can ever take the place of the teacher's inner preparation. She (or he) must still determine to receive her basic preparation on her knees before Him Who by His grace giveth to all that ask, wisdom and understanding.

—JOANNA S. ANDRES



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Beyond Our Own

NEW YORK.—"Most mothers accept the old fatalistic attitude that every so often men and women must bleed and burn and die in another war," says Victoria Booth Demarest, granddaughter of the founders of the Salvation Army, and popular evangelist and founder of a new organization for peace. Mrs. Demarest who herself lost a son in the war, is convinced that mothers, through their children, have great influence on the thinking and actions of a race and that millions fail to use it rightly. The new organization called "The World Association of Mothers for Peace" has 1,200 members from all over the world with a wide program of reading books on world affairs and character training, building a world-wide prayer union for peace, corresponding with mothers of other countries, and holding meetings to discuss how they may work for the cause of peace.

LATIN AMERICA.—One hundred delegates of Latin American Protestant churches will hold an Evangelical Conference in Buenos Aires, July 18 to 30, for the first time in twenty years. The meeting will be sponsored by eight Latin American Evangelical Councils, and the Committee on Cooperation in Latin America, a division of the United States Foreign Missions Conference. The delegates will consider the place of Protestantism in a heavily Catholic region, and will hearten Protestant missionary strategy and priorities.

NEW YORK CITY. — Preliminary plans to hold a Home Missions Congress in Columbus, Ohio, January 24-27, are being made by the Home Missions Council of North America. The event will be the first of its kind in twenty years. Its purpose is to develop a sound strategy of home missions for the next decade and to launch a forward movement for the fuller Christianization of America.

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

April 28 to May 1, 151st session of Eastern District Conference at West Swamp, Quakertown, Pennsylvania, Rev. Willard K. Claassen, Freeman, South Dakota, Speaker. District Brotherhood program will be the evening of April 30.
April 29-30, Oklahoma Church Workers' Conference at Turpin, Oklahoma.
May 1, Mennonite Song Festival, Memorial Hall, North Newton, Kansas.
May 1, Spring Youth Rally, Central Conference Churches of Illinois, Congerville, Illinois; Rev. Benno Toews, speaker.
May 8, Christian Family Day and Mother's Day.
May 8, Nebraska All-Mennonite Sunday School Convention, E.M.B. Church, Jansen, Nebraska; Rev. Lando Hiebert, speaker.
May 22, Rural Life Sunday
May 29, General Conference Church—Unity Sunday.
June 5, Pentecost
June 11-15. Northern District Conference at Henderson, Nebraska, with Rev. A. E. Kreider, as speaker.
June 12, Children's Day
June 16-17, Mennonite Cultural Conference, Tabor College, Hillsboro, Kansas.
June 19, Western District Sunday School Convention, Eden Church, Moundridge, Kansas.
June 20-26, Middle-Central District Junior Retreat at Camp Mack, Indiana
June 20-26, Middle-Central District Senior Retreat at Camp Mack, Indiana
June 23 to 26, The Fiftieth Anniversary Sessions of the Pacific District Conference at the First Mennonite Church, Upland, California
June 30-July 4, Middle-Central District Young People's Retreat, Mennonite Biblical Seminary, Chicago, Illinois
July 1 to 6, Men-O-Lan Young People's Retreat at Finland, Pennsylvania.
July 6-12, Men-O-Lan Junior Retreat at Finland, Pennsylvania.
July 13 to 20, Men-O-Lan High School Retreat at Finland, Pennsylvania.
July 20 to 27(Men-O-Lan Intermediate Retreat at Finland, Pennsylvania.
July 25-30, Oklahoma Young People's Retreat, at Camp Hydro, Hydro, Oklahoma.
July 29, to 31, Men-O-Lan Adult Retreat at Finland, Pennsylvania.
August 11 to 17, General Conference Minister's Retreat, Estes Park, Colorado.
November 29 to December 1, Council of Boards Meeting.

Of Your Pen Acquaintances

JOANNA S. ANDRES, Newton, Kansas, serves on the Education Committee of the Western District Conference and has helped prepare the summer Bible school materials.

MRS. ALFRED HABEGGAR, now of Busby but soon of Lame Deer, Montana, serves with her husband as missionary among the Cheyenne Indians.

L. R. AMSTUTZ, Mountain Lake, Minnesota, serves the First Church there.

S. F. PANNABECKER, Chicago, Illinois, serves on the Foreign Mission Board as well as being president of the Seminary.

P. J. BOEHR, Chengtu, West China, serves as one of our Conference missionaries to China.

BENNIE BARGEN, North Newton, Kansas, is Executive Secretary of the Board of Publication.

Editorials

MANY YOUNG PEOPLE WANT HONESTLY to face the question of whether they are wanted by God in a church vocation, in what we have popularly called "full-time Christian service." Often, however, by the time they come face to face with this challenge they have already had considerable experience in work leading up to some other vocation. Their actual experience in Christian work may be much more limited. This tends to make young people have a sense of inferiority regarding this unknown field; this makes the individual hesitant to consider Christian service. Perhaps this is the reason why in a certain church which is probably typical there were no people going into a church vocation for a period of thirty years. Voluntary Service gives young people a real opportunity for experience that will help them make an intelligent decision at this point. They may have this experience early enough to be able to make an intelligent decision.—JJE

"ACCENT ON ACTION" is the title of a booklet that lists the various opportunities in General Conference Voluntary Service. Undoubtedly many young people of the churches are making or have made decisions about Voluntary Service. This is not only a decision on the part of young people. It is also a decision for parents. Will they be willing to encourage their children to accept these opportunities at the cost of their own plans for the summer or even the long-range future? Will they succumb to the temptation of saying that they will leave it up to the children while proceeding to point out advantages of staying at home without positive encouragement to go? There was a member of a sect that does not believe in secondary education who made the statement to one who was carrying out an educational survey in a rural area that the decision to send his children to school would be the decision whether he would have another farm or not. There is absolutely no way of justifying our tendency to "accent the material" before our young people at a time when the world is falling apart due to the lack of the "accent on the spiritual."—JJE

IT IS NOT CONVINCING ENOUGH in our time for a person to affirm simply that he is a Christian. We have adjectives and we ask whether a given person is a "Bible-believing Christian," or a "socially-minded Christian," or a "born-again Christian," etc. Such a situation is indicative of a diseased condition in the Church of Christ. It means that the whole Gospel has not been preached. It means that a vital aspect of the message of the Gospel has been left out leaving an opportunity for some group to emphasize the neglected point. In their zeal to emphasize the neglected point they often forget about the rest and commit the same sin as the group they are trying to correct. There is need for a re-assertion of the full Gospel of the Living Christ as revealed in the Scriptures. That is the intense need of a divided world—ONE GOSPEL.—JJE

It's an old argument whether the Christian flag or the American flag should be on its own right in church.

Authorities on one side argue that the Christian flag should take precedence and cite the fact that the chaplain's flag on shipboard flies above Old Glory during divine services. Others quote the National Flag code to the contrary, point out that the "Christian flag" is not universally recognized and there is no authority for its proper display. Fact is, Europeans wonder at our use of a national emblem without the sanctuary of an international faith; overseas, flags are not allowed in church, and they got in here only with World War I's upsurge of patriotic fervor.

Now Rev. William E. Hill Jr., of West End Presbyterian church, Hopewell, Virginia, has been in hot water with patriotic organizations because he sees eye to eye with the Europeans, went as far as to remove a flag from a casket before it entered the church. They charge him with "insulting the flag," while he denies any such intent and declares the church is for allegience "to God alone."—**The Christian Advocate**

Conference Stewardship Thermometer

INVENTORY OF CONTRIBUTIONS DURING FIRST QUARTER OF 1949

The March 1 issue of the MENNONITE gave a summary of the budgets proposed by each of the boards and committees of the General Conference. The total of those budgets is $752,760.00; the total receipts for the first three months of this year is $127,298.70. One-fourth (25%) of the year has passed, but only about 17% of our total budget has been met.

Only two of the boards with lesser budget needs have met their quota in this period, while those boards needing large amounts are far short of meeting their needs. The expenses of the various boards, such as payment of salaries of missionaries and workers on the field and their operating expenses, must be paid regularly throughout the year, so we must ask that our constituency give regularly throughout the year. No large reserve of funds was carried over from the past year by any one of the boards. We ought to raise the contributions during this current quarter above the giving of the past quarter so that the boards will be able to meet all their obligations.

Respectfully submitted,
A. Theodore Mueller, Office Manager

These Necessary Steps

by Joanna S. Andres

It is one thing to have at hand a completely outlined course for the school session as we step before a group of children intrusted to us and quite another thing to be prepared to use the course efficiently. To use efficiently the summer Bible school material will still exact from the teacher the procedure of a thorough preparation.

Heart Preparation

Dependence—No materials, however good, can ever take the place of the teacher's inner preparation. She must still determine to receive her basic preparation on her knees before Him Who by His grace giveth to all that ask, wisdom and understanding. Without the assurance of the presence of Him of Whom it is said, "He that is perfect in knowledge is with thee," she dare not go forth to her task.

THE KEY TO EFFICIENT TEACHING IS TO REMEMBER TO DRINK DEEPLY FROM THE FOUNTAIN OF THE WATER OF LIFE WHICH IS ABLE AND ENPOWERED TO SPRING UP UNTO ETERNAL LIFE!

Commitment—No materials, however good, will give the teacher that humility of heart and consecration to her task that shall allow her to do every phase of her teaching program for no other reason except as **unto Him** in obedience to His command "Feed my lambs"! Such a humble commitment with the prayer for the cleansing of heart, of self willing and seeking, she must attain on her knees before the One Who searches the heart and Who within Himself holds that commanding, demanding authority to exact our all for Him and none for self.

Nurture—No materials, however good, will give the teacher that fulness of heart which she can alone attain in the quiet hour of prayer and the reading of the Word. When the cup of the heart overflows with the richness and the fulness of spiritual nurture, the teacher is ready to take in her hand the well prepared course which she has been asked to use in the nurture of the children committed to her care.

Love—No materials, however good, will give the teacher the necessary teacher-pupil relationship of love one toward another which opens the door to the child's heart. Consciously, wholeheartedly, she must submit herself to be a vessel of Divine love—a vessel of the Spirit that shall make her beloved to the child and the child to her.

General Preparation

The teacher must familiarlize herself with the entire course. Such a familiarity need not mean the reading of the entire course series, but only the studying of the objectives and content pages of the individual courses. Doing this, she will find herself and her part within the plan of the whole. She will glean a clearer vision of the scope and the limitation of her appointed part.

The teacher must familiarize herself more extensively with the courses which have preceded in the teaching program of the child committed to her. It is needful to teach on foundations already laid that the "building" can go forth in solid form and order.

The teacher must familiarize herself with the specific course she has been asked to teach It is insufficient and entirely inadequate to tackle each lesson unit as the days of the school term run their course. The teacher must be familiar with **all** of the teacher's manual and **all** of the pupil's workbook before teaching the individual lesson units.

The teacher must familiarize herself with the needs of her children, the equipment of the school, the length of the school term, the opportunities for music, for recess, and for carrying out suggested projects. What good is a course well mastered if it does not meet the needs of those for whose sake it was mastered? The teacher must know as far as possible by fact accumulation, by vigilant observance, the needs of her children: How far are they in spiritual growth? What is their peculiar need? Are there problems of a special nature in the home that call for special teaching, special understanding? It is necessary also to know the facilities the school offers in regard to equipment and the opportunity to acquire additional needful equipment. **Of special importance it is to determine the sufficiency of materials for the time term of school.** Should the school convene less than ten days, what materials can be left out without hindering the working out of the objectives? Should the school term be scheduled for more than ten days, what should be the additional material inserted in order that they will strengthen the purposed objectives sought? Or, does the specific course offer sufficient materials for the extended school term?

Specific Preparation

Knowing the course and the needs, the limitations and the possibilities, the teacher is now ready to draw her master-plan. She is now ready to make the over-all plan for the day of school and the minute plan for each day's teaching. She will apportion her time, her materials; she will choose her songs, her projects. She will even have outlined some emergency procedures as materials for the fast-working child, materials or activity for the rainy recess, for the rainy pre-school periods. She will have determined the place and effectiveness of recognition seals or small honor awards.

Having drawn the master-plan, the teacher is ready for the daily class preparation. It is not enough

(Continued on page 10)

Biography of a Missionary Parsonage

by Mrs. Alfred Habegger

Since the Busby parsonage was built in 1904, forty-five years ago, only two families have occupied it. These are the Rev. G. A. Linscheid family who built it and lived in it for fifteen years, and the Rev. Alfred Habegger family who have occupied it for thirty years. This year a change is to be made and the Rev. Malcolm Wenger family will be the new residents.

Thirty years of "a heap o' living" in a house cause one to leave it with mingled feelings. It would be nice to live on indefinitely in a home where all ones memories of the past linger, but since this is not possible, we go on to new fields of labor.

'Versatile' Rooms

At times this house of six rooms seemed too small, especially when the six children were all at home. Now it seems big and empty since the children have all left us and we have been alone for seven years. While they were all at home, every available space had to be used—even the upstairs which is only an attic and not finished nor heated. If the children did not stir in the morning I feared they might have perished by freezing. The enclosed sunporch had to meet the emergencies of being a play room, a dining room, a laundry, and even a mortuary, according to circumstances. The big living room, aside from its real and intended use, saw many weddings, an operation, a birth, and a death.

In the big kitchen and dining room combined, many happy meals were served to the children and to many distinguished guests. Among the latter were: Rev. J. W. Kliewer, Rev. C. E. Krehbiel, Rev. P. J. Wiens, Rev. H. J. Brown, Rev. W. C. Voth, Rev. Howard Nyce, Rev. Alfred Waltner, Rev. and Mrs. D. J. Unruh, Rev. and Mrs. A. E. Kreider, Dr. and Mrs. S. K. Mosiman, Rev. and Mrs. S. T. Moyer, Mrs. R. A. Goerz, Sister Frieda, Mrs. Frieda Regier Entz, and Dr. and Mrs. A. M. Lohrentz.

In the study, which is also an office, first aid was administered, letters written for Indians, telephone calls made, weddings performed, and pastoral duties of personal work, confessions and prayers.

Aside from the work connected with the Mission were the more ordinary events of our family life. When we came we had a son, Marden, sixteen months old. Six other children, Jeanne, Helen, Esther, David, Lois, and Bernard followed within twelve years. David was the only one born at the parsonage, he decided to be born at Busby, without a doctor rather than in a hospital at Forsyth, eighty-five miles distant. Bernard stayed with us only eight weeks when he was taken from us by pneumonia.

It was our aim to make the home as beautiful and comfortable as possible under the circumstances. There were many special-occasion turkey dinners from flocks the children raised. There were many sad partings when the children left home for school, with days when no one could sing or smile. After one such occasion I said, "Why do we feel like this about it; we would have reason to be sad if you couldn't go to school to prepare for service." This leaving for school was especially distressing with the thought that they couldn't come home for vacations, due to distance.

The children were a real part of the missionary force as they performed duties that were in their power. They shared the duties in the home, and took over all the responsibilities when we were out in the field. On the table I found a note when I returned home from the camp, "We **oneto** show our love." They had done the cleaning and dusting, left this note, then went out to play. None were old enough to spell correctly, and wrote 'oneto' for 'want to.' When I was in the hospital for two months ninety miles distant, they took care of the home, furnace, and held the meetings in the church, when their father had to be with me.

The walls that have given us protection in the severe climate, the home that has given comfort and a haven, seemed like it really belonged to us. When we depart from it we leave a part of our hearts in it. May the new occupants also make it their own, and experience as much happiness as we have with none of the sorrows. (Secretary's Note: The Habeggers will be moving to Lame Deer to take charge of the mission work. Howard G. Nyce.)

Mission Station, Busby, Montana with parsonage on extreme left

Common Faults in Public Prayers

by L. R. Amstutz

At some time all have had the opportunity to pray in public. Still others have been called upon to pray in public. How shall we pray in public? A fear of these common faults is the cause for many not praying in public. The purpose of this article is not to add to those fears but rather to be helpful and instructive in the matter of public prayer. Since the pastor engages in much public prayer, this subject has a special application to him.

"No Christian Stands over his Brethren"

Basic to this dicussion is our view as to just what position the one who engages in public prayer occupies. Is the one who leads in prayer in an intermediate relationship between God and those who hear? Here our basic Mennonite principle of the priesthood of every believer answers the question. "Every Christian is a priest in the same sense . . . . no Christian stands over his brethren as a dispenser of God's grace or as a 'priest' with God."[1]

> The poverty of our prayer vocabulary is perhaps one of the greatest defects of public praying. The first source of enriching our prayer vocabulary is the Bible . . . hymns . . . written prayers . . . A far greater effort should be made by all of us to acquire a larger prayer vocabulary.

Leading and Following in Prayer

Thus the one who engages in public prayer leads in prayer and it is certain there can be no leading unless there is following. Public prayer is not praying *for* the rest of the people but *to-gether with* the brethren assembled as unto the Lord. Only as each individual follows and enters into the prayer uttered does public prayer have value for the individual. This is what is meant by "following in prayer."

On the basis of this principle, then, we may consider those things which hinder our praying together unto the Lord.

Pronouns in the Plural

Prayers which are strictly personal violate public prayer. When the leader of public prayer acknowledges personal guilt in what sense may the rest follow? Such a prayer which begins with, "*I* ask thee Lord to forgive *me* . . ." illustrates the point. In this respect silent prayer may be and should be used. Public prayers of confession should be corporate or united in form. We note in the prayer which Jesus taught His disciples, and which is a form of public prayer, the use of plural pronouns such as "*Our* Father" and "forgive *us.*"

No Preaching in our Praying!

Preaching in our praying violates the above-mentioned principle. This has been called "preaching a sermon over God's shoulder to the people." A certain branch of a denomination protests against the use of public prayer by other denominations insisting that it is teaching. While not justifying this position it is nevertheless true that prayer may become the means of teaching doctrine. A knowledge of correct doctrine is essential if we are to approach God as He is "in truth." However, a repetition of doctrine is not prayer but teaching or preaching. Such teaching is obviously directed *toward* the people while true prayer must be directed toward God. Of course, the needs and situation of the people form a vital part of public prayer but that vital part is jointly and collectively held up before God.

Speak Forth Clearly

Furthermore, feebleness of voice prevents following in public prayer. Here the cause is not always mere physical inability but timidity which is fearful of speaking forth boldly. Here a conscious effort must be made to speak audibly with the realization that not to do so violates the very principle of public prayer. Such a person must become accustomed to hearing himself speak in public. To assume a standing position while the rest remain seated will help the voice to carry.

Poverty of Prayer Vocabulary

The above mentioned faults prevent following in public prayer. There are other faults which make following difficult. Repetition of certain 'pet' phrases peculiar to the individual may become obstructions to the spirit of true prayer. To begin our prayers and to end our prayers with the use of certain set phrases shows a lack of prayer vocabulary. The poverty of our prayer vocabulary is perhaps one of the greatest defects of public praying. The first source of enriching our prayer vocabulary is the Bible. There are hymns and written prayers which are useful. A far greater effort should be made by all of us to acquire a larger prayer vocabulary.

Avoid Familiarity and Professionalism

In the general attitude of prayer, two extremes need to be avoided. That of being too familiar in our approach to God and the special peril of the pastor, that of becoming too professional. The very attitude of prayer as seen in our bodily position makes our approach to God different. Kneeling, bowing, or standing represents an approach which is different from our approach to our fellow men. On the other hand, to acquire a "professional tone" in our praying is to put "distance" between the one who leads and the one who follows. There needs to be a reverent but

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[1] Wenger, John, C., *Glimpses of Mennonite History and Doctrine.*

(Continued on page 8.)

Conference Boards in Action

NON-CONFERENCE SCHOOLS STUDENT SURVEY IN NON-CONFERENCE SCHOOL

In a recent survey, conducted by the Board of Education in cooperation with the Young People's Union to find out where young people and adults of the General Conference of Mennonites receive their higher education, it was discovered that there are approximately 700 students enrolled in 215 educational institutions other than those affiliated with the General Conference. This list included colleges, universities, technical schools, Bible schools, schools for the training of nurses, and others.

Of the total number of students reported, 390 are attending 152 colleges, universities, and seminaries; 174 are attending non-General Conference Bible schools; 152 are attending eight different Mennonite colleges other than General Conference schools; and 78 are enrolled in nurses training. These figures, however, are based on a 63 per cent response and do not include all General Conference students within the United States and Canada.

The purpose of the survey was fourfold: (1) to proivde an up-to-date mailing list of all students above secondary education, (2) to discover where General Conference young people and adults were receiving their higher education and to be aware of any trends in concentration of students, (3) as a result of this survey, to carry out periodic contacts with students so that they might be aware of the activities of the Mennonites and (4) that our educational institutions and other interested organizations might be aware of interests of students.

A pamphlet, **The Master Calleth For Thee**, prepared by the Board of Education through its Curriculum Committee to help clarify such things as a call to Christian service, the challenge to full-time work in the church, and also to give a perspective of the various opportunities for such service in the General Conference, has been sent to above mentioned students in connection with the initial contact with them.

MUTUAL AID BOARD: THE FARM OPPORTUNITIES

Near the Springfield Mennonite Church at Pleasant Valley, Pennsylvania, are quite a few farms owned by men from Philadelphia, New York, and other nearby cities. From time to time these owners look for farmers who, with their families, can move on the farms and take charge of the work. Any interested Mennonites who would like to know more about these opportunities should get in touch with Rev. Ward W. Shelly at Coopersburg, Pennsylvania.—J. Winfield Fretz, Executive Secretary.

MENNONITE MEN FOR CHRIST

Amid the turmoil and strife of this day, when we hear so much of differences among the denominations, it was soul-stirring to a layman to have the privilege of attending the recent meeting (see "The Crusades of the Printed Page" by John E. Fretz, THE MENNONITE, January 18, 1948, for a detailed report) of the Advisory Council of the American Bible Society and for two days the harmony which existed among the representatives of over forty-five denominational groups and various races from twenty states discuss ways and means to advance the work of preparing and distributing the Scriptures to all parts of the world. To me this was another evidence of the power of the Scriptures. — by Walter H. Temple who, with John E. Fretz represented the General Conference Layman's Organization at the last meeting of the Advisory Council of the American Bible Society. Both men appear on the accompanying photograph along with the representatives of other denominations. Mr. Temple is standing behind the man in the uniform seated. Dr. S. C. Yoder representing the (Old) Mennonites is seated in the center.

The Seminary -- After Four Years

by S. F. Pannabecker

The past four years have seen the work of the Seminary grow steadfastly. Step by step students were gathered, faculty enlarged, property purchased, the library established, and every facility developed. We are far from having attained what a seminary should be, but we do have the beginnings and this year finds adequate room, an earnest body of thirty students, a staff of six, and a home for Mennonite students in other schools in the city. Nine men are to graduate this spring with the B. D. degree and all are planning on entering some phase of church work. Five are already in the pastorate.

Religious Life

The religious life of the Seminary has also shown marks of growth. With the increase in the number of children, a Sunday School was organized during the summer. This was continued and enlarged in the fall and now is a thriving part of the life of the institution. The mid-week prayer meeting at 9:00 p.m. Wednesday evening, is also well attended and another center of interest. Practical work for all students, church visitation, occasional retreats, and the Vesper services round out the fellowship in worship and Christian service.

One question which was raised, and will be considered more as time goes on, is the possibilty of organizing a church centering about the Seminary. There are almost a hundred people to draw from in our Mennonite community here, plus some scattered through the city who would be interested if it should be possible. Yet there are problems of housing, pastoral care, and support that need careful thought.

Housing

Housing facilities are in great contrast to the situation reported one year ago. Then we were cramped for space with none of the apartments which we had purchased available. Now, beside the three residences, we have possession of eight of the twelve apartments in the two big buildings. Ninety-three members of our Mennonite community find quarters here, with room for occasional guests.

Finances

During the past year progress has been made in paying for buildings—$14,000 was raised for this purpose and an equal amount for remodeling and necessary improvements. This was in addition to the expenses of operation. Finances of the Seminary during the past few years have been particularly difficult because the needs for building purchases were super-imposed upon operating expenses. This will continue for another year.

Operating expenses amount to about $35,000 per year. The Seminary Board approved the policy of working toward having this amount covered by regular contributions from the churches. The Seminary administration was instructed to urge churches to consider budgeted or planned contributions for the Seminary.

Let us thank God for the progress of the last few years and seek for His plan in the developing of this institution.

Budget

The estimated needs for the year 1949 may be divided into two parts, viz., (1) the Running Budget, and (2) Capital Payments, with items as follows:

The Running Budget

Operating expenses for 1949	$32,000	
Outstanding bills from 1948	3,600	
Support of two foreign students	1,500	
		$37,100

Capital Payments

Balance due on Apartment Bldg. (4606 Woodlawn)	$12,400	
Loan repayments due in 1949	5,750	
Library books and office equipment	1,650	
		$19,800
Total Estimated Needs		$56,900

(Continued from page 6)

not unnatural approach to our God. We need to ". . . . come boldly unto the throne of grace . . . ." (Heb. 4:16).

The Note of Optimism

There must be a note of optimism in all of our praying. No one has a greater reason to be optimistic than the child of God. This note of optimism will lift and inspire those who hear. A doleful tone of voice will depress rather than uplift. A period of silence before the pastoral prayer may be of great value. The minister must be an artist in the use of silence. When the priests of old went into the Holy Place, the multitude kept silence before the Lord. A quiet prayer will quiet the distressed and perplexed soul. A prayer of confidence and optimism will inspire confidence in others.

All of us have some defects in our public praying. These defects in us call for sympathetic understanding and toleration. As the members of the congregation pray together with their pastor they also are taught how to pray since the pastor becomes a pattern and example. All of us should make a more conscious effort to correct our common faults. The Lord is worthy of the best of which we are capable. "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people" (Psa. 116:12-14).

"These are They"

P. J. Boehr

Herewith is the picture of the first baptismal class at our Paochi station. In a sense we might entitle it "These Are They" that came out of great tribulation; however, these people were at the time not right in the troubled area. Most of them, however, come from such areas, and have experienced great dangers because of the political situation.

We trust this picture with nine precious souls, baptized on Christmas Day, 1948, by pastor Li Kwang Ming, will encourage friends of missions to pray more. We marvel at the Grace of God, and that even now hearts turn to Christ in China, when such a step might mean trial and possible persecution because of the upheaval in this country. Pray for these.

The names (with ages) are from left to right, standing: Wang Teh Hwa, 13; Mr. T'ien, 37; Mr. Yin, 33; Mr. Doong, 66; his son, 27; and Mr. Wang 20. Sitting from left to right: Mrs. Loa, 24; Mrs. Doong, 62; and Mrs. Fan, 29. The Li boy, standing on extreme left, is the fourth son of Pastor Li. Mr. T'en is gateman at the chapel, Mr. Yin a dairyman, and young Doong is a builder and has helped us construct our Paochii Mission houses. Mrs. Loa and Fan are housewives, and the older Doongs were much prayed for by their son and others, and are a special token of God's Grace, having turned from idols to the living God lately.

寶雞清潔會1948年聖誕節受洗者攝影紀念

Trading Corporation for Paraguay

AKRON, PENNSYLVANIA. In a meeting on March 25 and 26 at Asuncion, Paraguay, the leaders of the five Mennonite colonies helped to lay plans for a Mennonite Trading and Services Corporation to serve these colonies. In the past it has been necessary for each colony to make its own contacts for the transaction of business, and often commercial firms have been used to secure services which one colony alone may not be able to provide for itself. It is felt that through a central trading arrangement, a greater efficiency and economy can be realized for all of the colonies.

It is planned that the MCC assume about half of the shares of this trading corporation, with the colonies themselves holding the remaining shares. In addition to the service which will be realized through this arrangement, the organized cooperation will doubtless promote helpful relationships among the colonies.

Specific Needs Continue in Austria

Although conditions in general have improved very much in Austria, there still are real opportunities for service to certain catagories of individuals. It is necessary to be more careful as time goes on, in selecting the persons who seem to deserve and need relief. As in many other places, the spiritual needs are often more pronounced and prevalent than mere food or clothing deficiency. Efforts are thus made to promote relief activities in which personal contact can be made and Christian testimony given. Among those served are tubercular patients, needy students, widows, disabled war victims, children in orphanages, and refugees. Considerable amounts of food, as well as one of the workers in the Austrian unit, have been made available by the Mennonites of Holland.

Reedley Center Closes for Summer

The MCC Relief Center in Reedley, California, is to be closed for the summer months, since practically all of the relief clothing activity of that area occurs during the winter months. In this way it is possible to eliminate the expense of operating the center when contributions are limited in quantity.

The closing of this center is not an indication that there is no longer a need; the need for clothing will continue for some time. It is requested that all contributions of this spring be sent to the center by June 1 so that the final packing can be completed by June 15. Relief materials accumulating during the summer should be held until the opening of the center in the fall.

European Tour-and-Service Program Again Planned

Menno Travel Service is making travel plans for the educational tour by the group of students and non-students who will go to Europe this summer under the sponsorship of the Council of Mennonite and Affiliated Colleges. Guy F. Hershberger, who will be in Europe this summer in connection with MCC Peace Section work, has been engaged to assist in the leadership of this group. The group will leave the United States on June 14, and on August 24 will again leave Europe to return. Each person in the group provides for his expenses on the tour.

In addition to the educational tour through England, Holland, Beligum, France, Germany, Switzerland, and Italy, there will also be a period of actual reconstruction work in Germany.

Our
Colleges and Seminary

BISHOP ADDRESS BLUFFTON

Dr. Francis J. McConnell, well known retired bishop of the Methodist Church, was a chapel speaker April 13. He was holding pre-Easter services in Lima during that week.

Prof. Otto Holtkamp and Prof. Russel Lantz served as judges at the Hancock County music contest. Prof. Lantz also judged at school music contests at Ada, Lafayette, and Shawnee and at Ohio District contests at Baldwin Wallace College, Kent State University, and at Springfield, Ohio.

New officers elected for the Student Christian Association for next year are Dale Dickey, Sidney, Ohio, president; Alice Ruth Pannabecker, Chicago, vice-president; Deanna Yoder, Topeka, Indiana, secretary; and Stanley Bohn, Pandora, Ohio, treasurer. The Student Christian Association was formed this year to supplant the YMCA and YWCA organizations on the campus.

Francis S. Moore, organist, presented the last concert on the Bluffton College Concert series Tuesday, April 19.

Rev. Harry Yoder had charge of the communion service at the Allentown, Pennsylvania, Mennonite Church on Easter Sunday.

WADSWORTH COACH TO BETHEL

J. Millard Fretz, athletic coach of the Wadsworth, Ohio, High School, has been appointed athletic coach and assistant instructor of physical education at Bethel College. He is a deacon of the First Mennonite Church at Wadsworth.

A graduate of Bluffton College, Mr. Fretz did post-graduate work in coaching and physical education at Bowling Green and Ohio State universities, and has been teaching at Wadsworth since 1945. Robert W. Tully will remain director of physical education and recreation, and with the two men in the department, Bethel will offer a major in physical education.

Mr. Fretz is an all-round athlete and has won high school and college letters in baseball, basketball, football, and track. He has coached football, basketball, and track, winning a number of games, including some championships.

Teatske van der Zijpp, a Mennonite minister's daughter from Rotterdam, Holland, presented a Bach concert in Bethel College chapel April 19. She is a foreign-exchange student and is majoring in Bible with a minor in music. She is a graduate of the Mennonite Seminary at Amsterdam and is preparing for the ministry.

The majority of the students and several faculty and staff members left the campus for the Easter vacation, April 13-18. The last half of the spring quarter began April 18. There are only six weeks of school left until commencement.

MENNONITE BIBLICAL SEMINARY

A very profound message on "The Devotional Life of the Protestant Churches," was delivered recently at prayer meeting by Marvin Halverson who grew up in the Norwegian Lutheran Church and is now a Congregational minister. He said that Protestants do not need to depend on Roman Catholic devotional literature, but have a deep devotional treasure of their own. The Protestant devotional emphasis has two characteristics. First, the discipline for the devotional life comes in living the Christian life itself, rather than from a priest or a church superior. Second, forgiveness comes first in the Protestant conception of the devotional life rather than last as in the Roman Catholic viewpoint, and thus our joy, praise, petition come from the sins which have been forgiven. He concluded by citing devotional books which we can read along with our Bible reading, including writings by John Bunyan, Isaac Watts, Matthew Henry, John Wesley, John Woolman, George Fox, Soren Kirkegaard, and others.

'Comic' Note

One expert's opinion: "Nor is there any basis in fact for the current news headlines which blame comics for children's delinquent acts."

Press dispatch: "Today Patricia is dead, her body dragged from the Milwaukee River where Babich confessed he dropped it, wired to a concrete block —a method he read about in a comic book."—**C. S. Monitor.**

(Continued from page 4)

to have studied and re-studied the entire course as outlined the teacher must still do her daily thorough preparation of heart and materials. She must again study her lesson plan for the day. She must evaluate her methods of presentation of truth, her objective for the day, and steps leading to its attainment. She must carefully and thoroughly master her story materials in the Bible Lesson and Mission Period. She must have "walked before" her pupils and have prepared her own workbook so that the work the child must do in the workbook is fully clear to her.

Having prepared her lesson for the day, the teacher comes to school ready to give herself to the child. Having the confidence of a right standing before God, of having "done what she could" in the procedure of preparation, with her room ready for the class period, she is relaxed, confident of Divine help and grace and guidance for the task—she is ready to meet the child and his need. She will be in her place early enough to greet the first arrival—she will be waiting for him and he will know that he is wanted. This already opens the door of the child's heart, for to be waited for, to be wanted, is to feel the warmth of love!

One Long Trail

by Bennie Bargen

April 20, 1949, will mark the end of one long trail of service to his people for Rev. J. M. Suderman, long connected with the work of our Conference Publications. That day he turns the key to the front door of the Mennonite Book Store at Newton for the last time, and gives it to A. F. Tieszen, his successor in the management of that store.

He will likely do it with mixed feelings. He has been so long in Conference service—preacher, teacher, businessman. Since the early days of youth on the Kansas (Lehigh) prairies, he has known the Mennonite Church mind as intimately as one can in the various positions he has held. Prepared academically at Berkeley, California, and Rochester, New York, he served our people as pastor at the West Zion (Moundridge) Church and the Buhler Mennonite Church. As teacher he served on the staff in the Bible Department at Bethel College; students there in the years 1921 to 1924 will remember him well.

During the difficult economic period 1926-on he served Bethel College and the Bethel Deaconess Hospital and Home for the Aged as business manager. Records of Conference affairs, too, during these years often bear the stamp of his thinking and activity. He was member of the Mennonite Colonization Board, which was instrumental in opening up the Mexico settlement there; to say nothing of the many, many years that he served as secretary of the General Conference Board of Publication.

The Minutes of the Board of Publication indicate that during his term of service some of the most noteworthy advances in Conference Publications were initiated. Full-time editorship of *THE MENNONITE* took place during those years; the publication of the MENNONITE HYMNARY certainly was a highspot. The so-called HUNDRED PER CENT PLAN of church-club subscriptions was born during those years. The Board of Publication, with its ramified records and mailings, was a "natural" starter for cooperating in a centralized headquarters office.

Since 1946 Reverend Suderman has been manager of the book store at 710 Main, Newton, Kansas, serving the local constituency personally and the wider constituency by mail. Rev. A. F. Tieszen, well-known in our Conference circles also, takes over the work. To both of these men go our good wishes: To Reverend Suderman, with gratitude for his fine services—"Well, done, good and faithful servant!" and to Reverend Tieszen, our confident good will—"As thy days, so shall thy strength be!"

—Ebenezer Church, Gotebo, Oklahoma: Rev. Curt Boese, pastor of the Carnegie, Oklahoma Church, will conduct revival meetings in the church April 24-May 1. Communion services will be held here May 1. The Bethel College A Cappella choir presented a concert in Cordell April 17, many from here attended. Good Friday was observed with services in the morning conducted by our pastor, Rev. Gerhard Peters. In the afternoon Dr. and Mrs. Suckau and Good News Quartet of Grace Bible Institute brought the message.—Mrs. Oscar Schmidt, Corr.

Jottings

—Bergthal Church, Pawnee Rock, Kansas: March 13 Rev. B. H. Janzen gave us the morning message and in the evening showed slides of the Mennonite colonies in Old Mexico. Rev. Henry Poettcher, a student minister at Bethel College, comes each Sunday to teach catechism class during the Sunday school period and also brings the morning message. March 25 Rev. Waldo E. Harder, music director, Mr. John Ewert, and the Berean Octet brought us a message in word and song. The Bethel Peace group conducted three programs on peace in our church on March 27. The Ladies Mission Society held a special collection which amounted to $60.05 for seeds for Mennonites in Paraguay.—Mrs. John K. Friesen, Corr.

—West Swamp Church, Quakertown, Pennsylvania: Different ministers of the Eastern District Conference participated in our pre-Easter services. Palm Sunday twenty-two new members were received into the church. The Young Women's Missionary Society reviewed the book "Out of Sight, Out of Mind." Rev. Willard K. Claassen will be the speaker at the Eastern District Conference to be held here April 28-May 1.—Corr.

—Newport Church, Newport, Washington: Two recent speakers in our church were Rev. A. R. Shelley, Kitchener, Ontario, in the interest of the Biblical Seminary, and Solomon Mouttet of Oklahoma, representing the work of the Go Ye Mission. During the week of April 24, Rev. Dan Toeves of Lynden, Washington, will hold evangelistic meetings here.—Mrs. Schmidt, Corr.

—Bethany Church, Quakertown, Pennsylvania: Beginning April 3 Rev. Jacob H. Janzen, Waterloo, Ontario, began a series of meetings in the church. The Saturday evening meeting was a Mennonite Youth Rally with five churches participating. Sunday evening, April 10 was the climax with the sermon based on "The Celestial City". Following this Rev. Janzen left for home after a month of meetings in different churches.—Mrs. Ed. K. Stoneback, Corr.

—Menno Church, Lind, Washington: Plans for the construction of a new church are underway. The ground has been staked and the drilling of a well is in process. Our young people sponsored a Peace Rally April 2-3, inviting the young people of Washington and Idaho. Representatives from Colfax, Monroe, and Newport were present. Guest speaker was Rev. Andrew Shelly, Kitchener, Ontario. Three meetings were held with a fellowship luncheon on Saturday evening, pre-Easter meetings followed. Reverend Shelly was the speaker and also visited in the homes of the community during the week. A daughter, Ruth Ann, was born to Rev. and Mrs. W. Wiebe April 1. —Mrs. C. C. Claassen, Corr.

Into the Beyond

ELMER F. BONTRAGER, Washington, Iowa, a member of the Eicher Emmanuel Mennonite Church, was born May 5, 1882, and died April 5, 1949.

MRS. LAURA KREHBIEL, Donnellson, Iowa, a member of the Zion Mennonite Church, was born July 7, 1875, and died April 13, 1949.

HENRY G. PENNER, JR., Beatrice, Nebraska, member of the First Mennonite Church, was to have graduated from Medical College in May, was born August 4, 1924, died April 12, 1949, of cancer.

CORRECTION: MRS. J. P. LOWENBERG, a member of the Zion Mennonite Church in Donnellson, Iowa, passed away March 6, 1949. This name was listed as Shroeder in the April 6 issue of THE MENNONITE.

Jottings

—Eden Church, Moundridge, Kansas: A number of our members attended the Bethel College Fellowship meeting on March 7. Reports were given of the progress of the home visits inaugurated this spring. The plan of having the congregations meet in small family groups to discuss the work of our school was tried out in several churches before this meeting at Bethel and the response was that the group felt that it was worth while for all the churches to adopt the plan. Occassionally the members of the Catechism class are asked to write some of their views during the class sessions. A few weeks ago they were asked their answer to the following two questions: How would you go about trying to help a friend of yours who is seriously concerned about his salvation and comes to you for help? If someone asked you how you knew you were a Christian, how would you answer?

—First Church, Mountain Lake, Minnesota: Rev. J. J. Esau held pre-Easter services in our church March 27 to April 1. Rev. Amstutz teaches an adult Bible class every Wednesday evening. "The Doctrine of Man," is the present topic of discussion. Mrs. Amstutz teaches a children's class simultaneously.—Esther Wall, Corr.

—Friedensfeld Church. Turpin, Oklahoma: April 3 the choir of the Men's Bible Academy rendered an Easter cantata. Mr. E. W. Zeimerman from the Northern Bible Society presented the work of the Society and gave a message on "A Challenge on Christian Living." April 7 the Women's Missionary Society met all day in the church tieing comforters and doing relief sewing while the men did repair work, including piping of water into the church.—Mrs. J. G. Unruh, Corr.

—Deep Run Church, Bedminister, Pennsylvania: Our pastor and Rev. J. J. Plenert, Lansdale, Pennsylvania, exchanged pulpits Sunday morning, March 20. Willard and Esther Atkinson, Perkasie; Charles and Regina Detweiler, Blooming Glen; and Walter and Helen Swartz, Plumsteadville, Pennsylvania, were recently received as members of the church. Special offerings were taken for the Seminary and CPS rehabilitation. Excavation of the basement for the much needed addition to our church building has been completed. The second week in May we will celebrate the 100th anniversary of our church. The Historical Committee has planned three evenings of devotional messages by the Rev. Russell Mast and Rev. Howard Landes, a community night, a historical night, and three meetings on Sunday. Climaxing the occasion will be the rendition of the oratorio, "The Holy City," presented by a chorus on Sunday evening.—Corr.

—First Church, Burns, Kansas: The Bethel College A Cappella choir presented a program in the high school auditorium on April 3. Dr. and Mrs. Herbert R. Schmidt showed pictures and told about their trip to the Mennonite colonies in South America on March 20. The men of the church spent April 5 and 6 setting out 150 evergreen trees as a windbreak for the church yard.—Mrs. Carson Crawford, Corr.

—Hoffnungsau Church, Inman, Kansas: With a new pair of stockings in each pair of shoes for relief, 120 pair were collected by the Sunday school. Of these 75 per cent were new and 104 pairs were for children. Two truckloads of farm equipment have been collected for South America by the Men's Chorus. March 20 Miss Helga Kemnitzer, a German student attending Bethel College, was our morning guest speaker. A series of evening meetings are being held during Passion Week with Rev. Ronald von Riesen of the Chicago Seminary as the speaker. —Mrs. Albert Ediger, Corr.

—Bethel Church, Hydro, Oklahoma: Men of the church took apart, packed, and loaded a truckload of used horse drawn machinery which was taken to headquarters in Newton, Kansas, by J. J. Pankratz on April 4. The Oklahoma Bible Academy Mixed Chorus cancelled a concert here recently because of road conditions.—Wilfred Ewy, Corr.

—First Church, Madrid, Nebraska: During our annual business meeting on February 25, Rev. J. P. Glanzer's term of one-year was extended to three years of service. February 13 communion services were held for twenty-nine persons. Weather conditions have been very bad and several morning and evening services have had to be cancelled. Mr. and Mrs. Norman Kroeker, members of the church, are parents of twin babies, Donald Rey and Doris Rae. —Corr.

—Hereford Church, Bally, Pennsylvania: Rev. Wilmer S. Shelly accompanied by several members of the church spent a Sunday afternoon calling on sick and shut-in persons in our community. Four persons were visited, three of which were blind. Singing, Scripture reading, and prayer was held for them. Everybody's Birthday Luncheon, sponsored by the Ladies Aid Society, was held Sunday, April 3. Rev. and Mrs. A. J. Neuenschwander presented a picture of our General Conference Home Missions Projects. Rev. Wesley Ewert, Rev. John J. Plenert, and Rev. A. J. Neuenschwander spoke at Lenten services here. George Simmons and Shirley Britton were married Saturday morning, April 9.

—Bethany Church, Freeman, South Dakota: Various ministers of the community spoke to us during the Lenten services. April 13 Rev. Edmund Miller brought the message when joint communion services were held with the college. Dr. Harold Gross was the speaker for the Easter Sunrise services. Walter Brunn spoke of his recent trip to Denmark recently. Slides of the General Conference Mission work in Columbia, South America, were shown in the church. Work has again been resumed on the new church building.—Corr.

—Salem Church, Munich, North Dakota: Rev. D. E. Matthews was the speaker at the Bethany Bible School commencement exercises, April 1. His topic was "The Three Essentials to Eternal Success," based on Luke 9:62. The main points were steadfastness, separation, and surrender. Graduates were Muriel Unger, Dulcie Dick, Orlando Janzen, Herbert Hoffman, and Arlo Hoffman.—Corr.

—First Church, Summerfield, Illinois: Mr. Henry Grimm, a second year student of the Mennonite Biblical Seminary in Chicago, has accepted the call to serve as pastor of our church. He will begin his pastorate on May 1. He and Mrs. Grimm will occupy the parsonage soon after the close of the seminary year. He is a graduate of Bluffton College. Our Girl's Chorus sang the Easter Cantata, "Eternal Life," by Fred B. Holton, on Easter Sunday night. Mrs. Orville Baer directed and Mrs. Donald Baer was pianist. Rev. A. S. Bechtel served as delegate to the annual Middle District Conference session. We observed Holy Communion on Easter Sunday morning, with Rev. Bechtel and Mr. Oswald, our student supply from the Eden Seminary in Webster Groves, Missouri, in charge.

—Bethel Church, Inman, Kansas: Our mixed choir presented the Easter cantata, "The Nazarene," by John S. Witty on April 17. March 31 twenty-one members worked at the relief center in Newton. The ladies patched and packed clothes at the center while the men worked with the implements in town. The Burrton Mennonite Church C. E. gave a program in exchange for a program by the men's chorus.—Mrs. Elmer Neufeld, Corr.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

New Voluntary Service Opportunities

East Harlem Parish, New York City

About the Parish — The East Harlem Protestant Parish is sponsored by the Mission Board of four denominations—Presbyterian Methodist, Congregationalist, and Baptist. The Parish bounds are normally between 96-104 Streets and Park Ave. and the River. The people that live in this parish are made up of about 40 per cent Puerto Rican, 40 per cent Negroes, 10 per cent Italians, and another 10 per cent of various nationalities. These people are generally exploited economically, and the established churches of this area have up until now not met the spiritual needs of these people satisfactorily. The result of this is that the people in this area are calloused, if not hostile, to the church as they know it.

The Parish is in charge of one full-time minister and eight part-time workers who are charged with the responsibility of making the church and the Gospel meaningful to these people. They also arrange for love feasts in which the various members of one apartment building are invited to take part. Here the elements of worship, planning a program of activity of the week, and fellowship over a simple meal are combined to create new bonds between and among those taking part. Two store-front churches have been opened where people may come during the week to bring their problems to the minister. Here the young people meet for recreation, singing, and also Sunday School. Here the Sunday morning worship services is conducted. For further information, read Hugh Hostetler's article in THE MENNONITE of February 8, 1949.

Voluntary Service Unit — The Home Mission Board of the General Conference is sponsoring the setting up of a summer voluntary service unit in connection with this project. The unit members will assist in Bible School teaching, recreation, crafts, music; and in general assist the staff members in a whole range of possible acts from canvassing an apartment building to attending a labor union meeting in the interest of the parishioners. It will operate for nine weeks beginning June 17. The size of the unit will be about six.

Qualifications — A desire to learn of living conditions in the slums; knack for leadership either in recreation, crafts, music, or Bible School teaching; desire to bring the message of the Christian Gospel in a direct and effective manner whenever the opportunity presents itself.

Store-Front Church in East Harlem

Cost — Housing will be provided for the unit. The unit will have a co-operative kitchen, the expenses of which will be split three ways; one-third to be borne by the Home Mission Board, one-third by the East Harlem Parish, and one-third by the partisipants of the unit. Total cost for participant would be approximately $30. Transportation to New York would be at participant's expense.

How to Apply — Send application form to Erna Friesen, Mennonite Biblical Seminary, 4614 S. Woodlawn, Chicago 15, Illinois. If you do not have an application form, write a letter to the above giving pertinent information and references.

Crippled Children's Camp, Los Angeles

Location — near Crestline, California, and Lake Arrow, overlooking the Mojave Desert. The camp is located in the mountains in this area northeast of Los Angeles. The camp site is very beautifully situated and still under construction, although there are adequate facilities for the operation of the camp program. The physical facilities consist of a large central building which houses service and central facilities, and several cottage dormitories which, with supplementary tents, house the children.

Date — June 15 to September 1. All volunteers should begin on June 15 in order to take advantage of the three-day orientation period which will begin on June 15. Although it is desirable for campers to serve the entire period if possible, they should serve at least a major portion.

Volunteers Wanted — At least six men and women. Some should be men. There is a possibility of additional volunteers, particularly for the construction work.

Costs — Some remuneration will be given to all the volunteers. Those serving in regular staff positions will receive regular wages. Since others will be supplementary workers, they will not receive regular wages. It is suggested that all of the earnings be pooled and divided equally, unless some wish to serve on a volunteer basis.

On the Project — The Crippled Children's Society is a fully organized group with a well-planned program. The camp will be under the general direction of Miss Lucia Laufeld, the principal of a noted crippled children's public school. The recreational program will be under the general direction of Jack Lear. Staff counsellors will be under the supervision of a social service worker. The children who are enrolled come for a period of two weeks. They are paralytic, amputees, cerebral palsy victims, and congenital deformed, in addition to others. The plan is to use one leader for six children. Church services are conducted in the camp. Children are encouraged to attend local churches near the camp site.

Miscellaneous Information — It would be desirable if some of the volunteers had cars for the purpose of aiding in evacuation in case of forest fire and for general unit purposes. There will be a three-day breathing spell" somewhere during the middle of the summer.

How to Apply — Send your application to the MCC Voluntary Service Office, Akron, Pennsylvania. Selections will be made after April 15. Indications are that here is a group of young people who need our Christian concern, help, and love. We have found the director of the Crippled Children's Society of Los Angeles very cooperative, and we feel that this should be an excellent beginning for a West Coast Voluntary Service project.

'Home Missions' May Help Mental Patients

Here is one result that voluntary service can be pointed to as having done its share in bringing about. The editorial in the Ft. Wayne News Sentinel, March 26, 1949, tells of a plan to improve existing conditions in Indiana mental hospitals.

Once the human approach prevails in dealing with Indiana's mental institutions, progress in their improvement can be counted on.

Since her investigation of conditions in Richmond State and other hospitals, Sen. Dorothy Gardner has decided that the problem is one of human equations. The people who back her one-woman crusade to give the mental patient a break don't talk about statistics, money, or budget allowances. They talk about people, unfortunate people they know, members of their own family. Sometimes they are former patients.

When Senator Gardner appealed to a group of Fort Wayne clergymen for their help in the enlistment of high type persons as institutional attendants, she could draw on the stories of heartbreak, anger, and frustration conveyed in letters from all over the state.

They have encouraged her to press on with her plan of encouraging men and women of patience and self control to become attendants. The clergy here, we understand, responded to her request and may relay that appeal from their pulpits.

Typical of the letters to Senator Gardner is that of an Indianapolis lady who regards the enlistment of "Christian men and women as volunteer attendants in mental hospitals as important as foreign-missionary work."

A former Elwood patient tells of seeing inmates beaten, their heads shaken against brick walls and their naked back subjected to ice packs. The mother of a son who died in hospital believes the patient "was manhandled."

"Why can't the churches in this state unite to get a change of conditions?" writes a patient. Why, indeed?

"You are right," writes a Muncie relative of a patient. 'The plight of mental hospitals in paramount. . . . The victims cannot appear to plead their needs . . . We ask in humility and prayer that the state will go beyond cold budgetry statistics . . . ."

Startling things narrated. From a Rushville citizen: "A patient died in 1940 . . . beaten severely over the head with a broom . . . . knocked down . . . next morning reported dead." From an Angola man: "I would like to tell you about the death of my wife . . . . what happened was very strange . . . ." From Richmond: " . . . two women were locked in a small room . . . . partly darkened, no heat, with little clothing . . . ." A Greensburg father: "Our daughter was shamefully mistreated."

Obviously a higher type of attendant is not the sole need of the institutions but it seems the obvious first step. In the years ahead we can expect funds with which to provide adequate psychiatric personnel, better food and proper physical equipment no faster than legislators can be educated to the need.

The death of a Richmond Hospital patient due to beating by an attendant and numerous instances of mistreatment which are not even denied, point to the urgency of providing better attendants for institutions that will accept them.

Senator Gardner, in co-operation with several ministers and other groups here, hopes to interest at least ten persons from the Fort Wayne area to take the short training course and to accept institutional jobs.

Last summer's experience of Mennonite volunteer attendants in the Richmond Hospital has bolstered faith in the plan to recruit regular attendants from the ranks of church members. **The hospital head told reporters the morale of patients picked up amazingly with the considerate treatment they received from the volunteers.**

The enlistment plan projected by Senator Gardner does not involve unpaid workers. Still less than we pay prison guards, the pay will range fro $90 to $160 a month with board and room; but those accepted must agree to a short lecture training course as preparation.

Our Government has fallen down in its guardianship of these unfortunate but blameless people. The confession speaks for itself . . . when a member of the Legislature must appeal directly to Hoosiers for a helping hand. If our churches are looking for a home mission project, their search is over.

Raise Funds for Camp Site

Middle and Central Districts Plan to Obtain Their Own Camp

For a number of years young people of the Central and Middle District Conferences have gathered at Camp Mack each summer for a week's retreat. Those who have been at Camp Mack know the inspiration that such a week has brought. New visions of God and the meaning of Christ in one's life have come from such retreats. New friends, new visions of service, and a new enthusiasm for the church have all be realized at Camp Mack.

For several years an effort has been made to obtain a camp owned by these two Conferences. If such a camp could be obtained, a widely varied camp program could be provided the churches far beyond the single week which is all that is possible at present. Such a camp would provide opportunities for the regular young people's retreat, and in addition a separate week for intermediates, a young adult camp, a place for Sunday-school conferences to be held; conferences committees could use the site, and special family weeks, mission studies, leadership institutes could also make use of such a camp.

For over a year, a Camp Site Committee has been at work seeking to locate and purchase such a site. They desire a site of great natural beauty beside a lake. It should be centrally located so that it may be an inspiration and center of church life for years to come. It should be usable for youth and adults alike.

To purchase such a camp when the desirable site is found will cost money. An excellent project for church youth groups would be to raise funds for our own camp. As spring comes, youth groups in each church may wish to undertake such a project. Here is a list of suggestive projects. All of these have been used by youth groups for the raising of funds.

Projects for youth groups to raise funds:

1. Collect paper
2. A scrap iron drive
3. Paint mailboxes
4. "White elephant" auctions
5. Bake sales
6. Sell cookbooks
7. A potato crop
8. A corn crop
9. A soybean crop
10. Sell subscriptions to **Mennonite Life** and other magazines
11. Personal giving (10c a week by ten people totals $52.00 a year)
12. Baby sitting

Camp Scene in Indiana

13. Tithing (give one tenth of your income)
14. Ice-cream socials

The Camp Site Committee consists of the following Central Conference representatives: Mr. O. J. Sommer, Pekin, Illinois; Rev. Robert Hartzler, 605 S. Seventh, Goshen, Indiana; Rev. Esko Loewen, Topeka, Indiana. For further information contact them.

As a challenge, it may be good to suggest that the goal of an average of $100 per church be raised in this coming year. That is approximately 75c per church member. By this each church can figure out its own goal.

1900 Jubilee Gems 1950

50th Anniversary
celebration of
General Conference Mennonite Missions in India

Over four hundred patients have been discharged from the Bethesda leper home in Champa as symptom-free. Only a few have come back for readmission.

Katie Andres
4614 Woodlawn Ave
Chicago Illinois

C-6

PLEASE mention both OLD and NEW address when WRITING

Youth Project at Bethany Church,

by Ruth Wickersham, Quakertown, Penna.

As their project for this past year the True Blue Class, Bethany Mennonite Church, Quakertown, Pennsylvania, collected old newspapers and magazines. The class had about seven boys and two girls that could help.

One of our church members had an old milk delivery truck which was kindly loaned to us. Some of the class members used their own cars for paper collections.

We selected one night a month to do this job, the minister announcing the date during the previous Sunday morning worship service. All members were encouraged to have their papers tied up and ready and to enlist the aid of neighbors to boost the paper collection.

Starting from a central point, the main group started out in the milk truck, and smaller groups went in their cars. After the first load, one or two of the boys would tie up the paper in convenient bundles. Thus we put system into our project. Another member of the church gave us the use of his barn to store the collections until we had enough to sell. The evening's efforts would be followed by a weiner roast and refreshments at one of the homes.

Five month's collection brought in $35.00. Some money was given to the Bethany Building Fund and the rest was invested in new window shades for our church.

"In the Direction of Dreams" a Book on Voluntary Service

by Elmer Ediger, Akron, Penna.

This book by Violet Wood published by Friendship Press, is the first to be completely devoted to the Voluntary Service program, particularly summer service. It is sponsored by the interdenominational missionary education movement which each year chooses some main theme and provides the materials so that local groups can study this emphasis. This year they have chosen to give emphasis to voluntary service, a rapidly growing movement. The book is available from Missionary Education Movement, 5th Ave., New York 10, N. Y., for $1.00 (paper cover) and $1.50 (cloth cover). Every church and school library should have a copy.

The book deals with ten representative types of summer serivce—migrant work, work camps in the Ozarks, students in industry, week-end work camps, community recreational work, caravans, Puerto Rican rural mission, Mexico summer service, and the European work camp. These cover not only representative types of service, but also representative organizations in the field.

To me the script is particularly good in that it uses actual words and reports of the young people who have been in these projects. This eliminates some of the glamorizing that adults might do. The living material is certainly effective in presenting a new concept of "good times" for Christian young people. It is thoroughly clear that Christian young people can have adventure in service. As one reads the pages one is well aware of many "interneship" values that can come out of such service to the individual. Above all, it is a fearless direct entry by the church into some areas of need which have been neglected in the past, it utilizes the potenial of youth in the total words of the church.

The one serious omission recognized by the editors as the material was ready for publication is that of institutional service, such as mental hospitals. Certainly here is a large area in which Mennonite young people particularly feel that summer workers are justified. They deserve a parallel place with these services mentioned. There is perhaps a little tendency to give the "success" stories of voluntary service, although as one thoroughly analyses the material given one sees such as might be labeled failures by others but from a Christian point of view are not. As a whole, the booklet is an excellent contribution for this new movement.

M.C.C. Work in Migrant Camps in Florida

A unique setting for Voluntary Service is that in Florida where two MCC volunteers are serving in two migrant camps with populations of 600 and 1,000 respectively. These people move from place to place as they follow the harvest of garden vegetables. Children of these families are idle while the adults work. The service of the unit consists of teaching and supervising activities of children, assisting in a day nursery, operating a home cannery for the benefit of the migrants, directing various leisure time activities, and conducting Sunday morning and evening worship services. The workers located here have been greatly challenged by the vision of this need which is about them.

The Value of Visiting a Service Unit

"I had no idea you were doing such a good work here. I think more people from the home churches ought to visit the unit and see what is going on." This was the expression of one visitor who came to observe the work done by the workers at Skillman State Village for Epileptics, Skillman, New Jersey. From time to time references are made to locations of various MCC service units. Local people are urged to visit these units, to become better acquainted with the work done and the total concept of Voluntary Service. The unit at Skillman, as well as certain other units, are open during the entire year.

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

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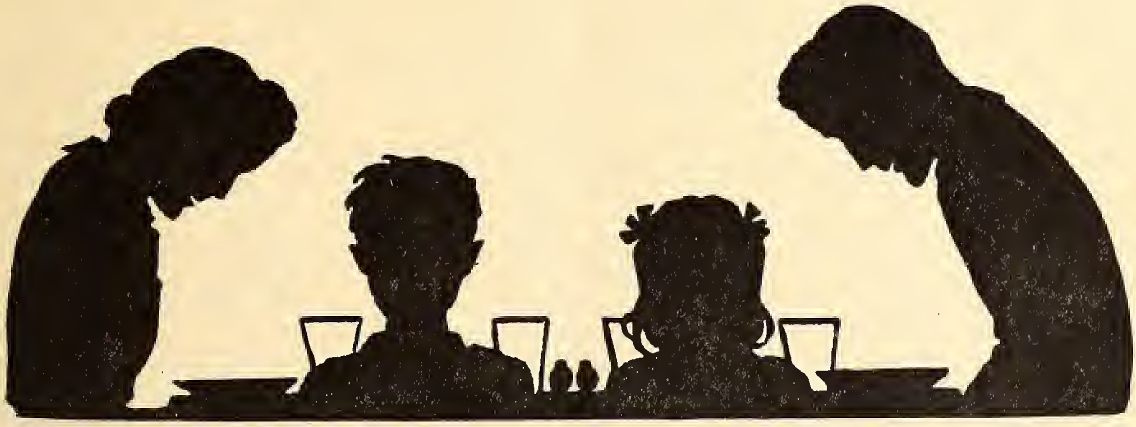

"God setteth the solitary in families" Psalms 68:6

The Christian home is the smallest unit of co-operative endeavor in which Christ is to reign. In fact, the home is the smallest unit of national and world life; as the Psalmist said, "God has set the solitary in families." The home is the world in miniature. If the home is a place where Christ, love, peace, and unity reign, that family is making a distinct contribution to a peaceable and united world. If the home is torn by discord, strife, and bickering, it is making that kind of contribution to national and world life.—D. Shelby Corlett, in *Herald of Holiness.*

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ANNOUNCEMENT

At the last meeting of the Headquarter's Consultative Committee the decision was made that after June 1, 1949, the General Conference Headquarters Office will close every Saturday at 12:00 noon.

A. Theodore Mueller, Office Manager

Of Your Pen Acquaintances

ARTHUR KEISER, Medellin, Colombia, with Mrs. Keiser are in language school preparing for missionary work in Colombia. Rev. Keiser is a native of Quakertown, Pennsylvania.

P. K. REGIER, Reedley, California, is a member of the Placement Committee, serves on the Education Committee of the Pacific District besides serving the First Church of Reedley.

OZZIE GOERING, Moundridge, Kansas, has recently completed his work at Bethel College and is now helping on the staff in connection with the athletic activities.

Beyond Our Own

CHICAGO.—A Catholic D. P. from Europe has three times as good a chance of resettlement in the United States as those of a Protestant, it was revealed at a national conference on the resettlement program held here recently. Of the approximately 13,000 D.P.'s who reached this country by March 1, only 1,105 were Protestants. One reason for this may be that overseas, only four per cent of the assurance now being processed are Church World Service assurances, while thirty-three per cent are Catholic. A Jewish D. P. has even better chances of resettlement than the Catholic D.P.

WARSAW, POLAND.—In a small shop in the heart of Warsaw over 130,000 Bibles have been sold in ten months by the British and Foreign Bible Society. Of these ninety-nine per cent of the Bibles sold were in Polish and the rest in English.

ASPEN, COLORADO.—Dr. Albert Schweitzer, versatile theologian, surgeon, organist, and author, will make the 7000 mile trip from French Equatorial Africa for the first time, to participate in the International Goethe Convocation in Aspen, Colorado, June 27 to July 17. Dr. Schweitzer will limit his stay in this country to the time required for his participation at the Goethe convocation.

PORTLAND, OREGON.—Five of Portland's downtown "First" churches, (Christian, Congregational, Methodist, Presbyterian, and Unitarian), have announced a cooperative project of placing five student D. P.'s from Germany in five Oregon colleges.

PUERTO RICO.—The first Conference of the Mennonite churches in Puerto Rico was held March 18-20 with the following men among the speakers: Justus Holsinger, Paul Lauver, Lester T. Hershey, and Alberto Espada Matta. Officers elected for next year's conference were Paul Lauver, president; Lester T. Hershey, vice president; Ismael Gonzalez, secretary; and Alfredo Bonilla, treasurer.

LAKE SUCCESS, NEW YORK. — Plans for constructing a room for meditation and prayer are being made by architects for the new Manhattan headquarters of the United Nations. These plans are the result of the feeling that greater reliance should be placed upon divine guidance in UN affairs and the receipt of hundreds of letters weekly asking that UN meetings be opened with prayers or some gesture of recognition of a Supreme Being.

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

May 8, Christian Family Day and Mother's Day.

May 8, Nebraska All-Mennonite Sunday School Convention, E.M.B. Church, Jansen, Nebraska; Rev. Lando Hiebert, speaker.

May 22, Rural Life Sunday

May 29, General Conference Church—Unity Sunday.

June 5, Pentecost

June 11-15, Northern District Conference at Henderson, Nebraska, with Rev. A. E. Kreider, as speaker.

June 12, Children's Day

June 16-17, Mennonite Cultural Conference, Tabor College, Hillsboro, Kansas.

June 19, Western District Sunday School Convention, Eden Church, Moundridge, Kansas.

June 20-26, Middle-Central District Junior Retreat at Camp Mack, Indiana

June 20-26, Middle-Central District Senior Retreat at Camp Mack, Indiana

June 23 to 26, The Fiftieth Anniversary Sessions of the Pacific District Conference at the First Mennonite Church, Upland, California

June 30-July 4, Middle-Central District Young People's Retreat, Mennonite Biblical Seminary, Chicago, Illinois

July 1 to 6, Men-O-Lan Young People's Retreat at Finland, Pennsylvania.

July 6-12, Men-O-Lan Junior Retreat at Finland, Pennsylvania.

July 13 to 20, Men-O-Lan High School Retreat at Finland, Pennsylvania.

July 20 to 27, Men-O-Lan Intermediate Retreat at Finland, Pennsylvania.

July 25-30, Oklahoma Young People's Retreat at Camp Hydro, Hydro, Oklahoma.

July 29, to 31, Men-O-Lan Adult Retreat at Finland, Pennsylvania.

August 11 to 17, General Conference Minister's Retreat, Estes Park, Colorado.

November 29 to December 1, Council of Boards Meeting.

The Mennonite

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Contributing Editors: Kenneth Bauman, Harold Burkholder, Willard Claassen, Walter J. Dick, Elmer Ediger, Walter Gering, R. L. Hartzler, J. H. Janzen, Mrs. Ed. Miller, S. T. Moyer, S. F. Pannbecker, Paul Roth, Don Smucker, Clifton Sprunger, William Stauffer, Freeman H. Swartz, Erland Waltner.

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Editorials

THE ARRIVAL OF THE FIRST group of families of displaced persons in the United States is a very practical illustration of what ought to be going on repeatedly in coming months if we are sincere about our conviction that the family has the key to the world situation. This will be the real test for America and much more for our Mennonite Churches. We have consistently been in the forefront when help consisted in giving material aid at long range through our representatives. Now we have the opportunity of giving direct personal help in our own communities. Will we remain in the forefront?—JJE

PROTESTANTS IN EUROPE are remarking, "It's tough to be a Protestant." Jewish displaced persons have sufficient assurance that they can plan to be resettled by the end of the year. That is considerably better than Catholics who nevertheless have a ten-to-one edge on Protestants. Why? Because the Jews and Catholics in the various countries offering resettlement are more quick to give the assurances required by law to permit Europeans to emigrate.—JJE

WAS SUNDAY AFTER EASTER "low" Sunday in your services? Most churches make Easter the climax of the planning of the total church year. Do we mean by that that a tapering off is in order after Easter? Some disillusioned person once said that on Easter the churches celebrate Christ's leaving the tomb by entering the tomb. On the contrary, Easter as the time of renewed decision to follow Jesus Christ, ought to be the prelude to an extensive effort on the part of the churches to seek and win the lost to the risen Saviour. Witnessing during Holy Week should spill over into all the year even as the flood of grace manifest at Calvary spilled over into all history. It may be pointed out that in the post-Easter season there are two events in particular that may be used by the church to stress the claims of Christ. One is Christian Family Week observed from May 8-15. The other is Pentecost on June 5. The stress during Chritian Family week may well be upon winning people by families in the homes. Is your congregation making plans to observe these great seasons of the church in a way that will bring people to Christ and into His Church?—JJE

HE WHO IS A SUCCESS in every venture of life is a total failure if he fails in the home; he who is a failure in every other venture of life is a total success if he succeeds in the home.

My Lord, I do not ask to stand
As king or prince of high degree
I only pray that hand in hand
A child and I may come to Thee.

—*The Gospel Messenger*

AN URGENT CALL has gone out (see page 14) for young people to give some time this summer to the service of Christ. The quotas are incomplete for the projects of General Conference service units. Here is the real test of our sincerity of conviction. Do we believe in Christ also in peace time?

THE UNITY OF BELIEVERS is not a matter of choice. It is a basic doctrine of the Christian faith. Jesus taught it, and He felt so deeply about it that He prayed fervently for it. This is an instance where Jesus specifically prayed for what He taught.

In the light of this, must we not say that it is a sin for believers to be disunited? Admitting this that we are still confronted with a problem that baffles us. We are willing and desirous to recognize other believers as Christians, and yet, we cannot see how we can consistently consider ourselves united with them when they interpret the sacred Scriptures in ways that seem unreal and untrue to us. Under such conditions shall we draw back and say that we cannot fellowship together? Or is there another alternative? Surely we should not forget that unity of the Spirit among believers is the prayer of Jesus and a prerequisite for an effective witness to the world which the church has been commissioned to make.

Is it not true that when people accept Christ as their Lord and Saviour, when their lives give evidence that they love and trust Him, and when they are committed to their best understanding of the will of Christ, that they are united at the center? Is such a life not of the Holy Spirit? Is that not the unity of the Spirit which we are admonished to keep?

Then it becomes the duty and obligation of every believer to share with fellow-believers his best understanding of the will of Christ, and basing his convictions on the Scriptures to leave it with the Holy Spirit to convince them of the truth. If other believers do not share fully our understanding of the Holy Scriptures, we should not hastily refuse to fellowship with them. When the Christians met at the Jerusalem conference they differed very widely on some fundamental issues. It was after Peter, Barnabas, and Paul had shared with the conference what they had seen God do among the Gentiles and how that harmonized with what the Holy Scriptures say, that they came to agree to the point that they could write a resolution embodying these words, "For it seemed good to the Holy Ghost and to us. . . "

The Apostles insist, however, in their epistles that believers must take a definite stand against anti-Christian teachings. Examples of this are found in II John 9:11 and Romans 16:17-18. The Church is called the pillar of truth. It must teach the truth and witness to it. This is best accomplished by simply teaching what the Bible says and leaving it to the Holy Spirit to convince people of the truth. Martin Luther said, "Scripture without any comment is the sun whence all teachers receive their light."—WFU

The Family Worships Together

by Louise Parks Winfield

Assuming that pastors care about the families and families appreciate the church, what can be done to make the church service a good service for families? The most important thing is that children should feel included, that they should know that they as well as their parents are going to church to worship God. The parents could help by explaining the purposes and procedures of the church to children before they go to church. During the service one of the parents could quietly guide the youngest children in an understanding of what is being done and how people do it.

"The organist is playing while the people come in and we all sit quietly and listen."

"We stand up and sing now."

"The minister is going to read to us out of the Bible."

"The ushers are passing the plate for us to put our offering on it."

"We bow our heads for prayer."

Little children love to conform!

We so appreciated the church where the pastor had a children's story each Sunday—a short, short story from the Scriptures or from life, but long enough to remind the youngsters that their minister had them in mind as he prepared the service. Some congregations have a children's hymn. This does not mean that the adults indulgently join in singing a nursery jingle. It means that at least one hymn is especially chosen with the vocal range and thought concepts of the younger children particularly in mind. Invariably these hymns for children are adult favorites as well. The adults have a special treat when some singing six-year-old looks up and smiles a toothless smile of pleasure that the grown-ups are joining in her favorite hymn.

In a middle-sized Midwestern community there is a church pew the fifth row from the front on the right-hand side. Every Sunday the Macks sit there. Fred sits on one end with his arm around fifteen-year-old Frances. Lois, his wife, further down the seat smiles across at Fred as she settles between eight-year-old Claude and six-year-old Jane. The two youngest go through a certain amount of wiggling while they get themselves and their coats adjusted to the seat and grin or wave at their friends in the congregation. When the first note of the processional hymn is sounded they come to attention. Fred and Frances share a hymnal. Claude sings out of his own. Lois leans down to Jane's level (as she used to lean down to Fran and Claude) to help a young reader follow the lines of the hymn. When the congregation stands, all the Macks stand. When the minister asks the people to bow in silent prayer, the Macks share the silence. When a Psalm is read responsively, the Macks join in the response. When the sermon comes, Fran listens intently and sometimes cannot resist a quick-whispered comment about it to her father. Claude listens most of the time because the minister speaks a language he likes. Jane listens part of the time and draws part of the time.

The Macks are not queer people. They wear no sad faces and harbor no deep-seated inhibitions. Everyone who knows them thinks of them as a "grand family." They are a family full of fun and friendliness and also full of good hardheaded common sense. Religion for the Macks is neither a perfunctory sort of ritual nor a magical kind of superstition. Religion for them is a dynamic faith in a God of love at the heart of the universe—a profound respect for Jesus the Christ, who can save human beings to a working relationship with an infinite God and to a creative relationship with all men.

Sometimes I get awfully discouraged with the magnitude and complexity of the snarled-up skein of human affairs. I wonder if in all the world there are people with enough care-how and courage really to make some headway in untangling the mess. Then I remember a church pew five rows from the front on the right-hand side; and I take heart.

Religion for the Macks is a day-by-day way of assuming responsibility for the burdens of people everywhere. The Macks individually and collectively think more than the average family thinks about the needs of the world and what can be done about them. The Macks do more than the average family does to help raise the level of human existence. The Macks have more than average faith in people and in God.

Sometimes I get awfully discouraged with the magnitude and complexity of the snarled-up skein of human affairs. I wonder if in all the world there are people with enough care-how and courage really to make some headway at untangling the mess. Then I remember a church pew five rows from the front on the right-hand side; and I take heart.—From *Gospel Messenger*

If Christ Be Not Risen

by P. K. Regier

"If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished . . . But now Christ is risen from the dead." I Cor. 15:17,18,20.

In this Eastertide let us think for a moment of the words that come from the lips of a hard, cold-blooded, cynical Roman. When Jesus had died and was laid into his tomb the enemies of Jesus were not at ease. Prompted by fearful apprehensions they asked Pilate to make sure the grave of Jesus. Then came the pathetic words of Pilate, "Ye have a watch, go your way, make the the dead." I Cor. 15:17,18,20.

Barricading God's Tomb . . .

If at dawn you saw a man running toward the east, shouting to the sun, "Stop! You shall not climb the heavens today!"; or if you saw him when the tide had ebbed, standing on the shore, drawing a line in the sand, and then crying to the waves, "Halt! You shall not pass that line!"—what would you say of him? You would say the man was mad. What, then, will you say of a man who thought he could barricade the tomb of God?

> . . . . if Christ is risen . . . then faith in God is crowned, justified, vindicated! Then in the blackest of your days, your life is safe, knowing that a God who did that will assuredly see you through.

It is Eastertide again. But is this thing true? Did it really happen? "Oh, stop!" someone says. Don't raise such a dismal doubt. It makes us shudder. Don't even mention such a gloomy thought that the message of Easter might not be true. But listen! The very Apostle of Jesus raises the question, "If Christ be not risen," and thus he forces the thought upon us. He wants us to face the facts. "If Christ be not risen"—What then? Three things.

If Not . . .

First, "If Christ be not risen, your faith is vain." All the trust you have ever put in God—one great mistake! Your trust, your belief in God is finished.

Second, "If Christ be not risen, ye are yet in your sins." All the talk about forgiveness—pure delusion. All the noble words about God putting sins away, or drowning them in the depths of the sea, or making the crimson page white as snow again—all mere mockery. Ye are yet in your sins, gripped, prisoned, slaves for life!

Third, "If Christ be not risen, then they also which are fallen asleep in Christ are perished." Those whom we are accustomed to call "the blessed departed"—obliterated, annihilated. Blown out of existence, as you would blow a candle out, or cast as rubbish to the void, never to be met again. Perished! Surely, that is a threefold gloomy picture in the assumption of the Apostle Paul. But dismal as is this outlook, based on assumption, so cheerful is the other, based on actual fact.

But If . . .

But if Christ is risen from the dead—ah, then faith in God is crowned, justified, vindicated! Then, in the blackest of your days, your life is safe, knowing that a God who did that will assuredly see you through. Then too, if Christ be risen from the dead—then sin is defeated! It has met its match. It is broken, blotted out, and you are free! You are like Christian, when the great burden he had carried on his back to the cross fell off there, and rolled and tumbled down the hill until it disappeared into the empty tomb of Christ and was never seen again. And the man stood there, stretching out his arms for the first time in his life in conscious and exultant freedom. All that if Christ be raised.

"Yes," cried Francis Thompson, "God's mercy, I do think it well, is flashed back from the brazen gates of Hell." Yes, Christ was raised up for our justification.

Above All . . .

But above all, if Christ be risen from the dead—then they that have fallen asleep in Christ are alive, are ours, are here! "Is there no one," said Cromwell, as he lay dying and looked around on the faces of his weeping friends, "is there no one here who will praise the Lord?" That is a new note. In the face of death to praise the Lord, and we can fling out the challenge, "Grim, solemn Death, you thought you would rob me, did you? You were wrong. O thou soul of my soul! I shall clasp thee again, and with God be the rest!"

This is the joyful message of Easter. It is the risen Christ who enables us to say, "It is not I who live, but Christ who lives in me, and I have actually felt His presence and His power." That is why Savonarola could say in the hour of his martyrdom, "They may kill me if they please but they will never, never, never, tear the living Christ from my heart!"—Reprinted from the *Workers Exchange*, Pacific District Conference

MENNONITE MEN FOR CHRIST

WINTON, CALIFORNIA

Several of the men went to Reedley on March 23 to help clear the building site of the future Pacific Coast Mental Institution.

UPLAND, CALIFORNIA

The men of the church met recently with pruning shears, shovels, hose and rakes to work on the church and parsonage grounds.—From *Workers Exchange* Pacific District Conference.

In Colombia

Fanatical Resistance To The Gospel

by Arthur Keiser

Embigado is a small city of about 30,000 inhabitants located about six miles from Medellin where we are attending language school. In many ways it is an average city with a very large, beautiful church by the plaza in the center of town. The town is not totally Catholic, but there is a strong element of fanatical Catholicism.

The Evangelical minister who is located there has felt that things are dead and that there is not enough response to the Gospel. So, upon hearing of the tract distribution that the students of the language school are carrying on, he asked us to come and help him distribute Gospels of Luke which are used very much here to bring the Word to the people.

By Chartered Cambion and Jeep

On Saturday morning, April 2, at 7:30 a.m. about fifteen language students and fifteen Colombian students from the local seminary met at the language school for a half hour of prayer. At 8 a.m. we started out with over 5,000 Gospels of Luke. We went by a chartered cambion, which is like a bus in the states, but with open sides and seats running acoss the width of the bus and no center aisle.

Upon reaching Embigado it was decided that the cambion would circle the city, leaving us off two by two as we came to the streets running into the center of town. Then the cambion would wait for us at the end of town where we entered. The missionary would circulate through the city in his jeep to keep us supplied with Gospels.

Two by Two

Our method was to slide the Gospels under the doors at the houses, or to give them to the people in the houses. In this way the Gospels would reach the larger part of the people and not be torn up immediately as might be the case if they were handed out in the streets. One of the native Colombians from the seminary went with each of us from the language school because of our lack of knowledge of the language. However, we were not to take time to talk to the people . . . just to give them the Word of God.

". . . No Wonder . . ."

My Colombian partner and I covered a section on the outskirts of the city where our 170 Gospels were all well received. In some of the stores and saloons where I went, men were gathered and gambling around tables piled full of money. (It is no wonder that this is true, however, as the Catholic church itself sponsors a gambling bazaar on special Sundays with all the gambling wheels and cards that are found in a fair in the States. It also raises much of its money by selling lottery tickets.)

All went well until we got to the edge of town where the cambion was waiting for us. There we noticed that a mob had gathered menacingly. One by one, as the groups came back, they told of how the people had thrown stones at them. Finally it seemed best to leave with the cambion even though all were not back yet; the jeep would remain to bring them when they arrived.

Waving Sticks and Fists

We on the cambion went about two miles out of town and then pulled over to the side of the road to wait for the others. Shortly afterwards the jeep pulled up in back of us with two of the students. They had been forced to leave when the mob started to throw stones at them even though two more were still in town somewhere. One of the Colombian seminary students went back into town on another cambion to see if he could help them. Just then a cambion approached from the rear, loaded full of people waving sticks and fists and shouting at the top of their voices. It swerved around our cambion and parked crosswise right in front of us. Immediately they all jumped out and began to pick up arms-full of rocks, cursing and threatening to throw them at us. It was a very ticklish situation to be in, and exciting to say the least, because the driver of our cambion, being a Catholic himself, and probably very frightened, refused to move.

A Ticklish Situation

Finally, however, after talking with the people, they dropped some of their rocks and permitted the driver to pass. We came on into Medellin and gathered at the school for a prayer meeting for those in the jeep and in town who were still in danger.

The Lord heard our prayers and fulfilled His promise in II Chronicles 16:9, "For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." At noon we received word that everyone was safe, although some were badly bruised.

(Continued on next page)

Was it worth the trouble of distributing the Gospels only to see many of them torn up? Around one statute of Mary, the ground was as white with the torn pages as if it had snowed. We realized that many more would be gathered up and burned by the priest according to the usual procedure. The Lord has said, however, that His word would not return unto Him void. The very same day it was found that people were offering to pay a dollar for a copy of the Gospel, and others were going to the missionary's home asking for more.

Priest Leads Children Against Protestants

I received the story directly from the missionary who was left in town with the seminary student, and I feel that he has cause to say that he knows somewhat of how Christ must have felt when the crowds cried against him. Most of the streets ran directly into the center of town, but there were a few cross streets to which these two were assigned. Thus it was that by the time they approached the center of town the people were becoming angry because the Gospels were handed out. Three men came running after them with Gospels which they tore up and threw into their faces. Just then a priest came around the corner and he really started things going. He went into a school close by and got the children all to come out, leading them along with the rest of the mob against the two. He called them Protestant dogs and threatened to kill them like dogs; the crowd took up the challenge shouting, "Long live Mary!" One man hit the missionary in the face with his fist.

The Colombian student who was with him said to the priest that they had their rights, and on seeing two police a block away, they went over to them. The policemen said that the best thing they could do would be to get out of town, and, of course, they agreed; but none of the cambions or taxis would take them because the mob threatened to boycott their lines if they did.

Police and Priest

Finally, they marched out of town with the protection of seven policemen, but were followed by the priest leading the angry mob. At the edge of town where the cambion had been parked they found that the other Colombian who had come back into town was being beaten by the other mob. The policemen rescued him and then some of them held the mob back while the others continued with the three on the road to Medellin. After walking a long way out of town, the police stopped a dump truck which then took them into Medellin.

In the meantime the jeep was charged by two more cambions full of the maddened mob that had broken through the police lines. One pulled up in front and the other in back and the people cut all the tires so that the missionaries had to flee for refuge into a near-by country club. From there they were able to get back safely to Medellin with police protection.

Was it Worth the Trouble?

Was it worth the trouble of distributing the Gospels only to see many of them torn up? Around one statue of Mary, the ground was as white with the torn pages as if it had snowed. We realized that many more would be gathered up and burned by the priest according to the usual procedure. The Lord has said, however, that His word would not return unto Him void. The very same day it was found that people were offering to pay a dollar for a copy of the Gospel, and others were going to the missionary's home asking for more. One man offered his building to be used for Evangelical services which before had been held in the missionary's home. Later the mayor called the missionary, expressed his interest, and asked him to speak to a meeting of the town council and to explain to them what it was all about.

This is typical of the reception the Roman Catholic Church gives to the Gospel in Colombia. There are many other examples of the persecution of the Evangelicals here. Pray with us that this land might experience a revival and that men might come to know Christ in all His fullness and glory.

THIS IS MY MISSION FIELD

By Marie A. Yoder

To plow a furrow straight and clean today;
To watch my step, for little feet will come this way;
To love my wife, my neighbor, but alway
My Saviour best of all—
This is my mission field!

To shine my cups; my humble morsel share;
To teach dear baby lips the truth of prayer;
To trust in God; some crushing burden bear
With those whose faith is small—
This is my mission field!

To do an honest work wherever I am found;
Amid the whir of wheel or factory sound;
To praise or pray, when curses may abound
From those in Satan's thrall—
This is my mission field!

To lose my life for others, for His sake,
In foreign land; a crown of stars to make
Of souls of men; to die unknown, to wake
With Christ my all in all—
This is my mission field!

—Reprinted from the *Gospel Herald.*

In the Headlines

ENNS' SERVICE IN CONGO RECOGNIZED

Inman — Mr. and Mrs. Frank I. Enns have received special awards from the Prince Regent of Belgium for meritorious service in the Belgian Congo.

Enns has been awarded the gold medal of the Royal Order of the Lion while Mrs. Enns received the gold medal of the Order of Leopold II.

They have been missionaries since 1926. Their work has been mostly in the field of education while serving under the Congo Inland mission.

Enns returned to Africa last September after a year of furlough.

Mrs. Enns at present is living in Inman, making a home for the children. She hopes to rejoin her husband in Africa next year.—**Hutchinson, Kansas News-Herald**, April 18.

NEWS FLASH FROM INDIA

JAMES KENNETH is the name that has been given to the nine-pound, newly-born son of the Lubin Jantzens, missionaries at Jagdeeshpur, C.P., India.

Rev. John Thiessen and family have arrived from India on the Queen Elizabeth, on Pier No. 90, New York, Monday, April 11th. They plan to stay in Middlebury, Indiana, and Chicago, Illinois, until the latter part of May and then they will go to Kansas.

The Family Worships At Home

Suggestions for Family Worship

Strive to make it a real worship experience for all, including the children. It is possible to have the appearances of an altar in the home and still not engage in meaningful worship. An altar is the place where God and His people meet. Parents are challenged to lead their children into a consciousness of God's presence. The main thing in family worship is to worship. That is more than just "saying" prayers.

Avoid being monotonous and dry.

One may get into the habit of always using the same expressions in prayer and of making the same requests. Prayers should not be mumbld or muttered in a way that it is not possible to follow. There should be animation and real spirit in our praying with the family. Moreover, the order of the worship ought to be varied from time to time. Our task as parents is to make family worship interesting to the children as well as profitable. It must be so in order to be a blessing to them.

Make adaptations to the family group

It cannot be family worship unless it is adapted to children also. Where there are children it will require thoughtful effort on the part of parents to get down to their level. Be careful to provide something they can understand and enjoy. Stories read, or preferably told, have a great appeal to children. Continuous reading of heavy passages may destroy their interest. The time and place of meeting for family worship should also be determined in the light of the family situation and need.

Be informal

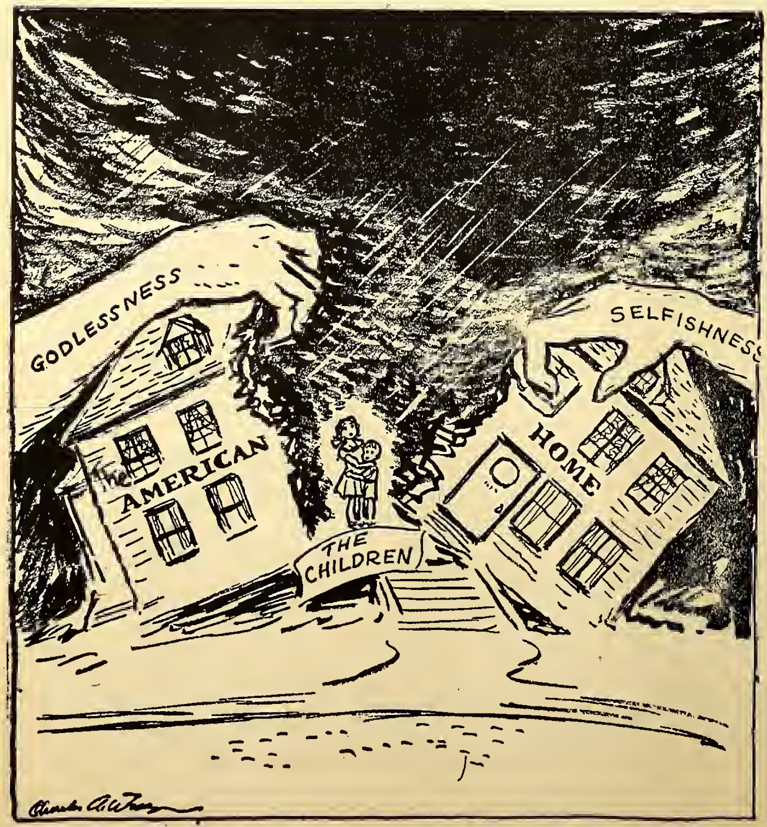
This is not to be at the expense of order and quietness. There must be warmth, liberty, and freedom of expression rather than coldness and formality, which tend to kill the spirit of worship. There might well be a discussion of some spiritual truth which has been read from the Bible, perhaps an application of it to any family needs. Questions from children should be seized upon as golden opportunities for planting truth, and should be answered patiently even if it does change the course of the worship as planned.

Encourage Participation

If one member of the family always does the reading and the praying there is little else left for the others to do but listen. Children and young people usually are glad to take part when invited to do so. They will appreciate this family experience if they also may read and pray or tell a story, or lead a favorite hymn. Children may even be asked to plan the worship exercise.

Be Brief and Interesting

This must be watched particularly if children are small. They are incapable of long periods of sustained interest. They should not be wearied with long, difficult doctrinal passages and prayers which belong in the secret closet. Better be brief and interesting than tedious and dry.—*Gospel Herald*



PULLING IT APART

By Charles A. Wells

These are uncertain stormy days and if ever growing America needed a warm, stable, firm home life, it is now. But unfortunately a great proportion of our homes are being torn apart, leaving throngs of children exposed to the storms of life before they are able to make their own choices and face the emotional impact of the ruthless struggle to survive. Right at the time they need the tenderness of a mother with the strength and understanding of a father, they are experiencing the ripping apart of those things upon which their sense of security is based. Any examination of these tragedies reveals that in the vast majority of the cases the failure is spiritual, an utter lack of religious principles, unrestrained selfishness that inevitably leads to neurotic extremes; these are the forces working through this tragedy. The home is no stronger than its spirtual foundations.

Refugee Families Arrive

AKRON, PENNSYLVANIA.—A significant development in the Mennonite refugee migration program is the fact that six families arrived in Boston on April 24. These are the first Mennonite refugee families from Europe who have come to the United States under the U.S. Displaced Persons Act. The sponsors of these people are located in states as far apart as Maryland and California. By April 27 these families reached the places where they now take up their abode. A seventh family is expected to arrive in the United States on April 26.

For over six months the refugee migration staff has been working on the U.S. immigration, and time after time difficulties have been encountered. It is hoped that these first families may be followed by others likewise. The processing of Mennonite families for migration continues in Germany. At present there are 21 families who have their U.S. visas, but their departure is temporarily delayed for technical reasons. The sponsors of these families have been notified that they can expect the coming of the refugees soon.

During the past few years there has been much interest among the American Mennonites in assisting the refugee brethren in their migration to a new homeland. Thus far it has been possible to help them only by contributions of materials and money, and by spiritual ministry among them. Now the opportunity to bring them into our homes, churches and communities is becoming a reality. To help them feel at home and become established is our responsibility and privilege.

Special Need for Leather

Leather is urgently needed for shoe repair work in Germany. The MCC Community Centers have found opportunity for a much appreciated service in providing shoe repair facilities which, it is hoped, may continue as long as shoes are a critical item. Special cash contributions may be designated for leather purchases.

More Service Workers Take Training

A third group of Voluntary Service workers is enrolled in an orientation course extending from April 15 to May 15. Those participating are: Willard Albrecht, Middlebury, Indiana; Mr. and Mrs. Claude Beachy, Grantsville, Maryland; Emma Bergen, Aberdeen, Saskatchewan; Carl Derksen, Mountain Lake, Minnesota: Erna Derksen, Abbotsford, B. C.; Gerald Hershberger, Walnut Creek, Ohio; Willard Hooge, Windom, Minnesota; Allen Dale Kaufman, Galva, Kansas; Kenneth Miller, Shipshewana, Indiana; Edward Stutzman, Berlin, Ohio; Robert Swartz, Spring City, Pennsylvania; Harvey Wall, Hillsboro, Kansas. Service assignments will be made near the end of the training course.

What Mutual Aid Can Mean to the Church

This is only one of the questions discussed in the booklet **Christian Mutual Aid,** by J. Winfield Fretz, The viewpoint in this handbook of brotherhood economics is in harmony with the scriptural teaching and also gives recognition to the experience of the church in the past. The book represents a "conscious effort to challenge the secular trend of the times which threatens to denature the Christian community and make its members increasingly dependent upon the state and the commercial world with consequent transfer of loyalty from the church to other agencies." The wide study of this booklet throughout the church is strongly encouraged. Order copies at 25c each or $2.50 per dozen from MCC, Akron, Pennsylvania.

GOLD DISTINCTION SEALS, AVAILABLE AT CONFERENCE BOOK STORES

In several courses of the new Summer Bible School Series there is a suggestion for granting gold seals with ribbon attachments to children completing the memorization of all songs in the music section of the course studied.

Our Conference book stores now own a device by which they can prepare such seals for sale at 1½ cents each.

This seal is a two inch gold disc with the cross as its center. Over it is the pledge of love: "We love Him because He first loved us." Under the cross are the words, "Summer Bible School."

Though these seals are suggested for use with the sections, they can serve also as distinction awards for workbooks completed and well done.

We suggest that each school supply the ribbon for use with the seal. Ribbons could vary in color with each course completed.

Please send orders for seals early to any of the following bookstores: Mennonite Book Store, 710 Main, Newton, Kansas; Mennonite Book Concern, Berne, Indiana; Mennonite Book Store, Rosthern, Saskatchewan, Canada.

It is not too late to order
Vacation Bible School posters
15 x 24-20 cents
Post Card invitations to pupils
$1.35 per 100

We have enough class books on hand to supply your needs.
Send us your orders by mail or phone 694

MENNONITE BOOK STORE
710 Main
Newton, Kansas

BLUFFTON COLLEGE

Messengers Of Peace

Members of the Bluffton College Peace Action Club have been active during the past months in giving programs in Middle District Conference churches in promotion of the peace principle. Five teams are organized, each with their own topic under discussion, and made available and are still available to churches for Sunday services or week-end seminars.

"Dynamics of Non-Resistance" is the general subject of the first team. The topics "The Path to Peace," "The Greatest Thing in the World," and "Leading Through Love," are discussed. Speakers were Robert Amstutz, a senior from Bluffton, president of the Middle District Young People's Union, class president, and formerly in CPS; Myrtle Wasser, a senior from Bedminster, Pennsylvania, secretary of the YPU, a member of the summer service unit at Norristown, and a Christian youth leader; Merrill Bogg of Lima, Ohio, formerly in the Brethren CPS, a Methodist minister, president of the Allen County Peace Association.

The second team with the subject "Conscription" uses the sub-topics of "Freedom in God's Image," "Caesar or God," and "Pattern for Death" with the following speakers: James Harnish, a senior from Bluffton, formerly in CPS, and former president of the Peace Club; Charles Richert, a senior from Bluffton, president of the YMCA, and Presbyterian pre-ministerial student prior to his prison sentence for non-registration; Herman Neff, Munich, Germany, who spent five years in the German military machine and one year in American captivity.

"Minorities" is the theme of the third group with speakers on "The Leaven of Society," "The Third Dimension," and "The Scapegoat of History." Leaders here are Helen Klassen, a senior from Bluffton, pre-nursing student, women's Gospel Team president, and in summer service at Cleveland, Ohio, 1946; Jean Wismer, junior from Hilltown, Pennsylvania, secretary of the Peace Club, member of the summer service unit at Gulfport, Mississippi, in 1948 and Skillman, New Jersey, in 1947; Robert Ramseyer, a junior from Bluffton, president of College Church, in summer service at Pueblo, Colorado, 1947 and 1948.

Under the heading of "Institutions" the fourth group gives talks on "The Crime of Punishment," "Out of Sight, Out of Mind," and "Sight Restored." Speakers are Otto Klassen, a senior from Bluffton, Peace Club president, a pre-medical student, in summer service at Cleveland, Ohio, in 1947, 1948; Martha Lee Yoder, a senior from Topeka, Indiana, in summer service at Norristown, Pennsylvania, in 1946 and Richmond, Indiana, in 1948; John Stutzman, a junior from Carlock, Illinois, a pre-medical student, and in summer service at Pueblo in 1947 and Washington, D. C. in 1948.

The last group under the theme "Towards One World" gives their ideas on "The Eastern Empire," "Puerto Rico," "DP'S", and "Crossing National Boundaries." Speakers here are Robert Pannabecker, a senior from Chicago, Illinois, formerly in CPS, lived most of his life in China, and returned from a Brethren Tractor Unit in the fall of 1947; Angel Luis Gutierrez, a native of Puerto Rico, a junior and a Baptist pre-ministerial student; Jake Friesen, a native of Russia, an early migrant to Paraguay, studying medicine in the United States to be better able to serve his people; and Dennis Epp, a junior from Mountain Lake, Minnesota, a member of the student European Voluntary Service group the summer of 1948.

The purpose of all of these teams is to derive mutual benefits, promote further spiritual growth, and to find a creative answer to conflict.

Price Isn't Everything

Our Mennonites, with a flair for economy for everything that they do (and publish) will be interested in one angle concerning the new Summer Bible School materials.

Many different publishing houses put out material for the summer Bible school, and price was certainly one of the elements to be considered when the venture was first launched. The question always is: "How much will the people be willing to pay for a summer Bible school workbook?"

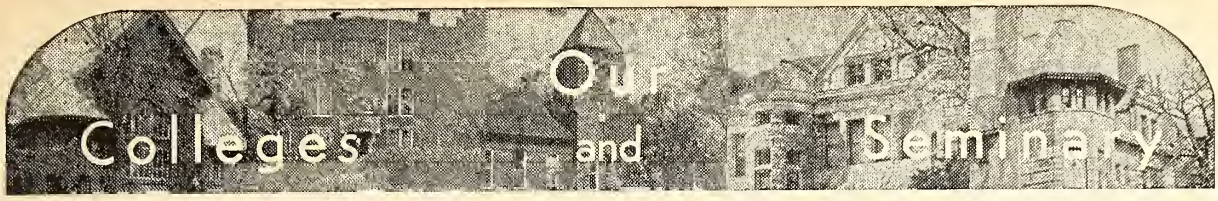
It was clear that the summer Bible school materials as planned would naturally cost more than many other materials available on the market. However, the quality of the materials, the scope, the manner of presentation, and the total thinking underlying the series was such that the publishers felt sure that our people would be willing to pay a little bit more for the additional quality. Experience has amply justified this conclusion. Sales in Mennonite circles have been extremely steady, and even non-Mennonite communities and churches have become enthusiastic about the Mennonite Bible School materials and have used it in their union schools.

At Aberdeen, Idaho, for example, where the churches put on a community school, the ministers of the various churches were unanimous in their enthusiastic endorsement of these materials and are planning to use them again this year. The same is being repeated over and over again.

Have you made your selection for your local Bible school for the summer of 1949? The materials have been available for shipment from our Conference book stores at Newton, Berne, and Rosthern, April 1, and all our Sunday schools and churches are urged to get their plans and their orders ready for prompt shipment so that you will have your materials in ample time.

POSTER CARAVAN NEWS

Twenty-two posters have already come in for the India Jubilee Poster Caravan being sponsored by the Western District sub-committee of the General Conference India Jubilee Committee. They represent two groups of poster, one from the church at Fredonia and another from the Oklahoma Bible Academy.



Our Colleges and Seminary

NATIVE INDIAN SPEAKER AT BLUFFTON

Mrs. Zarina Kukda, a native of India, was on the campus April 19 and 20 under the auspices of the Student Volunteers. She spoke at two regular chapel services, met with smaller student groups, and was available for personal conferences with students. Mrs. Kukda received her M.A. degree from Michigan State College. Her father was a Methodist minister. The Student Volunteers have borrowed her services this year from the Methodist Women's Missionary group.

Dr. J. A. Huffman was the vesper speaker May 1. Dr. Huffman formerly taught at Bluffton College, from where he went to Marion College and then to Taylor University. He is now located at Winona Lake, Indiana. His subject was "What it Means to be a Christian."

Two deputation groups from the Girls' Gospel Team gave programs in the four Central District Conference churches of northern Indiana April 24.

Pres. Ramseyer attended a meeting of alumni and former students in Bloomington, Illinois, April 23. He and Rev. Harry Yoder attended the Eastern District Conference the last of April.

Rev. J. N. Smucker was elected to a six year term as a trustee of the college at the Middle District Conference April 22. He had served one year in this capacity, filling out the unexpired term of Rev. A. S. Rosenberger when the latter left the Middle District Conference a year ago.

CONFERENCE AT SEMINARY

Five people from the Seminary took part in the Mennonite Central Committee Summer Service Leaders' Conference held here April 22-24. Our participants included Erna Friesen, Henderson, Nebraska, who directed the General Conference Voluntary Service last year; Melvin and Frances Funk, veterans of the M.C.C. projects in Gulfport, Mississippi, and in Mexico; Jacob D. Goering, who had a number of years service in the C.P.S. program; and Don E. Smucker, who is serving on the committee arranging the Student Industrial Project in Chicago. Two units will be living at the Seminary this summer—the Student Industrial Project of the Mennonite Central Committee, and the City Mission Team of the General Conference.

A number from here attended the Middle District Conference at the Grace Church at Pandora, Ohio. Included were President and Mrs. S. F. Pannabecker; Rev. John T. Neufeld; Orlin Frey of Noble, Iowa; Irvin Richert, Los Angeles, California; Ronald von Riesen, Newton, Kansas; Missionary Harold Ratzlaff, Jagdeeshpur, India; Esko Loewen, Topeka, Indiana; and Rollin Moser, Nappanee, Indiana.

Melvin Gingerich of Goshen, Indiana, director of the Mennonite Research Foundation, addressed the Seminary Wednesday night on the subject "Mennonites and Race Relations." This is part of a series which has been brought about because of the immediate developments of the racial problem in this neighborhood.

Plans are proceeding for our final spiritual retreat of the year to be held at Camp Mack, Milford, Indiana, May 7 and 8.

BETHEL ANNOUNCES APPOINTMENTS

Pres. Ed. G. Kaufman of Bethel College announces the appointment of Prof. D. C. Wedel now attending Iliff School of Theology, Denver, Colorado, as administrative assistant to the president. This is a new position created by the Board of Directors. President Kaufman some years ago had requested that such an officer be appointed as soon as a suitable person could be secured. Professor Wedel was acting dean of the college here last year during Dean P. S. Goertz's relief work in Europe, and is now on leave of absence to continue his studies.

Dr. H. A. Fast, who after the sudden death of Dean Goertz shortly before the opening quarter last fall, in the emergency consented to serve as acting dean for one year, will upon his request and due to his many other duties return to full-time teaching in addition to heading the Division of Bible and Christian Education. He will be succeeded as acting dean by Dr. R. C. Kauffman, professor of psychology and chairman of the Division of Social Science.

Other administrative appointments announced at this time are: Eldon Graber, instructor at Bethel since 1945 and now on leave to work toward his Ph.D. degree, as acting registrar of the college. This office has been vacant for several years and the duties have been carried by the dean's office with the assistance of the recorder, Mrs. Elaine Loganbill.

Orlando Wiebe, cost accountant and internal auditor for the United Gypsum Co., Chicago, will assume the duties of comptroller. Harry Martens will remain business manager. Mr. Wiebe graduated from Bethel in 1942 and continued his studies at the Chicago Theological Seminary and the New York Union Theological Seminary.

Erwin Goering will serve as Dean of Men, the position now held by Dr. J. Winfield Fretz. Mr. Goering was executive secretary of the alumni association and assistant in public relations until last fall when he enrolled in the Mennonite Biblical Seminary, Chicago, for graduate work.

Two new divisional chairmen have been appointed from members of the instructional staff. Dr. Fretz is succeeding Dr. R. C. Kauffman as chairman of the Division of Social Studies. M. S. Harder, associate professor of education, will become head of the Division of Applied Arts and Sciences.

"The Servant in the House" by Charles Rann Kennedy is being presented by the senior class on Friday and Saturday, May 6 and 7, Memorial Hall.

Jottings

—First Church, Colfax, Washington: April 10 Rev. Andrew Shelley spoke on behalf of the Peace Rally. He also gave a program at Pullman before the Collegiate Fellowship Body. Following a potluck dinner at the church a concert by the Multnomah School of the Bible in Portland was presented, with testimonies added. Rev. Solomon Mouttet of the Go Ye Mission showed pictures of the work and need there. The Missionary Society sent 128 pounds of new and used clothing and $60 to Akron, Pennsylvania, for the stocking drive.—Mrs. Horace D. Rogers, Corr.

—Arlington Church, Arlington, Kansas: A community Easter program was held on Good Friday evening with members of all four local churches participating. Members of our church took part in both the chorus and in the play entitled, "If I Be Lifted Up." Easter Sunday the Intermediate Sunday school class was host to the entire church for a picnic dinner at the home of Lois Kopper. Guests from Newton and Oklahoma were present.—Mrs. Lester Ewy, Corr.

—Hebron Church, Buhler, Kansas: Miss Helga Kemnitzer spoke to us March 27. The Buhler High school choir presented a sacred program of music in the Buhler High school auditorium, sponsored by the young people of the Hoffnungsau, Buhler, and Hebron churches. Refreshments were served after the program.

—Gospel Church, Mt. Lake, Minnesota: A series of evangelistic meetings were conducted by Rev. Albert Ewert, Bridgewater, South Dakota, recently. He emphasized the preparation to meet our God. The pastor gave a series of pre-Easter messages. Communion services were observed on Good Friday morning and vesper services with special organ music by the pastor in the afternoon. In spite of the cold weather on Easter morning, the church was filled. Miss Kemnitzer related to us the conditions in Germany during the Sunday school hour. The Freeman College choir presented a program in the evening. —E. G., Corr.

—First Church, Nappanee, Indiana: "Our Reasonable Service," was the theme chosen by Rev. Harold Ratzlaff for our Holy Week services with messages on worshiping Him in service, faith, learning, consecration, communion, adoration, and answering His call. Mrs. Ratzlaff and daughter joined us over the week-end.

—Zion Church, Elbing, Kansas: Our Sunday school recently contributed twenty-five pairs of shoes to the "Shoes for Relief" project.— Dorothea Dyck, Corr.

—Bethel Church, Mt. Lake, Minnesota: Our congregation was richly blessed by the pre-Easter services led by Rev. J. N. Smucker. Reverend Waltner was in Pandora, Ohio, that same week. On March 27 President Edmund Miller of Freeman Junior College gave the morning message. On Palm Sunday a sacred Easter concert was given in the church by the Mt. Lake High School chorus. Good Friday the Freeman Junior College sang in our church. Miss Helga Kemnitzer, a Bethel College exchange student from Germany, spoke Sunday evening. Our Young People's Fellowship collected 325 pairs of shoes and 280 pairs of stockings for relief recently.—Helen Penner, Corr.

—Schoenwieser Church, Winnipeg, Manitoba: "Das Suehnopfer des Neuen Bundes" by Carl Loewe was presented by our Menno Choir on Good Friday accompanied with an organ and a cello. Over 1000 persons attended this concert. On April 19 the Freeman Junior College choir gave an Easter program at the church. Among the numbers was a talk given by Miss Margarite Schnebele, an exchange student from Germany, who spoke on her first impressions of America.—Justina Hildebrand, Corr.

—Deer Creek Church, Deer Creek, Oklahoma: Holy Communion was observed on Easter Sunday morning with Rev. Richard Ratzlaff in charge. Sunday evening, April 17, the church choir, with Elton Krehbiel directing, presented "The Redemption Song." Monday, April 18, the A Cappella Choir from Bethel College gave a concert in the High school auditorium.

—Apostolic Church, Trenton, Ohio: Hanno Klassen, a student from Germany attending the Biblical Seminary in Chicago, brought the message on Palm Sunday. Six members were received into the church through baptism and two by letter. Good Friday services were held in the evening and were well attended. On Easter Sunday special music was rendered by the choir. A large number participated in the communion service.—Edna M. Kinsinger, Corr.

—Salem Church, Dalton, Ohio: Supplying the morning and evening pulpit on Palm Sunday was Rev. G. T. Soldner from Bluffton, Ohio. Speaker for two evenings of the pre-Easter services was Rev. William Stauffer of Sugar Creek, Ohio. On Good Friday and Easter Sunday, Rev. Irvin Richert was able to be with us. Music for the Easter services was furnished by the ladies chorus, the Clinton Sprunger family, a men's octet, and the girls' chorus. Five-minute talks were included for the Juniors in the pre-Easter services. Church services for April 24 have been dismissed in preference to the conference at Pandora, Ohio, the Wayne County Christian Endeavor convention at Wooster, Ohio, and visitation Sunday for local churches. The Christian Endeavor and Willing Workers Sunday School Class both held socials last week.—Mrs. Ivan L. Badertscher, Corr.

—First Church, Allentown, Pennsylvania: Maynard Shelly, who is graduating from the Mennonite Biblical Seminary this month, has accepted a unanimous call from our congregation to be our pastor. He will begin his ministry here on July 15, 1949. Our attendance in Sunday school on Easter was 156 or 102.6%. The offering to reduce the debt on the parsonage was $602.96. The choir, under the direction of Lewis Rosenberger, planned the Easter evening service. Scripture passages were read by Mr. William Mohr, Jr. deacon.—Mrs. LeRoy Weidner, Corr.

—New Hopedale Church, Meno, Oklahoma: Rev. Harold Burkholder presented a week of evangelistic services here April 3-10. Good Friday, April 15, was observed by a communion service with Rev. H. U. Schmidt in charge. Thursday evening, April 21, the Oklahoma Bible Academy rendered the Easter Cantata, "Our Living Lord." April 11, Rev. and Mrs. Suckau were with a quartet from Grace Bible Institute and rendered a program. The Bethel College A Cappella Choir presented a musical concert here April 14.—Alvin Ratzlaff, Corr.

—First Church, Fredonia, Kansas: Passion Week services were conducted by Rev. Waldo Harder from the Berean Academy, Elbing, Kansas. Theme for the week was "Steps to the Cross." A boy's quartet, also from Berean, rendered special music. April 24 a Student Volunteer group from Bethel College assisted in the morning services with songs and instrumental music.—Mrs. Sam Harms, Corr.

Into the Beyond

DANIEL J. WEAVER, Topeka, Indiana, a member of the Topeka Mennonite Church, was born January 25, 1876, and died April 7, 1949.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

Music in Puerto Rico

by Iris Ruth Melecio, Bluffton College

In the quietness of the Caribbean Sea, between the two Americas, rests the small island known as Puerto Rico. Although the island is within the tropics, its climate is unusually equable, very agreeable and comfortable. The beauty of the Puerto Rican sky, clouds, flowers, and landscape is hard to compare with any other place around the globe.

La Plata Valley, Puerto Rico

The Puerto Rican is much like his brother in the Continental United States. He is a few inches shorter, perhaps, because of his meager diet, a little darker, maybe, but with similar facial characteristics.

The area of the island is thirty-five miles wide and one hundred miles long with a population of 2,000,000, or 570 per square mile. This density of population is a great problem. It brings about the development of slum areas, which help to develop maladjusted individuals, it brings about lack of food, lack of medical care, lack of self respect, and lack of many of the necessities in life.

Although these are problems to be solved and great needs to be met, much has been said about them and many things have been done toward the solving of them. Definite progress has been made. Little by little, the Department of Health assisted by the schools, and by the Civilian Public Service, sponsored by Mennonites and Brethren Churches, has made many gains. These groups of Mennonites and Brethren, a splendid group of young Christians unselfishly at work for this uplifting labor, have put forth a constructive adventure in human relations. If this work that they are doing is not the ideal, I shall be surprised, but I think that it is. It is Christian fellowship at its best.

The Island's Need of Music

Now let us consider one phase in the life of the Puerto Rican people—music.

Music is the great spiritual and material want of human nature. Good music and songs make a deep and lasting impression which cheers and refreshes men's minds. It is estimated that very few of the persons in mental institutions play any musical instrument whatsoever. This would mean that if a person spends his leisure hours doing something useful, there would be less chance of becoming mentally ill.

Up to now, music education in the island has been left entirely in the hands of private institutions and teachers, hence, it has been a privilege of the few. Establishment of three music conservatories by the government, and the appointment of a supervisor of public school music to inaugurate a system of music education for the schools throughout the island, shows a growing awareness of the problem. It will be years before the island can hope to equal the quality or attainments that music education on this continent (U. S.) has reached; nevertheless, an excellent start has been made, and with continued support, both moral and financial, Puerto Rico should look forward to a general musical renaissance.

These conservatories are located in San Juan, Ponce,

Iris Ruth Melecio is one of the students being sponsored by the Young People's Union as she studies in the United States. She is preparing herself to go back to Puerto Rico and serve her people in the field of music.

and Mayaguez, and are designated to provide an opportunity for musical education to talented young Puerto Ricans, regardless of financial status. However, a need does exist for the setting of more definite standards in the way of more exacting qualifications for the professors, more definite entrance requirements for the students, and certain standards of achievement which must be attained and maintained if the schools, as they develop, are to be recognized in the same class with the best conservatories of the United States.

As for music in the public schools, which has been almost non-existent up to now, a beginning was made two years ago with the appointment of Maria Luiza Muñoz, as Supervisor of Public School Music. She holds a Masters Degree in Public School Music from Columbia University, and now her task is a large one, involving the development and supervision of an integrated music system for the whole island. This program, however, is greatly handicapped by lack of sufficient trained teaching personnel and will never reach the development Mrs. Muñoz desires, until Puerto Rican music teachers can be trained.

If we consider Puerto Ricans, they are a music loving people. The majority of them find their greatest joy in their folk music-rosarios, plenas, decimas. The educated Puerto Ricans have cultivated the "danza" until it is practically a national institution and have developed their share of real artists such as Jesus Maria Sanroma, Antonio Paoli, Hilda Andino, and Graciela Rivera. Now with music education given a chance, there should develop a definite musical consciousness throughout the island, resulting in increased numbers of amateur as well as professional musicians, and more qualified Puerto Rican teachers who will give a voice to the Puerto Rico of today.

The Ministry of Church Music

No other art has exercised a greater influence in the human race than music. But yet church music in Puerto Rico has not been able to obtain so powerful a force. It is very inadequate. There is lacking the trained musicians who are willing to give the best of their knowledge, time, and effort, to the music in the church.

I realize that this task is ours, it rests in the hands of the Puerto Ricans preparing in the field of music. Our task is to encourage other young people of the churches to prepare in this field, and through our example and through our paths, guide them to accomplish these things far above our own accomplishments.

This music will help to sweeten the life of the church people, to soften their griefs, and to soothe their sorrows. Our task is to make church music one of the outstanding attractions in every respect, as a golden chain linking the present day Christians with those of the first century. Our task is to help raise the moral standards of the people and communities around the churches.

Of all the arts, music is the most capable of reflecting every shade of religious sentiment, from the deepest longing of the spirit to the most intense joy. Religious music is the expression of the personal emotional reaction in the soul of the individual. Therefore, our task is to bring about Puerto Rican church music to a success and not only church music, but the music in the schools and all through the island. I am sure that with our prayers and efforts, this will be accomplished.

Young People's Activities in 1948 in Beatrice, Nebraska Churches

The Beatrice Fellowship (which includes the young people of both Mennonite churches) chartered a Santa Fe bus to take forty of the young people to attend the Western District Youth Rally at Moundridge, Kansas. This group also sponsors a "Recreation Night" at the local Y.M.C.A. every second Monday of the month during the winter months.

The climax of the year's activities for the Beatrice Fellowship comes the last week in December when it holds an annual banquet. Last year this banquet was given in honor of the parents, with the theme: "Living Under One Roof." The speaker was Mr. Bennie Bargen, North Newton, Kansas.

The Beatrice Fellowship also sponsored an Easter Sunrise Service.

This organization meets the first and third Wednesdays of the month. Average attendance is about thirty-five.

* * *

In addition to the regular meetings and programs and activities which are carried on year after year the young people of the First Mennonite Church prepared boxes of fruit for the aged and shut-ins of the community and delivered them the Sunday evening before Thanksgiving Day, giving a short program at each home.

The young ladies of the church meet on the last Monday evening of every month to prepare bandages for use in the Mennonite Hospital. This group is known as the Knitting Sewing Klub.

What is your Young People's group doing in your church? Send in a report to Esko Loewen, Mennonite Youth, Topeka, Indiana.

RECRUITS NEEDED NOW!

CALLING YOUTH TO SERVICE

Units to Start Soon

Oklahoma: two girls; four weeks, beginning May 28.

Arizona: five either sex; eight weeks, beginning May 20 for those who are free at that time; college students may come later.

Los Angeles Mennonite Church: two either sex; four weeks, beginning June 12.

Canadian Youth Farm: three either sex; eight weeks, beginning June 20.

Youth Team: one fellow and one girl; six weeks, beginning July 2.

Harlem Project in New York: one fellow and three girls; beginning in the middle of June. Since this project involves $30 cost to the participant (otherwise supported by the Home Mission Board and the Harlem Parish), we would encourage that the church or some young people's organization help with the expenses of transportation especially with this project.

We Need Recreation in the Home and the Church

By Ozzie Goering, Moundridge, Kansas

There is a grave concern in the mind of many of the Mennonite leaders and older people as a whole, as to what is happening to Mennonite youth. We need only to listen to some of our parents talk for a few minutes before someone remarks about the way that young people run around in this day and age and spend only a very few hours at home—eating and sleeping. It is said that if they are not at a basketball game or a football game yelling their heads off, they run to see a movie or, what is dreaded most by many Mennonite parents, they spend their time in the recreation parlor or the pool hall.

Now let us look at some of the recreation possibilities which are around us and are open to our Mennonite youth. We think of sports such as basketball or football games. Then we think of the theaters which are in almost every town and are easily accessible when there is nothing else to do. In every small town there is also the common "pool hall." Now if there does not happen to be a basketball game at the local high school, which there usually is not Sunday nights, and movies are frowned upon and pool halls are forbidden, then what shall the young couple do on a Sunday night date? Even if there is a church service from 7:30 to 8:30 what is to happen from 8:30 until 11:30? That period of time is a very real problem to youth today and it is no wonder that you find parked cars along the road or see them going to movies Sunday night just because there is nothing else to do. Not everyone has the "gift of gab" so that they can talk steadily for a period of three hours with a girl or a boy with whom they have their first date.

It is our belief that the recreation center of everyone's life should still be in the home—the Christian home. Everything possible should be done to make the time spent at home just as pleasant as possible. However, it is our contention that the home has fallen down in this respect, which is clearly shown by the fact that the young people spend their leisure time away from home in search of recreation and amusements. Since the home has fallen down in this respect we would think that the church would double its effort to sponsor a recreational program with enough vitality so that it will interest the young people. However, in looking back it seems that the church has been lacking time to even perform the so-called "spiritual things" and very little has been done in the area of recreation. Consequently our youth has had to go outside the home and the church to find its recreation, which is undesirable. They have been getting all of their recreational leadership from groups which are not interested primarily in the church. Our job is then cut fairly clear, we must get control of the recreational leadership through the home and church.

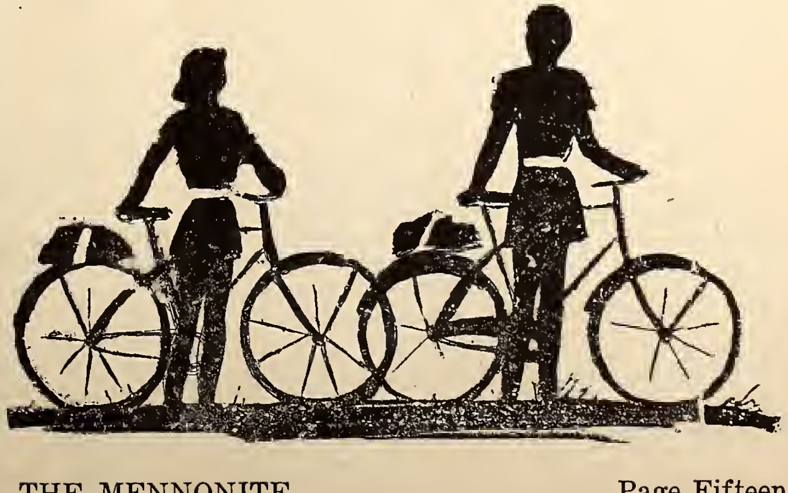
This throws out a challenge to every family and especially the head of the family. It is his responsibility to make the home a place where the children can and will find great enjoyment. The home has to be a place where children will want to bring their schoolmates and later their dates. A much greater emphasis is going to have to be placed on this than has ever been before. It doesn't take much money to invest in a few simple acceptable games and puzzles such as checkers, chess, marble games, group games, etc. By far the best idea is to have a recreation room in which you can have a large area to play such games as ping pong and shuffleboard. Talk to your children about such a room and you will find that by giving them a few suggestions and a little assistance they can fix up a room so that it is very attractive. Then encourage them to bring their friends and dates over and let them know that there is a place there where they will not be disturbed, a place where they can turn on the radio as loud as they please and talk loudly without being afraid of getting on someone's nerves. Soon you will find that not only the younger folks are taking part in this recreation but that the whole family will go in for the fun.

Our Mennonite church is open for anyone who has any kind of recreational interests and ideas. These people are hard to find at the present time. It seems as though our people have not yet come to the point where they can see that being a recreational leader in the church should carry the same type of a challenge as a Sunday school superintendent, teacher of a Sunday school class, directing or singing in a choir.

There are several basic things which the church should do. First, the church should provide a place for recreational parties. This does not mean that they necessarily need to build a gymnasium, which would be very desirable, but there should be some place where people can meet as a group. This place should then be furnished with supplies and recreational equipment *by the young people*. The funds needed for this could be raised through some project.

Then, finally, I think the church should find a good young Christian leader with high ideals who has lots of

(Continued on page 16)



Marie J Regier
4614 Woodlawn Avenue
Chicago 15 Illinois

A New Way to Take a Vacation

I once knew a man who had his own way of taking a vacation. He loved nothing more than to withdraw into the mountains alone. So, to realize this inner yearning, he prepared a back pack on which he could carry full equipment for his needs for a month. With bedding, clothing, food, and cooking equipment, he would start his trek with a 150 pound load on his back.

Prepared for the trip, he would strike out for the High Sierras. When once there, he would withdraw into remote regions, getting completely away from people. His days would then be spent in serene solitude. Perhaps all morning he would sit on the mountain side looking across a valley, watching a bug or observing a bird. The afternoon may be spent going across the valley and there taking in new vistas of God's creation. He would spend a month in his mountain sanctuary in perfect solitude not seeing a human face all the time.

In the hurry and scurry of today's life, some have made the claim that should we be suddenly snatched from our daily round of work and into such solitude, we would go quite mad. Today's mad, rushing world does not know how to be quiet. Today's world does not know the meaning of meditation. Even when the daily routine is broken by a vacation, all too often our vacation is a mad rush to far distant points and the seeing of as many friends as possible before the mad rush back home—exhausted! That is today's idea of a vacation! Unlike a Paul or Jesus, we cannot withdraw from the multitudinous hurry and scurry of life. We cannot bear our own solitude.

If you want to spend your vacation in a way that is different, coming home not only physically but spiritually renewed as well, consider a vacation which is a retreat from life. Consider a vacation like this friend's withdrawal into the High Sierras. There are many ways that it can be done. Hiking or cycling along Youth Hostel trails may be one such a means. Attending retreats especially planned for such experience may be another. The seeking out of out-of-the-way retreats may be a third. Such can be found in resort areas, in the mountains, and in the north woods.

In such a retreat, let the vacation be not only a vacation but a pilgrimage for the renewal of spirit and of body for the tasks ahead.

"There will be a final reckoning in justice, the last word has not been said when the State holds its tribunals and the representatives of the world have pronounced their judgments. There will be another installment."—Robert Ludlow, Catholic Worker, April 19, 1949, Page 7.

(Continued from page 15)

ambition to head up the entire program. The first qualification for such a person is the ability to get along with young people and to hold their confidence. There are several books which I would suggest as helps for anyone interested in this type of work. Some of these are *Fun Encyclopedia* which can be purchased at almost any bookstore. Two other good helps are *Handy I* and *Handy II* which can be purchased from the Cooperative Recreative Service, Delaware, Ohio.

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The 1949 MENNONITISCHE JAHRBUCH, formerly known as DER BUNDESBOTE KALENDAR.

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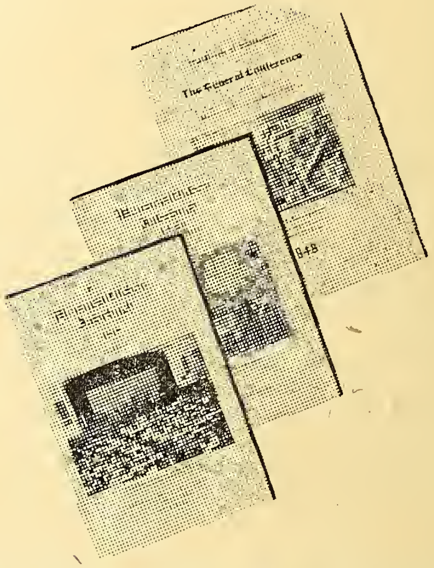

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The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

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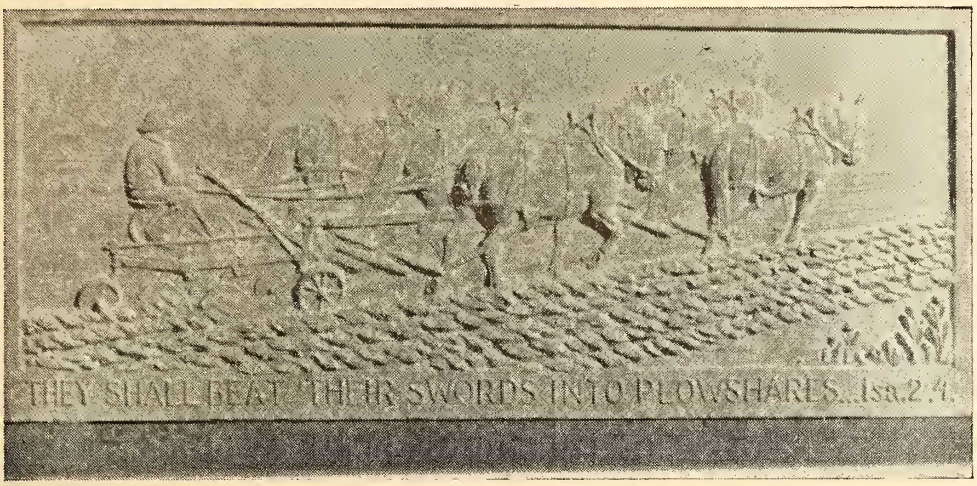
THEY SHALL BEAT THEIR SWORDS INTO PLOWSHARES...Isa.2:4.

By Prof. John P. Klassen, Bluffton, College

Eternal Victory

The Son of God went forth to meet his foe
With neither shield nor sword; but when he cried:
"Father, forgive!" he dealt the conquering blow
Against all power of hate. Love, crucified,
Lives on forever, lifting mercy's wing
To shield a world plunged deep in suffering.

—Elizabeth Sanders

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Beyond Our Own

HILLSBORO, KANSAS.—Fifty-four students will graduate from Tabor College here during the commencement exercises on May 26. Of these fifteen will receive diplomas for completion of the regular four-year high school course from the Academy.

HESSTON, KANSAS.—The second annual meeting of Mennonite (Old) Youth Fellowship will be held at Hesston, Kansas, June 10-11, with speakers from all over the United States. Gerald Studer, Orrville, Ohio, MYF national president, will serve as chairman.

BUCK HILLS FALLS, PENNSYLVANIA.—The average church giver of 1948 donated $23.71 in comparison to $21.86 in 1947 it was revealed recently by the United Stewardship Council representing twenty-six major Protestant denominations. Figures showed that over $83,000,000 more was contributed by American Protestants to their churches than in the previous year.

ELGIN, ILLINOIS.—A Peace Institute for young people, under the joint sponsorship of the Brethren Service Commission General Brotherhood Board, and the Western Regional Youth Council of the Church of the Brethren, will be held at Camp Spring Lake, Cordell, Oklahoma, from June 21 to July 3. Young people of all denominations are invited.

ELGIN, ILLINOIS. — Fourteen Church of the Brethren missionaries and their thirteen children are scheduled to leave for posts in Africa, India, and Ecuador during the early summer months. Four of the seven families will go to Africa, where seven new mission stations are being opened as a part of the Church of the Brethren's "Advance with Christ" program.

The poem on the front page is reprinted by permission of *The Christian Century* from the issue of October 1, 1948.

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

May 22, Rural Life Sunday

May 29, General Conference Church—Unity Sunday.

May 30, Commencement at Bluffton College, Bernard Clausen, speaker.

May 31, Commencement at Bethel College with William W. Swect, speaker.

June 2, Commencement at Freeman College.

June 5, Pentecost

June 9-18, Kansas Institute of International Relations, Friends University, Wichita, Kansas, with speakers such as Kermit Eby, Margueritte Bro, Bayard Rustin, Henry Smith Leiper, *et.al.*

June 11-15, Northern District Conference at the Bethesda Mennonite Church in Henderson, Nebraska. Guest speakers will be Rev. A. E. Kreider and Rev. Paul Roth on the central topic of "Stewardship."

June 12, Children's Day

June 16-17, Mennonite Cultural Conference, Tabor College, Hillsboro, Kansas.

June 19, Western District Sunday School Convention, Eden Church, Moundridge, Kansas.

June 20-26, Middle-Central District Junior Retreat at Camp Mack, Indiana

June 20-26, Middle-Central District Senior Retreat at Camp Mack, Indiana

June 23 to 26, The Fiftieth Anniversary Sessions of the Pacific District Conference at the First Mennonite Church, Upland, California

June 30-July 4, Middle-Central District Young People's Retreat, Mennonite Biblical Seminary, Chicago, Illinois

July 1 to 6, Men-O-Lan Young People's Retreat at Finland, Pennsylvania.

July 6-12, Men-O-Lan Junior Retreat at Finland, Pennsylvania.

July 13 to 20, Men-O-Lan High School Retreat at Finland, Pennsylvania.

July 20 to 27, Men-O-Lan Intermediate Retreat at Finland, Pennsylvania.

July 25-30, Oklahoma Young People's Retreat at Camp Hydro, Hydro, Oklahoma.

July 29, to 31, Men-O-Lan Adult Retreat at Finland, Pennsylvania.

August 11 to 17, General Conference Minister's Retreat, Estes Park, Colorado.

August 20-27, California Young People's Retreat, Sequoia National Park.

Aug. 28 to Sept. 25, Christian Education Emphasis Period.

October 13, 14, Western District Conference.

November 29 to December 1, Council of Boards Meeting.

Of Your Pen Acquaintance

EDWARD J. B. WALTNER, Freeman, South Dakota, is a farmer in the Freeman community.

DENNIS LEHMAN, Berne, Indiana, is a member of the First Church; he has served under MCC.

WILBERT A. REGIER, Salem Oregon is pastor of the Emmanuel (Pratum) Church and serves as Secretary of the Pacific District Evangelization Committee.

J. N. SMUCKER, Bluffton, Ohio, President of the General Conference, member of the Seminary Board, serves the First Church at Bluffton.

ERNA J. FAST, Hamburg, Germany, serves on the MCC unit working with young people.

WOLFGANG FIEGUTH, North Newton, Kansas, is a German student attending Bethel College.

Editorials

NOW IS THE TIME that youth workers, Sunday School teachers, and pastors should be on their toes encouraging young people who are graduating from high school to consider the claim of Christ upon their lives. Decisions are in the process of being made concerning further education and possible vocation choices. Christ is depending on pastors and youth workers to extend for Him the invitation, "Come ye after me and I will make you to become fishers of men." It is true that only Christ's own call will be satisfying, but it should not be forgotten that more often than we may suppose Christ is expecting us as His representatives to extend the invitaion for him. What are you—pastor, youth worker, or parent—doing to *keep young people willing to do God's will?* How many in your church are now planning for a full-time church vocation?—JJE

MANY CONGREGATIONS are erecting new structures or making substantial additions. If enough congregations do this at the same time, it can be rather disastrous to the work of the Conference, especially if churches in their financial planning forget that the Conference needs continue even while they are building. There will, of course, be the temptation to say that a given church has hardly spent anything for building purposes for awhile so that it can afford to forget Conference causes for the time being. It is refreshing to read of a pastor who insists that with careful and prayerful promotion and planning it is not necessary to reduce giving for missions, relief, education, *etc.*, while money is being raised for extensive building projects. It would surely be an unforgivable tragedy if people die without the knowledge of Christ on our own mission fields or people in Europe hunger and develop diseased bodies while we build fine church edifices. The question is not a matter of cutting down some place else in our church giving; it is rather a matter of cutting down in other areas where we ought to cut down anyway to attain the simple life.—JJE

IN OUR DAY WHEN THE PROMISE OF SECURITY and significant living seems to be at a new low Christians needs to reexamine their basic hope in life. As the turmoil of our day grows there will be numerous opportunities to be swept into the currents of hatred and godlessness of our time if we do not have a sure anchor. Sincere Christians are being led to believe that the very welfare of missions and Christianity are dependent on the successful political and military out-maneuvering of Russia. When this philosophy bears fruit Christians who are supposed to believe in the omnipotence of love will again be ready to bear the sword of hate. Christians need to realize anew the basic lesson of Calvary. To love is the only way to conquer. Jesus loved perfectly, and even though he was murdered He was the Conqueror. Love's conquest is not immediately evident but it is ultimately certain. Such love needs the broad expanse of the whole world of space and the ages of history to vindicate its finality. What folly then—what utter godlessness — when we say we can love only up to a certain point! The most certain evidence that we are saved is that it is impossible for us to hate or hurt anyone. When Christ thus dwells in us, whether we serve Him through living or dying, we are secure in the Eternal.—JJE

AMONG MANY THERE IS A PERSISTANT FEAR of organization and programs. This is understandable in view of the rather obvious temptation to feel that when a program has been carried through God has necessarily been at work. There is the further temptation to substitute participation in a program for meeting other more crying needs. But when we have raised all our objections to organization and programs, we must still say that God expects us to plan and plan carefully. In the ministry of Jesus there is an obvious strategy in His activities. The disciples, for example, are led step by step into deeper truth. On studying the missionary journeys of Paul in the Acts there is obvious planning so that the seeds of the Gospel which had sprung up in various centers that Paul touched could be cultivated. The difference, however, between the plans and strategy of the New Testament and that of our own day is the fact that there was probably much more time spent in prayer so that they could sincerely say, "it seemed good to the Holy Spirit and to us." We should be able to say with assurance that God's plans are our plans and our plans are God's. A powerful church must have complete consecration as the atmosphere for all planning.—JJE

"We Can influence more Japanese by opening the doors of Christian churches than by opening bomb-bay doors." These are the words written by one of Doolittle's bombardiers who made the first bombing attack on Japan to a meeting of his buddies assembled at Galveston. Rev. Jacob Deshazer, now a missionary in Japan, was captured in China after that raid, spending thirty-four months in solitary confinement in a Japanese prison. He was given a Bible by a Japanese guard. Now, from Japan, he writes to his buddies, "I read it and the Lord showed me the way to become a Christian. I did not know before. I decided to love my fellow man and to return good for evil. All hatred was taken from me."

A godly life is one that is properly related to God, to men, and to things.—All other living is abnormal.—*C. M. Messenger*

If your face is turned toward wages instead of your work, you are walking backwards in life.—*C. M.*

Hope For The Hopeless

by Edward J. B. Waltner

Jesus' ministry of healing presents an interesting study. It is interesting to note the different attitudes of the many needy and suffering, as they came to the great Physician.

On the part of Jesus, however, there was but one common response; he had nothing but a deep, loving compassion for the physical and mental distress cases which were brought to his attention. In all cases he at once proceeded on the principle that *divine power is for human need.* Yes, in all cases except the case of the Greek woman who was in great mental anguish because of her daughter's malady.

In the account as recorded in Matthew 15 and Mark 7 we have this unusual procedure of the great Physician. It would be unusual also for a human physician of our day if he hesitated to help at once.

A Faint Gleam of Hope

First, the woman presented her case with, "have mercy . . . . my daughter is grieviously vexed." Jesus ignored her with apparent indifference as "he answered her not a word." It seems that he had already proceeded on his way when the disciples intervened with, "send her away for she crieth after us." This time the disciples and she got an answer—negative one, when the great compassionate One, with whom there is no respect for person, said, "I am not sent but to the house of Israel." The woman knew the truth of this statement, but still implored him, "Lord help me." Again came the answer, "Let the children be fed first,—it is not meet to take the bread and cast it to the dogs," to which the woman replied in submission, but with a faint gleam of hope. "Truth, Lord, but the dogs . . . ."

She did not Lose Hope

Thus, three times her appeal for help was rejected. How these painful yet loving thrusts must have momentarily added to the agony of her soul, but she did not lose her head nor her hope. She refused to believe there was no help until by sheer perseverence she won a glorious victory.

I believe that this miracle as well as the entire ministry of healing by Jesus has a spiritual significance. Those who at one time or other in their life have had a spiritual experience parallel to this woman's mental or faith struggle will partially understand the terrible ordeal she must have gone through in those anxious and desperate minutes. We praise God for the record of her complete victory in this seemingly unequal contest. A devil behind her and after her, and a seemingly uninterested Saviour turning his back on her as it were. Who can survive under such odds? This story certainly teaches Christians the value of persistant perseverence. And why not? We have all to gain and nothing to lose, knowing that we have a Saviour who is able to "save to the uttermost."

He Kept the Faith

In a shipwreck at sea, the lifeboats were manned and the passengers taken aboard. When all boats were filled to capacity there was yet one man left on the wreck. It was decreed to abandon him to his fate, and the boats rowed out. This man, however, would not accept his fate. He jumped into the water and swam to the nearest receding boat and grasped the rim with his right hand. A burly seaman struck the hand a disabling blow, the man fell back momentarily but soon rallied and once more caught the boat with the other hand. Another blow by the hardened sailor had the same effect, and who would not have now given up, but this man had a will to live and once more he rallied his strength and with superhuman effort neared the boat a third time. By the use of every ounce of strength he could muster, he raised his head and caught the rim of the boat with his teeth, and . . . . . they took him on.

This brief narrative should impress one with the value of hope.

Let him who is battling with fears and doubts remember that one can be down and yet not necessarily out. Saints in all ages have gone through your experience. Think of Christ in the garden and on Golgatha, think of how the patriarch Jacob of old fought his final and decisive battle against his old nature in that memorable night at Peniel. It was so severe that it left him with an unwanted after effect, a handicap, as it were, through life. But what matter, he was victorious; God can often make good use of a human handicap. St. Paul carried a thorn through life which only the grace of God could assuage. It may have been a by-product of the Damascus road event.

Kept in the Lord's Work

Further, we have great men of God living in our day who have drunk from the cup of bitterness and despair, as they testify in their writings. In his book, "My Nervous Breakdown or The Conquest of Fear," the author tells how he was stricken, almost without any warning, in the midst of a successful and promising preaching ministry, and how he went down into "a long night . . . . of eleven years of unbearable mental agony, which at times became as inky blackness, from which there seemed no ray of hope, nor light, nor way of escape." A long struggle, indeed, but he claims to have been almost completely restored and back in the Lord's work.

In "The Christ of The Indian Road" the well known writer and missionary tells how after nine years of service in India he suffered "nervous exhaustion and brain fatigue" and how through a period of several years he experienced his darkest hours of life.

All these mentioned here have been more than conquerors through Him who overcame hell and death, so take courage brother and sister in the Lord, the battering-ram of faith will bring to naught life's insuperable obstacles. In conclusion let me quote a verse from Whittier's "Barclay of Ury."

"Through the dark and stormy night
Faith beholds a feeble light
Up the blackness streaking.

"Knowing God's own time is best
In a patient hope I rest
For the full day breaking."

With MCC Behind The Iron Curtain

Unit Established In Japan

AKRON, PENNSYLVANIA. Although the city of Chingkiang has reportedly been taken by the Communist forces, a cablegram states that the two MCC workers located in a feeding station there are safe and carrying on their work. Most of the workers in Shanghai, along with many other Americans in that city, are planning to stay and if the city is taken, to try and work under the new regime. Heretofore it has been the MCC policy to give relief regardless of race, creed, and color. If it becomes impossible to work in China, the work will be brought to a close; however, at present it is hoped that the very much needed work can continue. Various missionaries and personnel of other relief agencies are likewise planning to stay in China to work as long as this is possible.

Workers Arrive in Japan

Word has been received by cablegram that Mr. and Mrs. H. G. Thielman arrived in Japan on April 24. A prefabricated barrack had been sent to Japan some time ago, with the plan that it be available for erection upon arrival of the workers. This will enable economical and suitable housing for the MCC project there. The unit is to be located in the vicinity of Osaka. This will be the first MCC Unit in Japan, although one of the MCC workers, Robert Smith, has been located in Japan for some time working in connection with another Christian relief agency.

Help is Given to Students in Germany

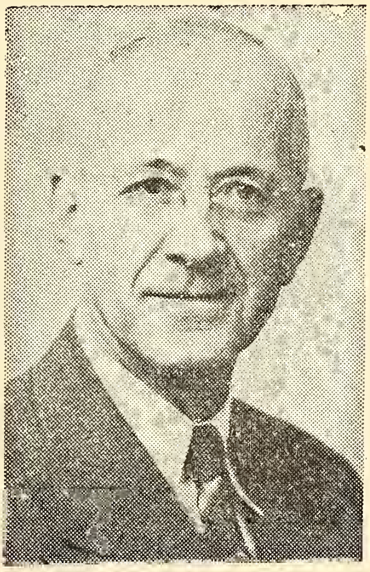
That which is taken for granted by our American students—namely, food, clothing, a place to study, and a place to sleep, has become a terrific problem to the average student in Germany today. To be sure, many American students must of necessity work to pay their way through school, but few if any live under the deplorable conditions of the average student in Germany today. Not only physical factors are their problems, but they are beset by fears, doubts, and discouragements. In spite of all their hardship many are eagerly and earnestly searching for that which is true, that which is eternal. The MCC in its relief and rehabilitation work is giving assistance to these students who are refugees, poor, are returned prisoners, those who are trying to find their way in a world which has crumbled about them. Help given includes gifts of food and clothing, center facilities, and in some cases a short retreat stressing family atmosphere and spiritual fellowship.

Elma Esau Returns to Europe

John Fox of New Holland, Pennsylvania, left on April 19 for France. Donna Yoder of Elkhart, Indiana, sailed for Holland on April 25 for a second term of relief service. Elma Esau of Whitewater, Kansas, formerly a relief worker in Europe and more recently on the MCC Akron staff, left on April 25 for Europe where she will assist in the Mennonite refugee-migration program. Mrs. B. W. Vogt of Corn, Oklahoma, left on April 28 for Uruguay.

Isaac Fredrick returned from Puerto Rico on April 24. Returning on April 26 were Robert and Doris Hamman and Robert Horst, from Europe, and Sarah Hiebert from Paraguay.

Board Secretary To Visit South America


Rev. A. J. Neuenschwander

The Secretary of the Home Mission Board, Rev. A. J. Neuenschwander, is planning to spend three months in South America this summer. He plans to visit all the various Mennonite colonies, so that our mission board may be better able to serve our people. In his absence Rev. J. J. Plenert, 121 Towamencin Ave., Lansdale, Pennsylvania, will serve as Secretary of the Board. All letters should be addressed to him, from May 10 to August 10.

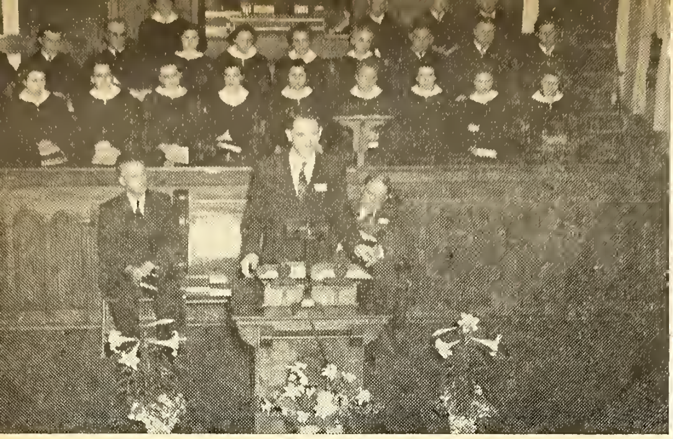
Brother Neuenschwander's plan is as follows: On May 19, 12:45 P.M. he departs from New York. The Brazil Mennonite churches are the first to be visited. Next are the 755 General Conference Mennonites in the two centers in Uruguay. After that, the General Conference Mennonites in Buenos Aires, Argentina, and the Bible school conducted by the Old Mennonites in Bragado, Argentina, will be visited.

The thousands of Mennonites in Paraguay will be visited in July. He also plans to be present at the Ministers' Conference in Karlsruhe, Kolonie Fernheim, Chaco, Paraguay, in July.

Last, but not least, his itinerary will take him to Colombia where the Foreign Mission Board has stations and workers on the field. These and the school shall be visited.

In the name of the Board we commit him and his mission to the intercessory prayers of our people.—J. M. Regier, Chairman of the Board.

God's way of answering His people's prayers is not by removing the pressure, but by increasing their strength to bear it.—*C. M. Messenger*



Olin A. Krehbiel, Berne, Indiana, delivering the Conference sermon in the Grace Church, Pandora, Ohio; Ernest J. Bohn, Pandora, Ohio and William B. Weaver, Danvers, Illinois are on the platform.

Middle District Conference in its business session at the Grace Church with Olin Krehbiel presiding.

(Photos Courtesy Neu-Art Studio, Bluffton)

Middle District Reviews Program

by Dennis Lehman

PANDORA, OHIO. The report of the Executive Committee carrying the following recommendation approved by the conference: "Some have expressed the hope that there might be closer cooperation between the Middle District Conference and the Central District Conference, so we recommend that representatives from our Conference contact the Central Conference and work out a plan for closer cooperation," represented a significant action taken by the sixtieth session of the Middle District Conference.

As the Missouri, Iowa, Illinois, Indiana, and Ohio delegates met at the Grace Church in Pandora, Ohio, there was little need to discuss the weather in order to make conversation. This rich progressive farming community has many things in common with all other Mennonite communities from which the delegates and visitors arrived. Yes, the hosts were gracious and hospitable. Was it any wonder? You soon learned that they were a third cousin to your husband's brother-in-law or perhaps an even closer relative once removed. Even the Methodist barber whose four daughters were all married at the Grace Church reports many friends back in your own home town.

Krehbiel Keynotes Conference

The session of the Middle District Conference was off to a good start. Through the inspiration and challenge of the conference sermon, "Speak to the Church That It Go Forward," delivered by the president, Rev. Olin A: Krehbiel, the seriousness of the work ahead was brought into consciousness, and faith was established. "Speak that they go forward—and the children of Israel went into midst of the sea on dry ground." Rev. William B. Weaver, guest speaker from the Central Conference, in his four messages on "The Authority of God's Word," gave stability to the program and to each of the long but expeditious business sessions.

Ernest J. Bohn, Pandora, Ohio, New President of Middle District Conference

New Officers

Middle District Conference officers elected for the coming year are E. J. Bohn, Grace Church, Pandora, Ohio, President; Irvin Richert, Salem Church, Dalton, Ohio, Vice-President; Carl Lehman, Bluffton, Ohio, Secretary; and N. N. Soldner, Pandora, Ohio, Treasurer.

Bluffton College Reports Progress

Summary of the Bluffton College reports revealed that there are 317 students enrolled, fifty-two per cent of which are Mennonites. The college has had nine consecutive years of operation on a balanced budget. Ground-breaking ceremonies for the new $250,000 physical education building will be held during commencement week activities. Approximately two-thirds of the money for this building has already been received. Two new appointments to the teaching staff for next year are Laurence Burkhalter and Laurel Dirks.

Concern of Peace Committee

The Middle District Peace Committee is charged with the task of assisting the General Conference Peace Committee in raising of its budget, which this year is $35,000. Reports were given on the peace message and how to deal with the forces which constitute a growing menace to those values of civilization which we cherish, on Voluntary Service which began about five years ago and has expanded into a year-round program, and on the major tasks of educating Mennonite youth. The channels suggested for the education process are through preaching, courses of study, literature tables, special speakers and institutes, visual aids, and creative thinking.

Brotherhood Adopts Constitution

Dr. David H. Gilliat, professor at Bonedrake Seminary in Dayton, Ohio, addressed the laymen's meeting. The Men's Brotherhood adopted a temporary

(Continued on page 10)

Conference Ministers' Retreat

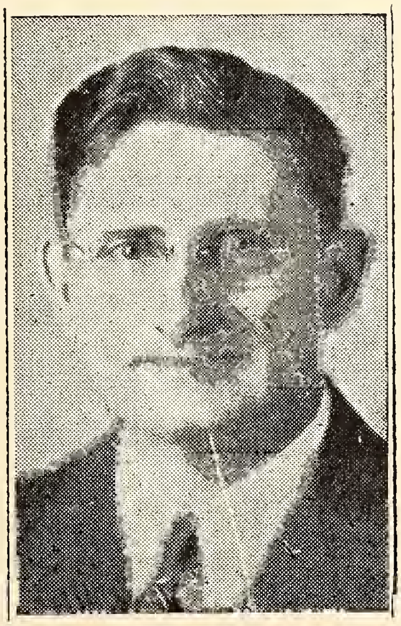
Time For Spiritual Renewal

by J. N. Smucker

The General Conference Ministers' Retreat is scheduled to meet this year, August 11 to 17, at Estes Park, Colorado. It had been postponed last year so as not to conflict with the Mennonite World Conference. Final preparations are being made for a fine gathering and an inspirational fellowship. Vacations should be planned to take advantage of this opportunity of soul developement.

A retreat is a time for meeting fine personalities and leaders. This year our guest leader for the Bible study period and the evening lectures will be Dr. William M. Beahm, Professor of Christian Theology and Missions at Bethany Biblical Seminary (Church of the Brethren). Dr. Beahm has already endeared himself to various Mennonite groups where he has recently appeared. He will be an inspiration and help to all of us, and we expect a real blessing from his ministry among us.

A retreat is a time for withdrawal from the busy routine activities. "Come ye apart and rest awhile", was the admonition of our Lord. We need our occasional change of scene and program in order to best evaluate our regular methods and habits of work.



Dr. William M. Beahm

A retreat is a time of spiritual renewal. We need times of infilling and replenishing. Here is an opportunity to deepen our spiritual lives, refresh our souls, clarify our vision of God's will for us, and gain a new concept of our responsibilities and opportunities.

A retreat is a time for Christian fellowship. In quietness and confidence we find new strength of soul as we fellowship together. We build each other up by sharing our common experiences, problems, and visions. We are drawn into a closer fellowship with God.

A retreat is a time of inspiration. The beauties of nature remind us of the greatness and goodness of God. A fresh presentation of our common tasks inspires us to do better work on our return. We gain new enthusiasms for old tasks.

A retreat is a time for special study and guidance; the sharing of common experiences; the united study of God's Holy Word; the fellowship of hearts in prayer; the waiting upon the Holy Spirit. These experiences can bring us new attitudes of heart.

Much time and effort has gone into the preparation for this retreat and spiritual feast. "Come and Dine."

With this Information PLAN NOW!

Approximate cost for the six-day period! Board, $16.50; room in dormitory, $6.00; registration fee $2.50; making a total of $25.00 per person. Children between the ages of one and six two-thirds off and six to twelve, one-third off. There will be no registration fee charged for those below sixteen years of age. Part-time registrations, $4.50 per day.

Those interested in renting a cabin should make application soon. A few cabins have been reserved and if more are desired, arrangements should be made in the near future. Rates for private cabins will be slightly higher than the above rate of $1.00 per day for room in the dormitory. If anyone is interested, please write Ronald von Riesen, 4614 Woodlawn Avenue, Chicago 15, Illinois.

Further information and publicity will be mailed out soon to all ministers, missionaries, and teachers in the General Conference.

THE MINISTERS' RETREAT COMMITTEE
Rev. J. N. Smucker, Chairman
Rev. I. I. Friesen
Rev. H. N. Harder
Dr. L. L. Ramseyer
Ronald von Riesen, Secretary

As We See America

Report of Findings Committee of the Foreign Student Conference, Bluffton College, April 1-3

It is rather difficult to give a complete report of all the various opinions expressed during the Foreign Student Conference. Due to differences in background and personality the reactions to our new experiences in America vary considerably. It is our hope that what we here present may be considered a majority report. It represents an effort to summarize the written reports of individual students together with the panel discussion relating to specific values received and the areas of adjustments which present problems to foreign students as they endeavor to adapt themselves to their new environment. Suggestions for facilitating the adjustment of future foreign students were also discussed by the conference and are incorporated in the report. The fact that most of us grew up in our respective countries during and immediately following the war must need to be taken into account in an evaluation of our reactions. The discussion proceeded in line with the following topics:

Out of Want into Plenty

Students coming from various countries notice the high standard of living here. Most of us have lived under difficult circumstances and now have to adjust to the standards in America. This requires an additional amount of money. We feel fortunate that there are many opportunities to earn money in the various jobs which are available. This work experience gives us a new appreciation of the value of the money thus obtained.

It was suggested that the college probably should assist in finding work and in keeping jobs open for those students who arrive after school has started. Those students who do not have money at their disposal immediately might be aided by a loan from the college to cover some small expenses till they can defray them by their own earnings. The financial status of the student should be made clear to him upon arrival to prevent misunderstanding.

An Entirely Different Educational Method

The task of adjusting to an entirely different educational method, which is directed towards a more general education built on a system of assignments and tests given in a foreign language, is rather difficult. However, a Christian atmosphere resulting from a friendly relationship between faculty and students, a sincere concern for the welfare of the individual student is a great help to the foreign student in his adaptation to what would otherwise be a difficult situation. Most students have also appreciated the friendly attitude of the American students. The educational emphasis upon the importance of our Mennonite heritage as it relates to our present day witness in the world has impressed many.

Detailed information to the prospective student in his home country about the specific fields and courses offered and credits given would be of considerable help.

At First, Confused

The informal atmosphere and the genial hospitality in the homes has done much to make the foreign students feel at home, even though the social standards and customs differ. The numerous activities, which seemed at first confusing, are now considered a means of attaining a better understanding of the Americans and more particularly of the Mennonite church, especially since much of the life is based upon group activity. To find one's way through the enthusiasm for sports, organized activities, the complexity of boy-girl relationship, and to find a balance between these extra-curricular activities and study is a difficult task.

A roommate, who has been carefully selected, can be a great help in guiding the student through this maze. A faculty-student meeting in the beginning of the school year will be of help also. The student-deans are in a position to give helpful information. The Mennonite way of life as expressed in nonconformity, with the restrictions which this includes, would be more easily accepted, understood, and appreciated if the student would konw more about the general American way of life, which is in many ways in conflict with the New Testament teaching.

No statement can be made which would be generally accepted due

Bluffton ,Ohio
April 1-3, 1949

GREETINGS TO THE YOUNG PEOPLE OF THE MENNONITE AND WALDENSIAN AND REFORMED CHURCHES.

In these days the foreign students at Mennonite and affiliated Colleges are united for a conference at Bluffton College, Bluffton, Ohio.

As students from Brazil, China, France, Germany, Holland, India, Italy, Paraguay, Spain, and Switzerland we came here together to share our experiences in America.

Although our group consisted of members of different backgrounds, we found that we can have a unity in Christ which helps us to overcome the barriers. We hope that our experience here in a smaller group may be carried out and might lead to a greater fellowship between the young people of our various countries.

That the prayer of our Lord may be fulfilled:

"Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are one." (John 17:11)

to the various church affiliations of the foreign students and the different types of church groups to which they have to adjust. As a whole the adjustment in this area was considered less difficult than in other fields. Sunday schools, revival meetings, prayer meetings are appreciated more properly after the student has learned to understand them through preparation. All students are impressed and influenced by the emphasis on Bible study and the practical application of the Christian faith in every day living, and the great concern which is manifested for the physical, moral, and spiritual welfare of individuals. This concern is also expressed through missions and relief work by the various groups of Mennonites. The basic truth of non-resistance, which has not been emphasized in some of our home churches has been impressed upon us through our experience in Mennonite and affiliated colleges.

More adequate information concerning the policies and disciplines of the particular branch of the church which sponsors the college attended by the student would greatly facilitate the adjustment process.

A Broader View

We learned to live, work, and study with students from different backgrounds and different nationalities, who are yet one with us in Christian fellowship and mutual understanding. We received

(Continued to page 16)

Evangelism In The Pacific District

by Wilbert A. Regier

Greetings in the name of the Lord of the harvest. In order that the brethren of the General Conference might be somewhat familiar with some of the efforts that we here on the coast are putting forth in the interest of lost souls, we wish to share with you this brief report.

During our 1948 conference session conducted at Aberdeen, Idaho, the recommendation of the Evangelization Committee was adopted, which, briefly stated, called upon our conference to enter the Foster, Sweet Home, Oregon, area with the purpose of reaching out for the otherwise unreached. This area is approximately twenty-eight miles to the east of Albany, Oregon, and lies at the foot of the beautiful Cascade Mountain range, and our field is just a few blocks to the south of highway (20) which is one of the main routes from points east. The main industry of this area is lumbering—having just recently put into operation one of the largest saw mills in this section of the country. This has led to a large influx of people, and, as is so often the case, the fact of the spiritual has been overlooked, if not deliberately neglected. Thus, with the vote of support the conference gave as a challenge to action, the committe appointed a local committee near the field to undertake the purchasing of property and all the detailed work that goes into an effort of this kind.

The Lord has blessed our efforts. We were able to purchase an acre and a tenth with a small home on it, for $3,000.00. Most of this has been paid. Our prayerful desire is that soon we might be able to begin construction of a small chapel that is badly needed. Our workers, Rev. and Mrs. Alfred Schwartz, formerly of the Country Church of Monroe, Washington, are having services in their home. The attendance has been averaging approximately twenty-two, and our hearts are lifted to Him in deep gratitude that ours should be the privilege of making Christ known where He is not being proclaimed.

We might say further that even though there are a few Mennonite families in this section, it is not the purpose of the conference to establish a General Conference Church there, but rather to make it a mission work—reaching out for those that have not found Jesus Christ as their personal Saviour. Thus the work has been called, "The Sweet Home Community Chapel." As a Conference, and especially as workers in this field, we solicit your earnest prayers that the Holy Spirit might go before—touching hearts to the end that they might come to know Him and be delivered from the awful torments that await those that leave this world without being washed in the blood of Jesus Christ.—The Evangelization Committee.

(Left) The Sweet Home Community Chapel, Sweet Home, Oregon

(Right) Rev. and Mrs. Alfred Swartz, workers at the Chapel.

Enthusiastic About Summer Bible School Series

One of the summer Bible schools that used the new summer Bible school materials last summer, even before the General Conference adaptations had been incorporated as they now are in 1949, writes as follows:

". . . . tell you how much I enjoyed the new Bible course, and not only how much I enjoyed it, but also the children.

"We have tried quite a few different Bible courses in our school, but we liked this one the best of them all.

"We have four weeks of school, but we barely got through the books, for there is so much material in them, and even now I know that we didn't go through them as thoroughly as we would have liked to and should have.

"It was a great help to me in teaching that it always gave the 'purpose of each lesson' in the Teacher's Manual . . . The most important thing that I noticed throughout the lessons in each grade was that the purpose of this course was not only to make the children more familiar with the Bible stories, but also to teach them the need of a Personal Saviour, and lead them with *God's help* to accept the Lord Jesus, and those who had already done so, to bring them in closer touch with Him.

". . . . One day one of the girls in the sixth grade said, 'I enjoy it more working in my workbook than to have you read a story to us.' And we all know how boys and girls enjoy stories.

". . . . Don't worry that the books are only for two weeks, and our schools mostly last for three or four weeks, for there is plenty of material. We didn't even have time to review the way we should have. Of course, it is different where there is a teacher for each grade, but even then there would be plenty of material."

The above is not an isolated case, but it represents the experience, pretty generally, which summer Bible schools have had in connection with the new Bible school series.

If you have not received publicity telling in detail about the new series, be sure to write for your publicity to the Mennonite Publication Office, 722 Main, Newton, Kansas. In placing your orders, write directly to the book store nearest you: Mennonite Book Store, 710 Main, Newton, Kansas; Mennonite Book Concern, Berne, Indiana; or Mennonite Book Store, Rosthern, Saskatchewan.

MIDDLE DISTRICT REVIEWS PROGRAM

(Continued from page 7)

constitution. Eldon Schrock, Nappanee, Indiana, was elected as president of Men's Brotherhood.

Plans were made for purchasing suitable retreat grounds for the Middle District and Central District Conferences.

Youth Work

During the young people's meeting Steward Lehman, Berne, Indiana, was elected president of the young people's organization and Orlin Frey, Noble, Iowa, was elected field secretary for a three year term. The budget was drastically cut by the young people for next year since this year's budget was not met.

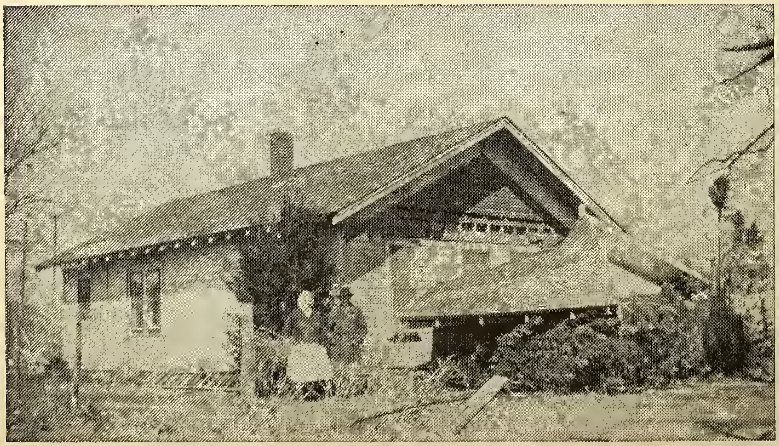
Women's Work

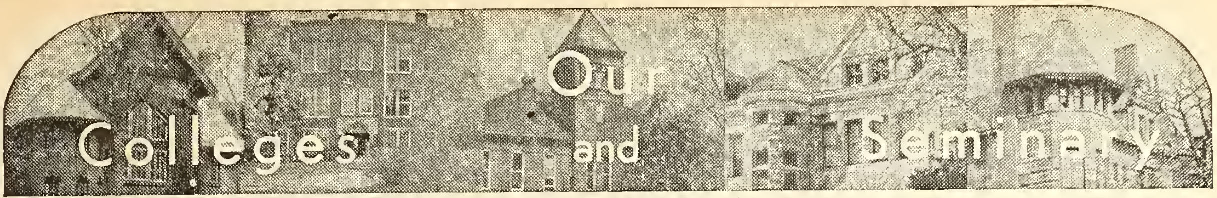
The Women's Missionary Society was in charge of the last Sunday evening meeting with Rev. and Mrs. Harold Ratzlaff, missionaries from India, as guest speakers. Mrs. Edwin Amstutz, Bluffton, Ohio, was elected president of the Women's Mission Society. Reports from the business meeting showed that the society received over $7,000.00 in contributions during the past year.

The 1950 session of the Middle District Conference will be held in Wadsworth, Ohio, where Rev. Russell Mast is now pastor.

DAMAGE BY TORNADO TO MISSION PROPERTIES AT CANTON, OKLAHOMA

(see MENNONITE of April 19 for article by Alfred Wiebe)





Our Colleges and Seminary

BETHEL "GOOD WILL BUILDERS" MEET

Good Will Builders—Bethel's fellowship for grade school boys and girls, will meet at Memorial Hall for a get-together on Saturday, May 14, at 3 P.M. A program of music by the college orchestra and the Junior Choir of Bethel College Church, readings, and skits will be presented. The group will have refreshments and visit the Kauffman museum and the campus. Each Good Will Builder will have an opportunity to contribute a share of his tithing bank to Bethel College.

Edith Claassen has been elected Danforth Graduate Fellow for 1949-1950 to serve as a religious counselor and leader in some university or college campus in the United States. Miss Claassen will attend a five-week leadership training course at the American Youth Foundation camp at Shelby, Michigan.

Gilbert Goering, junior, will be the Student Council president for the coming year.

The Music Department of Bethel College presented Betty Neufeld, soprano, in a senior graduate recital Monday evening, May 2. Walter Jost was presented in a piano recital on Sunday afternoon, May 8.

Mrs. A. F. Tieszen has been appointed instructor of modern languages at Bethel College for the coming year. Mrs. Tieszen has taught languages at Freeman Junior College and Bluffton College, and has also served as interpreter for the United States government.

Six representatives from Bethel College attended the MCC Voluntary Service meeting in Chicago called for prospective summer service leaders. Hulda Gaede, Orlando Friesen, Ernest Goertzen, Paul Jantzen, Leo Miller, and James Hean made the trip.

During the week of April 25-29 Bethel College Week was conducted in offering a varied program. Chapel programs dealt with purpose and plans of a Christian college. Small fellowship groups of faculty, staff, and students gathered at Faculty homes two evenings to discuss the problems of the Bethel College "family."

SEMINARY HAS DVBS INSTITUTE

Benno Toews, a member of the graduating class, has announced his appointment to the faculty of Mennonite Bible College in Winnipeg, Canada. The son of the well known David Toews, Mr. Toews has had experience in Rosthern Jr. College and Freeman Jr. College and will share a place on the faculty in Winnipeg with Arnold Regier, who is also a graduate of Mennonite Biblical Seminary.

On May 5 and 6 the annual Daily Vacation Bible Institute was held for all Brethren and Mennonite students who will be doing a considerable amount of this important work in the summer. A few weeks ago the Sunday School class was taught by Mary Royer of Goshen College, who has written the Daily Vacation Bible School material of the Mennonite Publishing House.

On Sunday, May 1, Laurence Burkhalter of Northwestern University, presented a violin recital at our regular Vesper Service. Graduating from Northwestern this year, he will join the faculty of Bluffton College in the fall of 1949.

May 5 was annual clean up day at the Seminary, at which time the Seminary yard was given a thorough polishing, pruning, trimming, and cleaning.

Dale Nebel, who spent over three years in China for the Mennonite Central Committee, will be here in the Seminary and the Chicago Mennonite churches May 18-20 to present the story of his experiences.

Delbert Schrag, Walter Juhnke, and Olin Yoder attended the Inter-Seminary Spring Conference at Camp High Ridge, Lakeville, Illinois, the subject of discussion being "The Sermon on the Mount—Guide or Rule?"

President S. F. Pannabecker had a busy week attending the Eastern District Conference at the West Swamp Church near Quakertown, Pennsylvania, preaching at the Eighth Street Mennonite Church of Goshen on Sunday, May 1, and returning on time for the Vesper Service here Sunday afternoon at 4:00 P.M. Recently he has been soliciting funds to meet the eleven thousand dollar obligation due on the property at 4606 Woodlawn. He has solicited in Illinois and Indiana.

BLUFFTON TO GRADUATE FIFTY-TWO

Plans are being completed for the commencement season, May 27-30. Seniors took the written part of their comprehensive examinations during the first week in May. Orals will follow soon. Seniors and sophomores recently took the General Culture Test. The commencement speaker this year will be Dr. Bernard Clausen, pastor of the Euclid Avenue Baptist Church in Cleveland. The graduating class will be as large as any yet to graduate from this institution. Fifty-two students expect to complete their work for the degree either by commencement time or by the end of the summer. An additional event in the series of commencement activities will be the breaking of ground for the new auditorium-physical-education building.

Prof. Sidney Hauenstein, for many years a member of the staff of the music department, has been ill for many weeks in the Bluffton hospital. May his many friends remember him in prayer.

The new college catalog will be issued early this month. Those desiring a copy may have one by writing the college office.

Prof. Paul Shelly attended the Eastern District Conference and presented the new Daily Vacation Bible School material, representing the Curriculum Committee of the General Conference.

Jottings

—**West Zion Church, Moundridge, Kansas:** Gustav Reimer, a student at Bethel College from Danzig, Germany, spoke here recently on "What American Churches Might Learn From the Experiences of the German Churches." He stressed that we should hold on to our heritage or it would be taken from us. We must do something about it. He warned against indifference and compromise under pressure. Our pastor, Rev. W. F. Unruh, spoke on "Evangelism in India" recently.—Esther Schmidt, Corr.

—**Immanuel Church, Delft, Minnesota:** April 10 the men's choir and a ladies trio went to Sioux Falls, South Dakota, to present a program in the Union Gospel Mission. Good Friday evening the young people of the church presented an Easter pageant entitled "From Darkness to Dawn." Saturday, April 16, this church and the M. B. church sponsored a program by the male chorus together with their director Mr. Berg and Prof. John W. Boehr of Grace Bible Institute, Omaha, Nebraska, in the Carson M.B. Church.—Mrs. Russell Goertzen, Corr.

—**Lehigh Church, Lehigh, Kansas:** Services were held in our church every evening from Palm Sunday through Good Friday with Rev. Robert Tully bringing the messages. Various churches in the community and a quartet from Bethel College furnished music. Good Friday morning Reverend Lange of the Mennonite Brethren Church in Lehigh preached at a union service of the two churches.—M. E. Goering, Corr.

—**First Church, Halstead, Kansas:** May 15 at 3 P. M. the Christian Endeavor of this church will sponsor the Bethel College Men's Octet. The Hutchinson Mennonite church choir, guest of the C.E., presented their Easter Cantata, "The Resurrection Story" by Carrie B. Adams, on the evening of April 24. The choir was under the direction of Marie Baergen. Paul Schroeder was installed as deacon on April 24. Mr. and Mrs. Ben Unruh and Mr. and Mrs. Marlow Winsky were recently received as new members of the congregation.—Betty Jean Franz, Corr.

—**Bethel Church Perkasie, Pennsylvania:** A special meeting with Miss Irene Bishop, who was working under the MCC in Europe, was held here March 29. She showed pictures and spoke on the work done in Germany. The evening's offering of $53 was sent to the MCC. We also had the privilege of having Mrs. Alfred Habbegger at our March missionary meeting.—Mrs. Raymond Detwiller, Corr.

—**Grace Church, Pandora, Ohio:** The sixtieth session of the Middle District Conference convened here April 21-24. The general theme was "The Authority of God's Word," and the theme song "How Firm a Foundation." Rev. Wm. B. Weaver of the Central Illinois Conference gave the Bible messages. The Young People's Conference was held on Saturday evening under the general topic of "Our Responsibilities." Communion services were observed Sunday morning with the visiting pastors taking active part. A musical program was presented on Sunday afternoon and the Women's Mission Society had charge of the evening program. Rev. and Mrs. Harold Ratzlaff gave the messages. Reverend Thiessen, recently returned from India, also spoke briefly.—Susan Basinger, Corr.

—**Meadow Church, Colby, Kansas:** Sunday, April 10 Mr. and Mrs. Frank D. Goossen commemorated their 25th wedding anniversary. A short program was given. Good Friday morning six members of the Student Volunteer group from Bethel College brought us a program and in the evening our choir brought their Easter message in song. Easter morning an early morning service was held by our neighboring Sunday schools which several of our members attended. April 24 Rev. Walter H. Regier, accompanied by the church choir, went to Vona, Colorado, to bring their Easter program.—Mrs. Peter J. Franz Corr.

—**Grace Church, Enid, Oklahoma:** April 10 Dr. and Mrs. Suckau and a men's quartet from Omaha, Nebraska gave a program in our church. Recent improvements of making a new parking lot and graveling the road have been made. Communion services were held Good Friday. The Mennonite Brethren congregation here in town rendered a program March 27, consisting of songs and two or three numbers of special music. April 12 the O.B.A. choir gave an Easter cantata in our church. At twilight Easter Sunday the wedding vows of Vera Jantz, daughter of Mr. and Mrs. Dan Jantz, and Elmer Nickell, son of Mr. and and Mrs. C. E. Nickel of Corn, were repeated with Rev. Albert Unruh officiating.—Mrs. Kliewer, Corr.

—**Topeka Church, Topeka, Indiana:** On Palm Sunday morning several young people were received into the church by baptism and by letter of transfer. In the evening an impressive candlelight service of meditation and prayer was held. April 14 a candlelight communion service was held. Good Friday a union Good Friday service was held in the Baptist church. Easter morning the Youth Fellowship of Topeka held a sunrise service followed by a breakfast. The evening's program consisted of music by the children, the junior and senior choir, and students home for vacation. April 24 the girl's gospel team from Bluffton presented the evening program.—Opal King, Corr.

Hereford Church, Bally, Pennsylvania: Our young people participated in a program sponsored at Seaman's Institute, Philadelphia. Miss Shirley Britton and George Simmons were married in a church ceremony. Easter dawn services and a breakfast was observed. Our minister, Rev. Wilmer S. Shelly, spoke to the MCC service unit at the Epileptic Institution at Skillman, New Jersey. Thirty-four of our men and women travelled to the clothing center at Ephrata, put in a few hours of work, had dinner at the MCC headquarters in Akron, and took a tour of the unit set up there. Four young married women united with our church at our spring communion service.—Mae Latshaw, Corr.

—**Zion Church, Donnellson, Iowa:** The last weekend in March we were privileged to have Dr. and Mrs. S. F. Pannabecker and Rev. Marvin Dirks for our missionary conference. A large crowd was in attendance at the Easter Sunday communion service. Ten babies were brought forward for the infant consecration service and one new member was received by letter. Rev. and Mrs. Basinger attended the Middle District Conference as our chosen delegates.—Corr.

—**First Church, Pretty Prairie, Kansas:** The Christian Endeavor sponsored an all-request program given Good Friday night. A special musical program was enjoyed by a full house on Easter Sunday evening. Two numbers were rendered by the men's quartet consisting of Leo Voran, Dodge City; Edwin Krehbiel, Provo, Utah; Fred A. Krehbiel, Pretty Prairie; and Lawrence Kaufman, Pretty Prairie. Our pastor, Reverend Nyce was gone for a week to attend the Congo Inland Mission Board's annual meeting. The Bethel College A Cappella choir will give a program here May 15.—Ralph Krehbiel, Corr.

Into the Beyond

MRS. KATHERINA LOHRENTZ, a member of the Hebron Church, from Moundridge, Kansas, an invalid for fourteen years, was born May 14, 1867, and died April 20, 1949.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

From The Youth -- For The Youth

Out of the Youth Work of the West Prussian Refugees

by Wolfgang Fieguth, German Student at Bethel College

Since the first years after our flight from Danzig, West Prussia, in January 1945, most of our families have either gathered again, often by miraculous guiding, or know at least where mothers and fathers, sisters and brothers live, are imprisoned, or have died. In those days, when most of our men from seventeen years of age on up had been drafted, the Red Army threatened our home country, West Prussia, where the largest Mennonite settlement of Germany was situated along the Vistula River in the fertile plain at her mouth at Danzig.

Now we have to realize that we left in those days our farms and houses forever. Wealth, security, homes, and churches are lost and the congregations are scattered all over the world. Brilliant ideals have been burned and human convictions have been melted in the ardour of God's judgment.

In all that suffering, we young people have experienced the work of God with us and in these experiences He has become visible and revealed Himself to many of us. In availing ourselves of God's grace and in trying to respond through our actions, we gathered together throughout the strange country to which we had gone in small groups.

The congregations of our South and West German brethren are special centers for our refugees. Hamburg, where the Mennonite church remains among ruined blocks, especially has become a hospitable home for our conferences and meetings.

I would also like to thank you, my American brethren, in the name of us refugees; for you came to help us through the hands of the MCC workers. They have been helpers and guides for Christian work among our young people.

A Young People's Day at Fischerhude

Now I want to tell you something of a day on which we could come together in a larger circle to be, in the loneliness of our refugee life, once again really a Mennonite fellowship.

How did it happen? The first catechism class of the new-found Mennonite refugee congregation in Bremen didn't want to lose their fellowship after the day of baptism. Their plans for a reunion of this group fell on good soil in Fischerhude, near Bremen. In this nice old village among heath and wood, meadows and moor, about twenty young Mennonite refugees had found a new "home." They had been, back in Prussia, members of one young people's group and therefore letters were soon sent to invite the girls and fellows of that former time to a young people's day in Fischerhude.

Who can describe our joy as we saw each other again after those years of great change! Our words have been too weak to thank the Lord for the gift of this day. But the more devout was our prayer for our fellow young people who could not join together with us.

Since the twenty young people at Fischerhude were guests of the community, we outsiders became "guests of guests." During this week-end the first indifference of the natives was removed.

The efforts of the journey in overcrowded trains, from hitch-hiking, or going long ways by foot, made our limbs stiff. We sank very tired into the straw, as the girls and boys slept in sheds. In the morning we were awakened by a cheerful call of the flutes.

For Lonely Wanderers—Refreshment

The first morning hour as we gathered together, Elder Ernst Rehehr told us of the word of God. With the words of the Apostle Paul to the congregation of Jerusalem in Hebrew 11, he spoke to us about "The Faith and Its Strength." He led us along the victory avenue of our great men of faith, which starts with Abel, Noah, and Abraham. With Jesus Christ as its shining center, it is hemmed in by Stephanus and the many martyrs of early Christianity. This avenue is not shattered into the winds as the victory avenue (Siegesalles) in Berlin which was surrounded by the monument of famous generals and leaders of Prussia, but up until today new men of faith step to their side such as the unknown martyrs of our Mennonite brethren from Russia.

He closed with Hebrew 12:1-2, "Therefore, let us also, seeing we are compassed with so great a cloud of witnesses, lay aside every weight, and the sin which does so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith . . ."

After breakfast, which was enriched by the gifts of love from you ,dear American brethren, we sat in a large circle of about eighty in the garden. I then spoke about "The Beginnings and Principles of the Anabaptists." We experienced once more in remembrance the debasement and falsifying of Christ's message by the secular striving for power and the moral decay of the

(Continued on next page)

When Am I a Christian?

by Albert C. Landis, Upland, California

This is a question which should be given much thought by all who call themselves Christians. When am I a Christian? Am I a Christian when I have taken a stand for Christ, and when I accept Him as my personal Savior? Yes and no. Yes, as far as I was born into the kingdom of God, and now am a child of God and a babe in Christ. No, because I have not yet been tried and found worthy. A Christian life is something that must be attained, at least to some extent. When I take a stand for God and Christ I have just taken my first step as far as becoming a Christian is concerned. In order to be a Christian, after I have taken my stand, I must prove to the world, to my fellowmen, and to my God, that I have been born again, that I am sincere, and with God's help I am determined to remain faithful. That is a life-time task. I am a Christian only insofar as I am able to live up to the standards Christ has set for his followers.

Now I must turn to Matthew, Chapters 5-6-7, and read the Sermon on the Mount, and see how I measure up to the standards. Having read I must bow my head, and say, "Lord Jesus, I am far from being a Christian according to those standards, and it is only with your help that I can attain my goal." As I am human I know I will make many mistakes. I will fail time and time again, but so did Peter. Peter went out and wept bitterly, and so must I. It is only when I realize I have sinned that Jesus can become my Savior. It was only as the prodigal son saw his condition, and came to himself, that he was able to enjoy the blessing of his Father. I must daily come to God in prayer and ask Him to forgive my mistakes, and short comings which I have committed during the day.

Am I a Christian because I attend church regularly? Not necessarily. I am on the right track. If I continue to go to church with the intention of learning more about God's will for my life and apply that which I have learned to my daily life I am growing in my Christian life. If I go to Church and let my mind wander to things which are not spiritually uplifting, my church going has been for naught, and I have not been benefited in any way.

Am I not a Christian because I do not attend church regularly? Again I must say, "not necessarily." If circumstances arise which make it impossible for me to go to church, I am sure God will excuse me. God does not expect those things of me which I am not able to do. If I stay away from church because I would rather go some place else and have a good time, or if I stay away from church because the preacher did not have a very interesting sermon the last time I was there, I no doubt missed the good sermon last Sunday because I was not there. There is not a sermon preached from which we cannot find something which we can apply to our lives. If I do not go to church because I was out too late the night before, and I'd rather stay in bed, then I am a bed worshipper. Bed worshipping is not a new problem. Many of our people on Sunday mornings prefer their beds to the house of God. Some choose the couch of leisure and a book or a paper rather than the pew. Many choose the bed of apathy and comfort rather than the cross of difficulty and responsibility. Only Jesus can deliver us from bed worship in the command which he says "Rise and walk."

Do I stay away from church for any of the above reasons? Is there such a thing as a poor Christian? Either I am a good Christian or I am no Christian at all. I am either on God's side and enjoy worshipping Him in his Holy Temple, or I am on the side of the world enjoying the things the world has to offer. I cannot serve two masters, either I will hate the one and love the other, or else I will hold to the one and despise the other. I cannot serve God and mammon. We must hear those words of Joshua, "Choose ye this day whom ye will serve. As for me I will serve the Lord." Whosoever will may become a disciple of Christ. There is only one requirement—I must leave all and follow Him.

As a Christian it is my duty, or should I say my privilege, to attend church as regularly as possible. As a Christian, it seems to me, the least I can do for

(Continued on page 16)

FROM THE YOUTH . . . . continued from page 13.

Catholic church during the terminating Middle Ages, we understood better the longing of our Mennonite forefathers for a personal relation with God. We also perceived something from their spirit and faith which bore them, even on the way to the stake.

So the figures of their faithful elders, especially Menno Simons, and the life of their congregations was re-awakened in us and we felt that in their heritage, God came to us.

The mild sun of the afternoon found us on the way into the heath. In Gustav E. Reimer's discourse, "What does it mean to be a Mennonite Today," and the following discussion we understood that we didn't inherit these material rights from our forefathers, but they were given to us as obligations as young people to serve Christ more faithfully.

With singing and playing during the afternoon, supper came on very fast. Our evening service was held in a church which the Lutheran congregation had invited us to use. The organ filled the vault of the old church with calling and solemn sounds, turning our thoughts inward. The old familiar songs united us in praise and thanks unto God.

The Lord's word endowed us for the coming everyday life in a strange country with no Mennonite fellowship and the greetings of the hospitable Lutheran church accompanied us on the way home—no, not home, for how can you call a place home in a strange country. Yet we can have a spiritual home and the way to this eternal home was shown to us during this study of the Bible. Out of Revelations 3:8, "Behold, I have set before thee a door opened, which none can shut." John 14:6 reveals "I am the way . . . unto the Father . . ."

In Germany

Blasted Bunkers Background Retreat

by Erna J. Fast

Tall pine trees hiding the blasted bunkers and infamous lethal gas works of a former munitions factory formed the background for the barrack home in which a group of thirty Mennonite young people met for a week-end retreat early this spring. The serene and lofty beauty of these pines against a glorious sunset became even more striking when seen in contrast to the low, empty buildings scattered and hidden among the trees and remaining a mute evidence of the evil activities which a few years ago made this spot a strategic munitions center. *Espelkamp* has become a well-known term to many—formerly for its munitions and deadly gas works and today for its practical efforts to set up a Christian community or refugees. *Evangelisches Hilfswerk* has laid plans for far-reaching developments and already a home for old people, for wandering youth, and for German children returned from the terrible conditions of Polish concentration camps have been established. In December a voluntary service camp was set up by the Mennonite Central Committee, and to date fifteen German young people, as well as a few representatives from other European countries, have joined the seven American members of the camp to do their part in the establishment of this model community.

Requested By Students

This week-end retreat, March 18-20, had been arranged in response to an appeal from various Mennonite university students scattered about the British Zone who wished to meet to consider important questions which disturbed them. Most of the visitors were students from either Goettingen or Hamburg Universities and from the professional high schools of Hanover. One young man came from Krefeld. The regular Voluntary Service personnel included refugee youth from South Russia and Prussia, as well as north and south German Mennonites, and one young man from the French Mennonite group. Among the American representatives the Conservative Amish, Old Mennonite, and General Conference were represented. Thus the entire group offered interesting contrasts. Here we were, Mennonite youth meeting to discuss serious issues of our faith on the site of a former German munition factory. There were those who came from sheltered Christian homes and those who had already spent many years living alone and isolated among strange people. There were those who knew war and those who did not. There were those whose Christian faith was secure and serene, and others who were searching with honest intellect and sincere determination. And yet, though there were these contrasts, from the very first evening there was a sense of unity and fellowship which bound the entire group together in a way which was not to be refuted.

ESPELKAMP has become a well-known term to many, formerly for its munitions and deadly gas works and today for its practical efforts to set up a Christian community for refugees. Here we were Mennonite youth meeting to discuss serious issues of our faith on the site of a former German munition's factory.

Young People Lead Meetings

The program for the retreat had been planned and arranged by Gerhard Hildebrandt, a theological student at Goettingen University, and Milton Harder, leader of the Voluntary Service unit at Espelkamp. Most of the discussions and services were led by the young people themselves, with the exception of Sunday afternoon when Mr. Paul Peachey, Voluntary Service Director for Europe, was in charge of the discussion and Erna J. Fast led the final worship service. Three main subjects had been set up for consideration: (literal translation) "THE GROWTH AND DEVELOPMENT OF YOUTH INTO THE LIFE OF THE CHURCH," "DOES ECUMENICITY HAVE A MESSAGE FOR US?" and "THE YOUNG CHRISTIAN AND HIS WORLDLY ENVIRONMENT."

The *Espelkamp* Retreat. Miss Erna Fast is in the group.

Two issues which were found to be of great importance to the group were these: The Organization and Activities of Young People in the American Mennonite Churches, and A Youth's Attitude toward the Bible. All of these were subjects large enough for many days' deliberations. Of course, many issues were not resolved, but the retreat offered these young people an opportunity to express themselves freely and unhindered, to compare ideas with others, to test their own convictions and concerns, and it opened new vistas and opportunities to them. When the time came to part, the sentiment uppermost in everyone's thinking was: this is only the beginning; we must continue and grow together. Invigorating walks among the trees, singing, and free time for individual and small-group conversations were also a very definite and worthwhile part of the program.

A Sense of "Belonging"

When young people have been lonely and isolated for a number of years it is good to become a part of a big family again. For some this was the first time since

BLASTED BUNKERS BACKGROUND RETREAT

(Continued from page 15)

they had fled from their homes to be with others of like convictions and to catch again the vision of the heritage and blessing of our Christian faith. This offered for them a sense of "belonging" again. For others it meant the crystallization of ideas and proposals for a more united youth program within the German Mennonite Church. The desire for practical suggestions and activities was one of the primary concerns manifested. As one young man expressed it: "The next time we come together we will have direct and sincere Bible study as the basis for our whole retreat. We want to study the Bible; we need to know the Bible!"

The Cross Within a Circle

The symbol for this gathering was the cross within a circle and the words, "Christ is Lord." Before we separated to go our own individual ways we met to consider the import of these words and found that here were questions which each one of us had to answer personally and quietly in the secret of his heart. As we parted the words of the last hymn we sang stayed with us as an echo: *Ich weiss an wen ich Glaube*

"I know with full assurance in whom I place my trust:
What proves its firm endurance, when this world turns
to dust.
I know what bides eternal where all else shakes and falls,
When fraud from foes infernal earth's shrewdest wits
enthrals.

I know what never faileth, but evermore endures:
A fort, when hell assaileth, in safety me secures:
The words of Christ my Saviour my refuge are and
tower,
They show His grace and favour and shield in danger's
hour.

When Am I A Christian . . . continued from page 14.

my church is to give it my regular attendance. I would rather be a doorkeeper in my Father's house than to dwell in the tents of the wicked. As Christians we should all put our shoulders to the wheel and do our part. If I am a Christian I cannot expect the other person to do all the work. Working for the Lord brings us joy and happiness which cannot be experienced any other way.

Our task in this world is to carve out in the rock-like society of man the face of Jesus Christ. From time to time we need fresh guidance for this task. For such times God has made provision. The church of Jesus Christ is one place where we can come together for worship and waiting upon God; here we can discover God's will for our lives and see our part in his great task of making the world like His Son, our Savior.

What hurts me about as much as anything I can think of, is to hear someone who professes to be a Christian use the name of our God in vain. It does not seem to me that a Christian could use his kind loving Heavenly Father's name in vain, or can I take it that he is not a Christian? I often wonder.

What a different world this would be if all who profess to be Christians, and have their name on a church roll, would live a real Christian life. Many of the worldly places of amusements would have to close their doors if those who claim to be Christians would not patronize them. Many a person has been barred from the kingdom because of the compromises he is willing to make.

Mennonite Biblical Seminary
4614 Woodlawn Avenue
Chicago 15
Illinois

PLEASE mention both OLD and NEW address when WRITING

In the Christian life there are many disappointments and heartaches. Jesus did not promise his followers a life of ease. He said, "Take up thy cross and follow me." Hitherto has the Lord helped me —why should I doubt Him now? Hitherto the light broke after the awful darkness—it will break again. Hitherto the Lord has lifted my sorrow—He is able to do it again. My part is to wait upon Him and to be of good courage. "As thy days so shall thy strength be."

Let's not fool ourselves because the world will know whether we are Christians or not. Jesus said, "Ye are my disciples if ye keep my commandments." My daily life is my true testimony of Christ. So it is of great importance as to how I live whether I am a Christian or not. As Christians, let us purpose in our hearts not to defile ourselves with the things of the world. "The wages of sin is death but the gift of God is eternal life." Jesus said, "Be thou faithful unto death, and I will give thee a crown of life."

As We See America . . . continued from page 9.

a broader vision of democracy, of relationship between nations, of our own countries, and of ourselves and our responsibilities. We have learned to see the close relation of education and Christian living, which finds its application in the Mennonite way of life.

An Expression of Appreciation

Realizing that through our stay here in Mennonite colleges and communities in America we have received great personal values, we would like to express our deep and sincere appreciation and gratitude to all the colleges, churches, and organizations which made this possible. We feel that we can express this best by taking this heritage to our home countries and sharing it with others and by using our abilities in the service for the Kingdom of our Lord.

MENNONITE MEN FOR CHRIST MEN

The funds contributed in America for use by the American Bible Society and its co-operating members for the distribution of the Scriptures throughout the world last year, did not average one per cent per person. This was a year of great economic prosperity. Does this represent the value we put on the Scripture?

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Volume 64 May 17, 1949 Number 20

A Prayer In Spring

We beseech Thee, O Lord, have mercy upon all those who labor in the cultivation of the earth, and grant that by Thy power of Thy grace both their own souls and their labors may be fruitful.

Order of Service for Rogationtide United Lutheran Church in America.

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by Murray L. Wanger

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The Children's Own Day

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The Mennonite

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Beyond Our Own

SWITZERLAND.—*Haus Bernadotte*, honoring the United Nations mediator who was assassinated, has been suggested as the name for the Arab-Jewish war orphans' home in Switzerland which has been proposed by a group of Israeli and Arab leaders. This home would care for twenty orphans, ten Jewish and ten Christian Arabs.

INDIA.—With a population of 400 million people, and an illiteracy of eighty-eight per cent, the government of India is looking today toward its teacher training institutions. It has recently adopted a plan of "Basic education," making free, popular, universal schooling compulsory for every child between the ages of six and fourteen. Only two per cent of the women in India can now read and write.

KETCHIKAN, ALASKA. — The city of Ketchikan in Alaska, with population of about 6,000, spends nearly $5,000,000 a year for liquor and only about $135,000 for the education of its children and youth. Representatives of twenty-three major Protestant denominations with mission work in Alaska were called upon to present a united front against the increased spread of liquor consumption, gambling, and prostitution.

NEW YORK.—The "share-your-faith" program which was inaugurated two years ago by the Seventh-Day Adventist Church, was recently reported on at the denomination's National Council of Youth Leaders. Activities include dropping religious leaflets from airplanes over lonely islands, making bed-to-bed calls in hospitals, promoting Bible study and prayer in homes, holding group neighborhood meetings, conducting large evangelistic gatherings, and working up inspirational radio programs.

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

May 22, Rural Life Sunday

May 29, General Conference Church—Unity Sunday.

May 30, Commencement at Bluffton College, Bernard Clausen, speaker.

May 30, Bluffton College Commencement, Dr. Bernard Clausen, speaker, 11:00 A.M.

May 31, Commencement at Bethel College with William W. Sweet, speaker.

June 2, Commencement at Freeman College.

June 5, Pentecost

June 9-18, Kansas Institute of International Relations, Friends University, Wichita, Kansas, with speakers such as Kermit Eby, Margueritte Bro, Bayard Rustin, Henry Smith Leiper, *et.al.*

June 11-15, Northern District Conference at the Bethesda Mennonite Church in Henderson, Nebraska. Guest speakers will be Rev. A. E. Kreider and Rev. Paul Roth on the central topic of "Stewardship."

June 12, Children's Day

June 16-17, Mennonite Cultural Conference, Tabor College, Hillsboro, Kansas.

June 19, Western District Sunday School Convention, Eden Church, Moundridge, Kansas.

June 20-26, Middle-Central District Junior Retreat at Camp Mack, Indiana

June 20-26, Middle-Central District Senior Retreat at Camp Mack, Indiana

June 23 to 26, The Fiftieth Anniversary Sessions of the Pacific District Conference at the First Mennonite Church, Upland, California

June 30-July 4, Middle-Central District Young People's Retreat, Mennonite Biblical Seminary, Chicago, Illinois

July 1 to 6, Men-O-Lan Young People's Retreat at Finland, Pennsylvania.

July 6-12, Men-O-Lan Junior Retreat at Finland, Pennsylvania.

July 13 to 20, Men-O-Lan High School Retreat at Finland, Pennsylvania.

July 20 to 27, Men-O-Lan Intermediate Retreat at Finland, Pennsylvania.

July 25-30, Oklahoma Young People's Retreat at Camp Hydro, Hydro, Oklahoma.

July 29, to 31, Men-O-Lan Adult Retreat at Finland, Pennsylvania.

August 5-8, Central District Conference, Goshen, Indiana.

August 11 to 17, General Conference Minister's Retreat, Estes Park, Colorado.

August 20-27, California Young People's Retreat, Sequoia National Park.

Aug. 28 to Sept. 25, Christian Education Emphasis Period.

October 13, 14, Western District Conference.

November 29 to December 1, Council of Boards Meeting.

Of Your Pen Acquaintance

WILLIAM H. STAUFFER, Sugarcreek, Ohio is pastor of the First Church; he was elected Rural Pastor of the Year by Drew Seminary this spring.

LEONORE FRIESEN, Omaha, Nebraska, is a member of the faculty of the Grace Bible Institute teaching Christian Education.

H. J. BROWN, senior missionary to China, is now on his way with Mrs. Brown to the United States.

WALTER GOOSSEN, Hoteville, Arizona, serves with Mrs. Goossen among the Hopi Indians.

DR. H. R. BAUMAN, Champa, P.S., India, is one of our medical missionaries; Mrs. Bauman is a physician too.

H. N. HARDER, Aberdeen, Idaho, serves on the Business and Curriculum Committees of the Conference, and is pastor of First Church, Aberdeen.

DALLAS GLICK AND HOWARD SHELLY are students at Bluffton College.

Editorials

AT NO TIME has it been so clear that indecision is of the very essence of decision. There is positively no way that one can suddenly make a right decision which corrects the whole past, after a long series of opportunities in which indecision resulted in the refusal of the right. Many young people are thinking about what position they will take in the event of another total war, little realizing that their day to day decisions or indecisions now are in the process of making that decision for them. It will be very difficult to decide against participation in warfare then if there is no concern for total separation from the world now.—JJE

THERE APPEARS TO BE A GROWING uncertainty in Great Britain about the validity of infant baptism according to a recent issue of the *Watchman-Examiner,* national Baptist weekly. Some Anglican leaders are going so far as to encourage baptism of children at confirmation instead of soon after birth. It is further reported that on the Continent in various places the same question is being hotly discussed. Attention is being called to the statements of some of Europe's leading theologians. Dr. Emil Brunner, prominent theologian of the Reformed Church, a church which has always practiced infant baptism is quoted as saying, "The contemporary practice of infant baptism can hardly be regarded as being anything short of scandalous." Dr. Karl Barth, also of the Reformed Church, has this to say, "Christian baptism is in its essence the mirror of the renewing of the man through his participation in Jesus Christ's death and resurrection in the power of the Holy Spirit, and at the same time the mirror of his subjection to Him, to the Covenant of Grace in Him completed and realized, and to the fellowship of His Church." Are we of the Mennonite branch of the Anabaptist heritage as alert on this question at the present time as we ought to be?—JJE

ONE OF THE INEVITABLE ELEMENTS of a nation right down through the history of the world has been a rural economy in which the family farm is the basic unit; that was as true in the life of Israel as it is in our world today. This makes for a strong nation because there is a real sense of personal and group responsibility built into the very warp and woof of the life of each person. Whenever there is a breaking up of these foundations of society as is taking place today, the superstructure cannot last long.—JJE

PROBABLY MOST MEMBERS of Conference and perhaps even some leaders are not aware of the fact that the Pension and Ministers' Aid Committee is responsible for more than the setting up of a pension plan for ministers. There are a large number of ministers, missionaries, and their wives who because of age will not profit by the newly-planned pension system. It is at this point that the Ministers'-Aid phase of the Committee's work comes to the fore. Like any other board or committee of Conference responsible to administrate our *work* for *us,* it is no more than fair that they give all their energies to the care of those concerned without having part of their energies drained off in needless concern about whether money will come in for *our own concern*—not theirs, except administratively.—JJE

"IT MAKES ONE SHUDDER to think what the outbreak of sudden peace might mean to the American economy." These are the words of David Lawrence, a Washington news correspondent. Does this mean that there are many who would rather have a sound economy and war than peace? Is this possibly a reason why diplomats are still insisting that even though the Berlin Blockade is being lifted the situation with respect to the 'cold war' has not altered? We are surely carrying on a traffic in the souls of men. When dollars are more important than precious souls, then we are ripe for judgment.—JJE

FOR THE NON-CHRISTIAN our whole church program should have but one fundamental aim—to win him to a personal acceptance of Christ as Saviour. He may have a hundred and one other needs of one kind or another some of which the church may be able to minister to; but, if these are not used as channels through which to secure the personal acceptance of Christ, they are not ultimately helpful. No honest person can deny the basic character of the hunger to be right with God; this hunger must be satisfied. For the Christian there is also a basic hunger; that hunger is the desire to share his faith with others—to be a soulwinner. For the Christian, then, the church must have but one basic aim too—that through all the opportunities for service in the church whether missions, relief, education, *etc.,* each individual Christian should have the opportunity of seeing others become Christian because he has permitted himself to be used of Christ. The hunger to be right with God oneself and to help others be right with God too are planted within us by God himself. These alone form an adequate foundation for a vital Christian life and a vital Christian Church.—JJE

CONFERENCE STEWARDSHIP THERMOMETER

We thank all individuals and church groups who have so generously supported the work of our conference. Contributions received to date amount to $163,435.65 toward the budget of $752,760.00. This means that we have, at the end of April, raised nearly 22% of what the various boards and committees of our conference estimate will be needed. We are, however, glad to see that this percentage is slightly higher than it was a month ago.

Our great work is in the fields of missions and relief. The need is still urgent in these two areas.

We covet your fervent and continual prayers as we all work together to spread the Gospel at home and abroad and give relief to the suffering. Also remember in prayer the home work which supports all our efforts in areas of relief and missions.

Respectfully submitted,
A. Theodore Mueller, Office Manager
General Conference Headquarters Office

To Dress and To Keep It

by William H. Stauffer

Man's most precious physical resource is the soil. In the second chapter of Genesis we read, "The Lord God took the man and put him into the garden . . . . to dress it and to keep it." Thus by divine imperative man is a guardian and steward of the holy earth. God placed man in a garden with the instructions to "be fruitful and multiply and replenish the earth." Therefore all of us who live on the land and pursue this high calling are daily engaged in the Lord's work.

Men Have Looked at Us

To Mennonites this should be of more than usual significance. For over 400 years we have been predominately dwellers upon the land and tillers of the soil. Through these years our people have gained the reputation of being both excellent farmers and distinctive inhabitants on family-sized farms. Men in high places have looked at us and have remarked again and again that we have what the world needs in good rural living. As a matter of fact, however, these people are pointing more to what we used to have than what is taking place on Mennonite farms today.

Up to a Generation Ago

Up to a generation or two ago Mennonites lived predominately upon the land as a way of life rather than as a way to make a living. Being peculiarly devoted to the first century Christian way of living, a godly, day-by-day life came first. Our forefathers saw that on the farm was the most natural place to rear a Christian family. They became excellent farmers, but more, they became peculiarly signficant *family* dwellers upon the land as a way of life. The home was the center of their living. Sons and daughters were born and grew into this rich tradition. In a unique father-son and mother-daughter relationship succeeding generations followed in the footsteps of their parents. And so the years have given what others say we have.

The Sad Fact

The sad fact is that actually we don't have today what others seem to see as they read our history. If we once had it we have now largely lost it. Just what is it that we have lost?

Mennonite farmers today are very little different from any other farmers. We today, heirs of most of the Nation's choicest farm land, are farmers, not primarily as a way of life, but rather to make a living. The world has gained a hold upon us such that we are feverishly trying to make money, often at the expense of our children and the fine rich soil which God has given us.

Driving Our Children Away

We are steadily driving our sons and our daughters away from our farms, away from our communities, and into our cities because of our obsession to possess land. What was it that Isaiah said? "Woe unto them that add house to house and land to land, till there be no room . . . " Yet that is what we are doing. Just ask many a Mennonite young couple living in a larger city why they are not in their local community on a farm. The answers are rather pathetic.

What has the Church to say to this? Perhaps too often it has been silenced by those who are guilty. But the Church must speak forth kindly but boldly. It is the duty of the Church to show us anew the unique values of living upon the land as a way of simple Christian living. The Church must proclaim that the earth IS the Lord's and the fullness thereof; and that we who dwell upon it are the guardians and stewards.

A Testimony to the World

We have a glorious heritage. We still have fertile soil. Ours is both an opportunity and a responsibility to be a testimony to the world in the Lord's work as good stewards of the holy earth.

"If ye walk in my statutes and keep my commandments and do them, then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit, and your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time and ye shall eat your bread to the full, and dwell in your land in safety. And I will give you peace in the land and ye shall lie down and none shall make you afraid. Lev. 26:36.

Rural Mission the New Way

Rural missions the new way is what evangelism by the "swarming" process was called. Instead of supporting someone whom we have sent to a lonely place to preach and teach the Gospel, the new approach is to send a group of families to a new place to form the nucleus of the new church. A preacher, a teacher, a farmer or two, a carpenter, a storekeeper—people with these skills and professions would be found in the group. After getting started the "colony" should be practically self-supporting.

Colonizing in order to evangelize is captivating the interest of many young people throughout the church. We have "gone West" for cheap land, for adventure, for economic reasons, so why not "go West" for a definite witness purpose? The answer is an obvious "yes." There would be no sounder Christian reason for moving than this.

Others adopting this new method.

Catholics and Seventh-Day Adventists are definitely planting their people into new localities and these are becoming the nuclei of new churches. The system works. Why should it not work? The impact on a new community of a *group* of young and spiritually earnest families who *live* as well as preach and who *serve* as well as teach would certainly be more powerful than a mere proclamation of the Gospel not thus incarnated before their eyes in the form of a group of vitally Christian families.—Courtesy, *Gospel Herald*

The Man with the Plow

by Murray L. Wagner

Jesus, as well as the prophets, hymn writers and poets of the Old Testament, was at home in the country. He was able to see the significance of abundant harvests and the responsibilities which fell upon the tenant and landlord alike when such bounty came into their hands. He was conscious of the mounting taxes, and the lure of the city for the young people of the sod. His message is as old as the flail and as new as the "combine-header." His love for the people of the land is not missed by today's Bible reader.

Strong Faith in God

The farmer's very existence depends upon his knowledge of the laws of God as they are revealed in the varieties of soils, weather, plant growth, and the ways of animals. The day of rural superstition is rapidly passing away with the increasing of understanding of God's laws. The farmer no longer depends upon the signs of the moon to direct him in planting and in harvesting. His labors are planned on his knowledge of the laws of God which are the laws of Nature.

A Straight Furrow

Jesus declared that if "a man puts his hand to the plow and looks back he is not fit for the Kingdom." This is a hard lesson for the man whose hand never smoothed a rough plow handle. To turn about while plowing is to run the plow out of the ground. One is apt to strike a hidden root or rock if he turns to look back. He must keep his eyes front if he will plow straight.

Every farmer has a great desire—the straight furrow. What man of the soil is there "with soul so dead" who would not blush with pride to have it said of him, "He plows the straightest furrow in this county." The farmer knows that there are only a few rudimentary principles involved in plowing a straight furrow. The first of these is: set up a marker on the far side of the field. The second rule: Keep that marker ever in your eye, turn neither to the right nor to the left, and plow on until you reach the goal. Such a furrow must then be straight.

Following a straight course in all of life is a common-sense practice. Set up your marker on the far end of the field; plow deep and straight; don't turn back until you reach the end of the furrow. That's a good rule for plowing and it is rustic philosophy at its very best. It's the way of noble living.

Every Christian farmer knows that his goal must be the Cross of Christ, and he who would make life the best must keep his eye on it, never wavering and never turning back. When finally he reaches that mark he mav look back across the long unwavering furrow and find satisfaction in the Husbandman's commendation, "Well done!"

Look to the Harvest

Occupied with the present task and its demand for every ounce of his energy and thought it is possible that the harvest may seem at times rather far off, yet the farmer knows that this is the purpose of his plowing; the reward of his labor.

The Lord of the Harvest is also the Lord of the Seedtime. The same One who supplied all that the man with the plow could not supply—the rain, the sunshine, the dew, the seed and the soil—He is at the side of the plowman and their labors are a partnership.

The world's fields of the spirit are awaiting the coming of laborers into the harvest. The plowman has fathered many workers in the field of the Lord: missionaries, ministers, religious leaders and lay leaders. The success of the man with the plow is not to be estimated by his bank account. The product of his furrow will not be measured in bushels and pecks. These do not count in the scales of God. The golden beam is delicately balanced and the scales are just. The sheaves brought in at the harvest will be the telling of our sowing, our cultivating and our harvesting. This is the reckoning of our Lord.

Success comes to him who keeps his hand on the plow, his eye always on the Cross and one foot solidly on the sod while the other moves steadily, firmly onward and forward to the Cross.

When the long day is over and the tired man draws up at sunset, the plow turned over at the end of the furrow, there will be satisfaction in looking back toward the early rising star in the east and beholding the furrow—straight, deep and fresh.

And He shall say, "Well done, good and faithful servant!"—Reprinted from *Town and Country Church*

Annual Song Festival Attracts Thousands

More than 500 persons, young and old, took part in the Twentieth Annual Song Festival at Bethel College in the afternoon and evening of May 1. Upwards of 3,200 representatives from Nebraska, Oklahoma, and Kansas packed the large Memorial Hall on the campus with hundreds of persons standing at the back of the hall and in entrances, or listening to the program over loudspeakers in other rooms throughout the building.

Fourteen choirs and choruses from Mennonite churches throughout Kansas took part in the festival, consisting of men's choirs, women's choirs, and mixed groups. Some groups consisted of four or five choirs from different churches forming one mass choir. Besides church choirs, there were two young people's groups, a high school a capella choir from the Goessel area, and the Bethel College Church Junior Choir, an inter-racial group.

Mass Chorus Sings

The evening program consisted of songs by a mass chorus including some members from most church choirs represented, and was under the direction of Dr. W. H. Hohmann of Bethel College. Nine choral numbers and selections from the Creation and the Messiah made up the evening program.

Between the afternoon and evening programs a cafeteria lunch was served to 800 persons by the Women's Association of Bethel College. Proceeds from the lunch will be used for the Association's project of a new girls dormitory for Bethel College.

At the business meeting this year's chairman of the Song Festival, Robert Senner, Buhler, Kansas, was re-elected as president for next year.

Planning for

The Children's Own Day

by Leonore Friesen

Children's Day is a special day when the church school alters its regular plan of procedure. The name itself implies that it is preeminently the children's own festival. It is their day, its program, their program, and its flowers, the flowers they bring. Let the children speak that the Church may know her heritage and realize her opportunity. All of the plans should be made with the children in mind. It is their one special day for self expression and here they legitimately have their opportunity.

In schools which provide for a change during the summer months from their regular course of instruction, this may serve somewhat as a commencement. The writer feels, if at all possible, it should serve, rather, as an encouragement to the entire Sunday School to be regular and faithful during the so-called vacation months.

If it is a demonstration hour parents in enlarged measure comprehend what values their children are receiving in the various departments and grades.

The unreached in the community may be invited to visit this "Children's Hour" with the hope that they and their children will enroll in the Sunday School. Most Sunday Schools fail to make the special day all that should be made of it. They fail to take advantage of the opportunities it affords both for the development of the school and reaching the unreached in the community.

Two Types of Services

There are two possible approaches to the Children's Day program. It can be a demonstration program, very much like the closing Vacation Bible School program. The main purpose then is to share (not show off) what they have learned. With this type of Children's Day program it would be well to have projects, work books, and handwork projects on display in the classroom or in the church lobby. The teachers should keep this in mind from January on so that the material will be available when the second Sunday in June makes its appearance. With this kind of program it is impossible to have a united theme tying all departments together since many churches are using graded materials; that is, every department is studying its own unit of materials and not the International Uniform Lessons.

A second type of Children's Day program would be special service for which all of the material has been compiled for that particular program and thus necessitates additional hours of preparation and practice. Many Sunday Schools turn to Christian publishing houses for ready-made programs. These are excellent, highly suggestive, though generally too long, and seldom adapted to the immediate needs in hand. Let us not let our programs lose the individuality of the school which should be stamped upon the programs it gives. A common theme should tie all of the various features of the program together. This is not a problem with our Christmas, Easter, and Thanksgiving services but often the Children's Day service is a hodgepodge of songs, recitations, and dialogues which have no connecting link.

Simplicity Is Essential

Simplicity is an essential. Elaborate services should be taboo. Plan simply and plan well. We should not try to entertain or try to demonstrate the capacity and ability of the Sunday School. We should not try to outdo our own capacities and capabilities.

Maximum of Music

There should be a maximum of music and a minimum of everything else. Most people are not blessed and do not even enjoy the average recitations unless given by their child or their grandchild. True, often a fitting dialogue can be a real climax to the program.

In Line with Basic Aims

No exercises should be held under the auspices of the Sunday school which are not thoroughly in keeping with the objectives and aims of the Sunday School. So often children study about Jesus during the Sunday School hour but when they have an opportunity to share with others the teachers and superintendent are content to let them sing and speak of the flowers and birds with very little recognition given to God the Creator.

These Suggested Aims

It can be an hour of praise unto God for all the beautiful things He has given us. This would be a real worship program. "And a little child shall lead them." It can be a missionary program in which the children are made conscious of the boys and girls everywhere who do not enjoy the privilege of Sunday School and its message of Jesus Christ. It can be a renewed challenge to follow and live for Jesus during vacation months. Often-times the children's part on the program is used as an introduction to a brief message given by an expert children's minister or a missionary.

A picnic lunch may follow the program of the morning. Some churches like to have a missionary rally in the afternoon or some other service which does not deviate from the service of the morning.

"That in all things he might have the preeminence." Col. 1:18

In the Headlines

The recently purchased station wagon designated for the China mission field was dedicated by the congregation of Bethel church in Mt. Lake, Minnesota, April 17 in services on the lawn of the church.

It has finally been deemed possible to send forth this station wagon and it will be taken to the China mission field by Rev. and Mrs. Albert Jantzen.

—*Mountain Lake Observer*

In China

A Mighty Outpouring

by H. J. Brown

Greetings in Christ! What a wonderful Easter we had! Since early January we had been asked by the director of the M.C.C. Unit here to go to Heng Yang (a five-hour trip by plane), Hunan to the MCC Orphanage for evangelistic services. By prayer we were guided to choose the Easter season. Meanwhile we suggested that catechism classes would be opened and Bible instruction given. The orphanage came into the charge of the MCC a little over a year ago. At that time it was controlled by the Central Government, and was very much neglected. The orphans were half starved.

Everything Voluntary

We went there on the 12th of this month and stayed exactly one week. The orphans now look well fed; but, what is more under Aaron Herr, Glenn Graber, James and Hazel Liu, and Ku T'ung Ch'ing, a revolution has come into the place. There are daily prayer meetings and some weekly Bible classes, everything voluntary. A large number of conversions had already taken place. I spoke twice a day to the whole orphanage including teachers and workers. Maria had three prayer meetings with the teachers and workers.

With Open Hearts

It was wonderful how the power of the Holy Spirit came upon the whole audience. The word was received with open hearts. Brother Ku being in charge of the religious work, was a very busy man. The boys and girls went to him for prayer and confession and for restoration of things taken. He could not even think of going to bed before twelve o'clock at night. One hundred thirty five were definitely saved this way, and others simply turned to the Lord by themselves. I did not press for decisions. God was working in our midst. Praise His holy name! Fifty-nine orphans and one student from the outside were baptized, and also one teacher and three workers. The next day we had communion services and closed with a very lively testimony meeting. Everything seemed so wonderful. Praise the Lord. Halleluiah.—April 25, 1949.

From India

Giving While Living

by H. R. Bauman

In I Corinthians 4:2 we read:—"Moreover it is required in stewards, that a man be found faithful." The purpose of this writing is not so much to urge the Biblical instructions on stewardship as to bring out the methods of giving. We do know that giving comes natural to a Christian. It is done gladly, cheerfully, systmatically, prayerfully and to the point where at times it may "hurt." Indiscriminate giving too is harmful.

Outright Gifts

There are three common methods of giving: outright gift or donation. A large part of our Christian work is carried on because of such gifts.

Annuity Plan

According to this method gifts are given with the assurance that the recipient will support the donor as long as he lives. This is a good method. An old Christian couple in Champa gave their land to the Leper Home and will be supported as long as they live. The husband died about a year ago. The widow is still living.

The Last Will and Testament Method

Many use this way of leaving their possessions to good causes. Here the intentions are excellent. How surprised some would be if they knew what a small percentage of their bequest actually reaches the purpose intended! May I illustrate? Out of a bequest of over $4,000 for missions, only 9.63% reached the field. 8.29% funeral expenses, 57.34% lien re Social Security, 6.47% attorney fees, 4.44% tombstone, 1.72% each for bank and auctioneer, executor 4.23%, eight minor items 6.16%. Please note! Less than ten per cent reached its intended goal! This again proves that giving while living bears the best fruit. Then too we have the joy of seeing God's work grow during our lifetime. May God give us much joy as we give for His work. With our giving may we always "give ourselves" with the gift!

In Hopiland

The Word Takes Root

by Walter Goossen

May we greet you with the words of the Psalmist as found in Psalms 27:14, "Wait on the Lord; be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord."

What a blessed privilege it is to wait on the Lord for courage and strength as He never fails us. What a joy it is to present Christ to the Hopi Indians as the Sinless One who was willing to pay our debt on the cross through the shedding of His precious blood and that He ever liveth to make intercession for us.

We have been encouraging the Hopi's to memorize Scripture but to our surprise found out that they have no Bibles in their homes. So we took a few of our old ones and gave them to the women in one of the sewing classes, those who received them were very happy but the eyes of those who didn't get one were filled with tears. One of these women, Judith, who received a Bible came to church Sunday carrying her Bible proudly and following the Scripture lesson as given. A few days latter she died suddenly and was carried to her resting place. Our prayer is that she may have found the Lord before she went to meet Him.

A few Bibles have been sent in and those who receive them are very happy that people love them enough to give them Bibles. May His Word not return unto Him void and may those who give the Bibles be richly rewarded.

On Sundays we have three services, one on Monday evening, sewing class each Wednesday afternoon, and also mid-week services.

The sewing classes have met several times for cutting the uncut quilt patches that have been sent in. They said they realize now the sacrifice the women make when they send in ready cut blocks. Some have finished two quilt tops already and will have the third one finished by the time we stop for the summer months.

May we all unite in prayer that Christ might have the preeminence in this great work here among the Hopi people. Services were not too well attended today as they were having some of their religious ceremonies. Oh, that we as Christians would stand as firm on the conviction of our faith in Christ as the Indians stand for their religion, so more work could be accomplished for His honor and glory.

We need your prayers for strength, spiritually and physically, and also for wisdom and guidance from the Holy Spirit that others might see the "Beauty of Jesus in us."

Mission Briefs

Rev. and Mrs. H. J. Brown returned from China on the "President Wilson" arriving at San Francisco on Saturday, May 14.

Here we are again in the land of our birth. The great S.S. Queen Elizabeth landed us in New York on April 11. On April 13 we came to our children and grandchildren here in Middlebury and have been here ever since. Most of this time we have been down with the "flu," hence have not enjoyed America to the full yet. But spring has come, and America is beautiful. During the summer months the family will be in Chicago, though from May 30 to June 15 we hope to be in Kansas.

John Thiessen

Our Materials Used

In Community SBS School Too!

by H. N. Harder

The question is being asked in some communities by church leaders how the new Summer Bible School material will be received where several different denominations are uniting to conduct summer Bible school in their community. I should like to tell you how this new material was used in the Aberdeen, Idaho, community in 1948.

For a number of years three churches (Methodist, Presbyterian, and Mennonite) conducted a joint summer Bible school. Early in spring representatives of these co-operating churches meet to make plans to conduct such a school. At this time a superintendent and principal are selected, the material and teachers are also decided upon. Last spring I presented the Scottdale materials to the group. Upon examining it with the representatives, it was decided to try this material in 1948. At the end of the term the superintendent and teachers recommended to the Summer Bible School committee that this material be used in the future.

The question may be asked by some: does this material emphasize denominationalism to such an extent that it is offensive to the other cooperating denominations? No one here expressed that opinion. I asked this question of all the teachers at the close of the term, and in particular those teachers from the other church groups. They said emphatically several times: "It is the best material we have ever used and most heartily commend its use to any community and denomination."

Let's briefly look at the material:

1. *The Bible Stories.* I have again looked through a number of lessons in several of these teacher's books. The lessons are definitely Bible centered. It does *not* say, "This is what Mennonites believe." It presents scriptural facts and truths and then gives splendid lesson applications.

2. *The Pictures and Illustrations.* These do *not* emphasize dress and cutoms characteristics of some groups of Mennonites. And if some may interpret it to be so, why escape from the things that are true? There are people in America that dress differently and they are often brought to the printed page by artists and photographers because they are a part of our American life.

3. The selection of *songs* is splendid. They can be sung in any church and home and, no doubt, many of these are being used in our Christian homes and churches.

4. *The Mission Stories.* Here we have our Mennonite mission emphasis. How did we deal with this section of the material? In the lower age groups no particular Mennonite mission field is stressed. Here is what it does for example in Grade I, Lesson 1. The missionary story is called "London Johnny." The word "Mennonite" is never once mentioned. Any teacher can tell this story and teach the missionary lesson intended.

The older classes give special emphasis to Mennonite mission fields. But we agreed to carry out the mission emphasis in this manner: There were three cooperating churches. One week we presented the Presbyterian mission in the given country, the next week the Methodist mission, and the third week the Mennonite mission. Thus our children learned what each cooperating church was doing, let us say in India. This was good, and both teachers and pupils learned to know what was being done in India to make Christ known there.

As far as the Bible school material is concerned, the cooperating churches had no conflict. A Presbyterian minister told me only recently that this Mennonite material was by far superior to theirs.

I trust that other communities will give this new material a fair trial. I believe they will like it. May God give you grace and tact to introduce it and use it to His honor nd glory and to the salvation of our boys and girls.—H. N. Harder

Refugees Visit MCC Headquarters

Six more Mennonite refugee families arrived in New York on May 4. This brings to a total of 46 the number of persons who have come during the past two weeks. Another family is scheduled to arrive on May 11. There is no further information on the coming of additional refugees, although it is hoped that many more will be able to follow these first few.

The most recent group of six families stopped for a day at the MCC headquarters at Akron. Here they became acquainted with the various aspects of the work, and also joined the staff group in a devotional service. The new immigrants expressed deep appreciation for all that had been done for them, emphasizing especially two thoughts—appreciation for their own immigration to the United States, and hope that more of their refugee brethren may also come.

Workers Needed for Orient

The MCC will need at least twelve mature people during 1949, for relief work in the Far East, including Japan, the Philippines, and China. As workers on the field complete their terms, others are needed as replacements in order that the work may go on. Applicants should be 24 to 45 years of age, with high school education or equivalent skill, and feel a Divine call to serve. The term of service in the Far East is three years. Workers for this area need to be mature, and may be married or single. Several persons with leadership ability are especially needed.

Material Aid Shipments

During the month of April the following shipments of relief materials from the United States and Canada, valued at a total of $105,180.86 left port: To *French Zone Germany*, 64 tons mixed foods; to *U.S. Zone Germany*, 79 tons flour; to *British Zone Germany*, 4 tons food and clothing; to *Sumatra*, 8 tons clothing; to to *Paraguay*, 139 tons agricultural equipment; to various countries, 4 tons of miscellaneous supplies.

A summary of shipments during the past nine months shows that 3½ million pounds of relief materials have been sent abroad. This includes food, clothing, shoes, soap, tools, and other items. In addition to this, nearly one-half million pounds of materials are ready for shipment.

One delaying factor in the shipping of material aid is the new export license for meat which has not yet been granted. This license is required by a regulation which went into effect after the meat canning program of this year was in operation. A number of shipments containing varying amounts of meat are delayed for this reason.

Service in Mexico Continues

The Voluntary Service Program in Mexico consists of several related aspects. Six workers are assigned to the new community hospital in Cuauhtemoc which has been opened recently. (The small hospital formerly operated by the MCC workers closed when this new hospital opened.) Four workers are to be assigned to an MCC sub-unit hospital located in the Mennonite colony of Santa Clara, about 80 miles from Cuauhtemoc. There are also plans for a program of education, health, and recreation work with the Mexicans of Cuauhtemoc and vicinity, which will require two workers. For this latter project, there is urgent need for an additional worker. Qualifications are teaching background or interest, and knowledge of the Spanish language of interest in learning the language.

Personnel Chosen for European Service

June 14 is the date on which the European Summer Voluntary Service group will leave. This educational and service project is under the sponsorship of the Council of Mennonite and Affiliated Colleges, with Menno Travel Service making travel arrangements and MCC administering the one-month period of work experience in Germany.

Those participating in this project are: Ruth K. Baughman, Marjorie E. Fast, and Edna M. Peters of North Newton, Kans.; Paul Esau, Whitewater, Kans.; Frances Ewy, Parlier, Cal.; Hazel Graber, Pretty Prairie, Kans.; Arlene D. Neufeld, Hanston, Kans.; Helen W. Penner, Beatrice, Neb.; Howard E. Baumgartner and Phyllis Baumgartner of Berne, Ind.; Dorothy Hurley, Danvers, Ill.; Margaret Olivet, Chicago, Ill.; Lois A. Rich, Washington, Ill.; Carlton J. Sauder, Grabill, Ind.; Harriet J. Schertz, Metamora, Ill.; Aldine M. Zimmerman, Gridley, Ill.; William M. Gering, and Floretta J. Kaufman of Marion, S. D.; Lynette Waltner and Katherine Kaufman of Freeman, S. D.; Kenneth W. Steider, Shickley, Neb.; Kenneth Loewen, Hillsboro, Kans.; Kathryn Wiens, Hutchinson, Kans.; Paul D. Hertzler, Donald G. Miller, and Mervin L. Miller of Goshen, Ind.; Ella Mae Hooley, and Beulah Schrock, of Ligonier, Ind.; Myrl A. Nafziger and Loretta Zehr of Hopedale, Ill.; Carol L. Pletcher, Nappanee, Ind.; Twila Hostetler, Orrville, Ohio; Doris Liechty, Archbold, Ohio; Jocele Thut, West Liberty, Ohio; Robert W. Miller, Akron, Pa.; Faithe Light, Cleona, Pa.; Martha Groff, Holtwood, Pa.; Ruth A. Hess, Lititz, Pa.; Mary M. Brubaker, Grantham, Pa.; Glenn C. Frey, Conestoga, Pa.; M. Evelyn Poe, Chambersburg, Pa.; Ruth E. Mumma, Florin, Pa.; and Dr. Guy F. Hershberger, Goshen, Ind.

CHURCH UNITY SUNDAY, MAY 29

Leaders of General Conference congregations are reminded of the Church Unity Committee request that on Sunday, May 29, the Lord's Day preceding Pentecost, we endeavor to "*stress unity through the indwelling of the Holy Spirit* resulting in a practical manifestation of love, power, and service throughout the churches of our Conference."

Walter H. Dyck, Executive Secretary

Our
Colleges
and
Seminary

Colleges Announce Commencement Speakers

PROMINENT CLERGYMAN AT BLUFFTON

"How to Fail—Successfully" is the subject of the commencement address announced by Dr. Bernard Clausen to be delivered to the Class of 1949 of Bluffton College on May 30 at 11:00 A. M.

Dr. Bernard C. Clausen, pastor of The Euclid Avenue Baptist Church, Cleveland, Ohio is a graduate of Colgate University, 1915, and Union Theological Seminary, 1918, with a degree of Doctor of Divinity from Syracuse University and Doctor of Humane Letters from Alfred University.

He has been the pastor of the Baptist church at Hamilton, New York, ministering to the students of Colgate University, and of the First Baptist Church of Syracuse, New York, and of Pittsburgh, Pennsylvania. In all of these places he has specialized in campus religion and contacts with young people. He is the author of more than a dozen books, has been a pioneer in radio broadcasting and is now involved in experiments looking forward to television and its use in religion.

Dr. Clausen led his church in formal action which joined his congregation to the United Nations during its first year, and has since fully cooperated with the whole program of World Citizenship. He is now on the staff of WEWS, the first Television F.M. Broadcasting Station in Ohio, with studios around the corner from his church, where he is responsible for daily religious programs.

CHURCH HISTORIAN AT BETHEL

Dr. William W. Sweet, author, teacher, and church historian of a wide reputation, will deliver the commencement address at Bethel College, Tuesday, May 31. The subject of his address will be "The Sources of Our Religious Liberty." President Ed. G. Kaufman will speak at the baccalaureate sevices on the subject "The Meaning of Suffering" the Sunday before, May 29.

Chairman of the faculty of the Perkins School of Theology, Southern Methodist University, Dallas, Texas. Dr. Sweet is the author of more than 20 works of history. Among his best known writings are three volumes on "Religion on the American Frontier," and "Religion in Colonial America." He has been teaching church and secular history for about 38 years, half of these at Chicago University.

After attending Ohio Wesleyan University, Dr. Sweet continued his training at Drew Theological and Crozer Theological Seminaries, and the University of Pennsylvania, which granted him the Ph.D. degree. He is considered one of the greatest authorities on the history of American Christianity.

Fifty-six students will graduate with a bachelor's degree at Bethel on May 31. While 43 students will receive an A.B. degree, the others will be granted a the B.Sc., degree in such fields of study as business, education, industrial arts, home economics, music education, and physical education. The graduating students come from 11 states and three foreign countries, Canada, Germany, and Holland.

SEMINARY HOST TO CIM BOARD

The Seminary was happy to be host to the meeting of the Congo Inland Mission Board. This well known inter-Mennonite agency has been carrying on work in the Belgian Congo for many years. Members of this Board are A. Neuenschwander, Grabill, Indiana, president; Allen Yoder, Goshen, Indiana, vice-president; R. L. Hartzler Bloomington, Illinois, recording secretary: C. E. Rediger, Chicago, Illinois, corresponding secretary and treasurer. A. E. Kreider, president of the General Conference Foreign Mission Board was attending the sessions on behalf of his group.

Cecil Hinshaw presented a chapel message recently. He was the former president of William Penn College of Oskaloosa, Iowa. He said that if Christian ideals are to be practiced, three things are necessary. First, we must be willing to suffer; second, we must believe in the possibility of redeeming fallen human nature; third, we must learn to make our witness as part of a disciplined Christian fellowship.

May 7 the Seminary Women's Fellowship made a conducted tour through Hull House, the famous settlement house founded by Jane Adams.

Marie J. Regier delivered the message at the Mother-Daughter Banquet of the Danver, Illinois, Mennonite Church on Friday night, May 6.

Once again a group of refugees were escorted through Chicago by Seminary people. This time, however, we did not have the privilege of entertaining them directly at the Seminary home. Several of our folks went to the station to take them from the Eastern line to the Western line.

The Washington Scene

by **Paul Goering**

While the North Atlantic Treaty was partially designed to preserve the peace, there are many people who think it will do just the opposite and lead us into war. Accordingly there are a few questions which should be honestly faced and answered in light of the Christian faith.

What is the fundamental nature of the Treaty?

The heart of the Atlantic Pact lies in Article 5. In it each party to the Pact agrees to assist any other party which is attacked, by any means it decides necessary. Underlying many releases by State Department officials is the bold assumption that this is a *military alliance*. The European countries would have had no interest in the Treaty if it were not a military alliance. If the Senate approves the Pact, our country will be functionally committed in advance to go to war if any other party is attacked. History has proved that military alliances lead to war.

Does the philosophy underlying the Pact agree with the teachings of Christianity?

As noted above, even the literal wording of the Treaty says that the means to ward off attack shall be those "including the use of armed force." Christ's Sermon on the Mount is a definite sermon against the use of force.

Will our country be expected to send arms to other nations if the Treaty is ratified?

Article nine states that a council shall at once be established and that in turn "it shall establish immediately a defense committee." Publication 3462 of the State Department on the Pact says that "a military assistance program is now being considered by the executive branch of the Government." The estimated cost of this assistance runs from one to twenty-five billion dollars *extra* per year.

Are there alternative peaceful means of opposing the spread of Communism?

The answer to this question is definitely in the affirmative, on several counts. *First,* the best way to stop the spread of Communism is to help countries to rehabilitate themselves. In terms of both the church and the nation as a whole, to continue our relief efforts is a most effective means of preventing the spread of Communism.

Second, further diplomatic efforts should be exerted to repair the rift between the United States and Russia.

Third, we should work to strengthen the United Nations. The Atlantic Pact should never precede the exertion of prolonged and tedious effort to strengthen the United Nations.

Fourth, we should work diligently for disarmament. Of all the nations of the world, the United States has set perhaps the poorest example in the matter of disarmament.

Fifth, we should not abandon our efforts to complete peace treaties between antagonists of the last war.

Sixth, as a church and nation we should be more willing to rely upon the power of the Christian Gospel to defend the world from evil and strife. *If the basic mission of the church is promoted and promulgated, the tension which seems to supply the need for an Atlantic Pact will disappear.*

Jottings

—**Medford Church, Medford, Oklahoma:** Brother B. H. Janzen visited our church April 24 and showed pictures of his visit in Mexico. April 21 a kitchen shower was held for the church kitchen. The many useful articles received were dedicated in His service and an interesting program was rendered. The church piano was rededicated for its new place of service in the church basement. Another piano has been bought by the Sunday school and Ladies Aid for that use.

—**Emmaus Church, Whitewater, Kansas:** The ministers of the Gnadenberg, Swiss, Burns, Walton, Zion, and Emmaus churches exchanged pulpits on conference Sunday. Joint meetings in the afternoon and evening consisted of an institute on peace, missions, and Voluntary Service.—Marie E. Fast, Corr.

—**First Church Beatrice, Nebraska:** Rev. Victor Sawatzky, pastor of the Mennonite Church in Hutchinson, Kansas, was the speaker for the annual pre-Easter services April 10-15. His theme was "The Heart of Man Exposed in the Light of the Cross." May 1 Mr. H. J. Andres of Newton, Kansas, reported on the settlement of our Mennonite Brethren in Uruguay at a joint C. E. meeting. Our pastor is completing a Bible study course at the Sisters Home, held every Tuesday evening for the hospital workers and anyone else who can attend.—Mrs. Abraham Jantzen, Corr.

—**Salem-Zion Church, Freeman, South Dakota:** Six young people were baptized on May 1. The Mission Society is requesting clothing for relief which will be packed at the June meeting. Rev. J. J. Regier has resigned and will leave after May 31 for Dallas, Oregon, to serve a church there. Rev. Russell Mast of Wadsworth, Ohio, has accepted the call from our church and expects to begin in September.—Mrs. Robert Graber, Corr.

—**Medford Church, Medford, Oklahoma:** After serving the Medford Mennonite church for a little over ten years, Rev. Albert G. Schmidt has resigned as pastor of the church. The congregation has accepted this resignation which will be effective June 1.

—**First Church, Halstead, Kansas:** An Easter sunrise service was held at 6 a. m. in the Mennonite Church with Dr. J. W. Fretz, from Bethel College, as guest speaker. The meeting was sponsored by the young people of the churches in town. Holy Communion was observed during the morning worship service. The pastor chose "The Day of Days Is Here" for the Easter message. The Mary-Martha Society presented a program on the evening of April 3, with Dr. and Mrs. Herbert Schmidt, Newton, as speakers. Pictures were also shown.—Betty Jean Franz, Corr.

—**First Church, Upland, California:** Palm Sunday eight members from five different states, were received into the church by letter and six young people by baptism. Mr. J. W. Warkentin spoke and showed pictures on Paraguay recently. The Pacific District Conference will be held in this church June 23-26.—Metta Niswander, Corr.

—**Bethel Church, Inman, Kansas.** Miss Viola Duerksen who recently returned from Paraguay showed some slides and told us about the work there recently. Consecration services were held on Mother's Day with two children and their parents taking part. The Men's Chorus gave a program in the Burrton Church on May 8.

—**Johannestal Church, Hillsboro, Kansas:** Raymond Jantz from Drake, Saskatchewan, now a student at Bethel College, brought us the morning message while Rev. J. M. Regier spoke at the Bethel Hospital at Newton, Kansas, May 1.—Mrs. Arnold A. Plenert, Corr.

—**First Church, Caldwell, Idaho:** April 12 Rev. Solomon Moutett of the "Go Ye Mission," showed pictures and told us of the work in the Ozark Mountains. Easter Sunday a group from our church joined the other Caldwell churches for a sunrise service on Lizard Butte, near here. The ladies of the church are planning a cooked food sale for May 7.—Mrs. L. Schmidt, Corr.

—**Apostolic Church, Trenton, Ohio:** The Easter Sunday offering was $75. Reverend Amstutz attended the Middle District Conference in Pandora, Ohio, and preached the Sunday morning sermon. Earl Gingerich and Carl Ehresman conducted the worship services in his absence, Mother's day was observed with a special musical program by the church choir.—Edna M. Kinsinger, Corr.

—**Hoffnungsau, Church, Inman, Kansas:** On April 26 it was our pleasure to welcome into our community a Mennonite refugee family who had recently come from Germany. With them came two other families who went to the Hillsboro and Moundridge communities.

Through the MCC it became known that several Mennonite families would be able to enter the United States if congregations would find employment for them and give assurance to the government that they would not become a public charge. Upon hearing this, an application was made and on Tuesday April 26, at 12:05 p. m., Mr. and Mrs. Franz Dyck, their two sons, Jacob and Viktor, and Mrs. Maria Kwascha, the mother of Mrs. Dyck, arrived at Newton and were taken to the custodians home which had been redecorated and furnished by the congregation. They will be employed as church custodians.

On Friday evening, April 29, a service of welcome was held and part of their experiences and hardships were related by Mr. Dyck. It was a joy for the congregation to receive them and to welcome them into a place which they can again call home.

Summer Vacation Bible School is again in session for a three-week term with four teachers in charge. There is a large attendance. Mr. H. J. Andres, who was in Uruguay to help the refugees settle, was in our group on April 24 to show pictures and tell of the work there.—Mrs. Albert Ediger, Corr.

—**First Church, Beatrice, Nebraska:** Twenty-four Revised Standard Version New Testaments have been sold in the congregation by the Library Committee.

—**Immanual Church, Los Angeles, California:** Rev. H. D. Burkholder resigned as pastor of this church. He has accepted a position as instructor at Grace Bible Institute in Omaha, Nebraska, where he will teach courses in Theology. He and his family plan to leave in July. The pastor conducted a week of meetings at the New Hopedale Church in Meno, Oklahoma, from April 3 to 10. Plans are being made for the California Sunday School and Christian Endeavor Convention which is to be held in our church. The Rev. Wilbert Regier of Oregon is to be the guest speaker. Stainiers "Crucifixion" will be presented by the church choir on Good Friday. The choir will give another rendition of the same during our 25th Anniversary Services April 24.—Betty Kroeker, Corr.

—**Gospel Church, Mt. Lake, Minnesota:** A recognition services for Rev. D. P. Eitzen, former minister and now a member of the church board, was observed during the morning services March 27. During the service Rev. Suderman read the poem "Not Growing Old" and made a few remarks, Rev. H. H. Quiring gave a message in German on II Corinthians: 6, and Rev. I. J. Dick spoke on the subject "Remember Who Hath the Rule Over You." Music was furnished by the men's chorus and a duet by Rev. and Mrs. Suderman.

—**Bethel Church, Hydro, Oklahoma:** May 2 Edward Schrag of Moundridge, Kansas, who was an MCC worker in China for three and one-half years, shared his experiences with us and showed pictures. Reverend Kaufman, Roy Dick, and Wilfred Ewy attended the Church Workers Conference at Turpin, Oklahoma, on April 29-30. Rev. Sam Goering of Newton, Kansas, and W. F. Unruh of Moundridge, Kansas, were the principal speakers.—Wilfred Ewy, Corr.

Into the Beyond

MRS. EMMA SAGGARS, Millersburg, Indiana, a member of the Topeka Mennonite Church was born January 2, 1873, and died April 27, 1949.

JACOB C. TROYER, Topeka, Indiana, a member of the Topeka Mennonite Church, was born February 4, 1868, and died April 29, 1949.

ANNA EPP, Beatrice, Nebraska, was born in Russia on September 15, 1868, and died February 28, 1949.

MRS. HENRY BOHN, Goshen, Indiana, member of the Topeka Mennonite Church, mother of Ernest Bohn, Pandora, Ohio, was born February 14, 1866, died May 7, 1949.

Gifts Gifts Gifts

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

The Christian Doctor in a Sick World

by Dallas Glick, Bluffton College, Bluffton, Ohio

The Sick World

In a world such as the one in which we live today where there is so much enmity, hatred, prejudice and immorality it is sometimes hard, and we do fail, to recognize the basic Christian principles which we are supposed to have learned. Incessantly evil principles seem to creep in. People develop ideals of revenge and theories of death and destruction. Scientists teach us to think in terms of the seemingly infinite universe and try to show us what infinitesimal parts of it human individuals really are. Biologists throughout the laboratories strive ever harder in their search for new and more powerful agents for biological warfare. They tell us of one agent they now have—one ounce of which, if properly administered, could destroy several million people. They also tell us of other agents which would render the water supply of a nation unfit or stop the growth of plants.

Meanwhile, physicists continually construct new and more powerful atom-smashing machines—machines, they tell us, to make possible the harnessing of atomic power for a more rapid development of the human race. But we don't believe this, because we remember Hiroshima and Nagasaki where many thousands of people died or disintegrated into gas due to the terrific forces of the atomic power. Many thousands more were left behind to suffer the lethal effects of some radioactive disease. We pick up a newspaper, thinking to distract ourselves for awhile, and what stares us in the face but large headlines telling us of another large airliner crash in which some thirty people had their lives instantly snuffed out. Or we read of a large nightclub fire which has taken the lives of over nine hundred people.

Yes, this is the atmosphere in which we must exist. We develop within ouselves a fatalistic attitude and wonder what is the use of it all. It seems we are reared and taught to speak in terms of mass death and destruction. Unless we are directly associated with some war-torn country or have lost someone through it, we can hardly realize the meaning of a human individual, and a human life seems almost insignificant in value. Into such a dilemma, however, comes a counter force in the form of illness. Someone becomes sick and we begin to see ourselves lying under an oxygen tent, under the surgeon's knife, or on a deathbed. Only then can we realize what one single human life is. We think of our own and how we are afraid to loose it.

Mass Death and Life's Worth

We remember how it was once told us that "Not even a sparrow loseth its life lest the Master knoweth it." I think if we remember the teachings of Jesus trying to put more emphasis on them instead of all the ideas of mass death, we can realize how important it is for us to know the very high value of each individual personality.

What we need foremost in such a world is men and leaders who are capable of doing things in harmony with the principles of Christianity. Even as statesmen down through the years to have a peaceful world by forming such institutions as the League of Nations and the United Nations, so doctors have fought the never ending batttle for health. Doctors have tried to whip the disease that has scourged the earth since the beginning of man and have tried to save the invaluable human life. They know disease is no respecter of age, sex, race, color, wealth, or position.

The Problem of Disease

I think all of us have read of the terrible Black Plague which swept the earth several hundred years ago killing millions of people. We also know the horrible story of how cholera wiped out whole nations or races of people. These are just two of the great maladies which have been beaten by medical science with new and better methods of hygiene and sanitation. Close to the present day, however, are the stories of malaria, yellow fever, and smallpox. These are just a few more of the plagues which today are on the way out due to great pioneering feats in the field of medical techniques by such great men as Walter Reed.

Disease of our Day

Let us now look at some of the great diseases of our day which will in the future probably be beaten by newer and better methods of medical research. First of all let us look at cancer. Seemingly, everyone, without exception, is subject to this dread disease which has been taking the lives of over 180,000 Americans every year. Some think cancer is caused by cosmic rays from outer space while others say it is due to the wrong diet. What really causes it? That is what research men are asking and trying to find out.

Next, there is infantile paralysis, leaving in its path death and invalids. Surely everyone has seen someone who has to go through life on crutches or must spend a large part of his time in an iron lung. Put yourself in his place. What would you think, feel, or do?

Next—suppose you are having a quiet conversation with someone when suddenly this person falls to the floor—dead of a heart disease. So many people say, "I'm taking it easy, I don't have to worry about heart trouble." Is this statement really valid? Perhaps heart disease isn't the result of a fast and complex life. Sometimes it is those who are taking it easy that die first.

Lastly, I would like to touch briefly on mental illness. This is a disease which affects about one out of every twenty people during their lifetime. Mental illness can be caused by many things, chief among which are strains of living, alcohol, drugs, narcotics and veneral disease. Mental illness as the result of veneral disease is probably the worst. A fellow who worked in a mental hospital once told me that he saw the skull of an individual who had died with syphillis of the brain. Inside you could see a large area almost eaten through the bone of the skull by this disease. Such is the result of prostitution and uncleanness.

Certainly mental illness caused by veneral disease is one of the most evident forms in which we can see sins punished. These diseases: cancer, infantile paralysis, heart disease, and mental illness are just a few of the afflictions that could hit any of us at any time.

Medical research men are trying to do their part. Let us educate and stand behind them so we may become part of the solution instead of the problem. Let us strive to conserve that invaluable human life.

The Tools of a Christian Doctor

by Howard Shelly, Bluffton College, Bluffton, Ohio

Every vocation has something with which to work that we might call "raw material." The farmer has his soil and livestock, a teacher has students, and a doctor has sick people.

Each vocation has a certain goal or end-product in mind. The farmer wishes to develop good crops and livestock. The teacher wishes to develop educated healthy people. Each vocation also has tools with which to work toward its goals. The tools of a doctor are many and varied. With the advance of scientific research a doctor's tool chest is ever increasing.

The Doctor's Tools

The electron microscope has enabled scientists to see things which they were hitherto unable to see with their most powerful miscroscopes. The *Time* magazine reported on September 20, 1948, that a remarkable picture of the polio virus at work had been obtained. As one doctor put it, "Once we can see a thing, we can study it; and when we know how it operates we are usually able to stop the operation."

The same issue of *Time* reports that during the war workers in a factory which make magnetism tubes for radar sets found that they could give themselves diathermy (deep heat treatments by standing near tubes on the test racks. Consequently, a machine was devised employing these tubes to heat tissues deep within the body.

It also reports that super-somic waves are being developed for medical use. These short sound waves, inaudible to the human ear, violently destroy microorganisms by tearing them apart. However, in small doses it can be used to heat deeply seated areas of the body.

The October, 1948 issue of the Hygeia magazine reports a long list of scientific advances which are eliminating the need for many of the former surgical treatments.

Gynecologic conditions always accounted for a large number of our surgical operations. The increased knowledge of the use of sex hormones of various types has eliminated treatment by surgery of many diseases of the female genetal tract, menstrual disorders, repeated miscarriage, sterility, and tumors in the uterus.

The discovery of the use of Vitamin D in prevention of rickets and softening of the bones eliminates operations to correct deformities resulting from their diseases. It was the discovery that the cutting of the vagus nerve is very effective in reducing the need for surgical procedures on gastric disorders.

New Fields of Medical Advancement

Advances in the field of pharmacology, bacteriology and chemistry has established effectively the use of antimicrobial agents in eliminating surgery. Some of the things affected are tonsilectomies, adenoidectomies, respiratory infections, acute infections of bone marrow, peritonitus, inflamation of the gall bladder and inflamation of the kidney.

Advances are being made in the field of cancer research. Many cancer producing agents have been discovered, but the medical treatment of cancer is still largely in the experimental stage. Nevertheless, promising results have been obtained with several agents, among which are nitrogen mustard and radioactive isotopes. Tuberculosis offers a good example of the effect of preventive medicine on the treatment and occurrences of a disease.

Religion and Medicine

These above-mentioned tools are available to all doctors. I feel, however, that a Christian in any vocation should have more to offer than the ordinary run of his profession. The Christian doctor's opportunity comes in the field of psychsomatic medicine.

During the first week of December, 1948, a conference of clergy and physicians was held in Chicago's huge medical center. The key note of the conference was set by a physiologist, Andrew Conway Ivy, who is vice president of the University of Illinois Medical School. He said, "Medicine is the handmaid of science and religion. Religion and spiritual realms overlap more with the healing acts and sciences than in anything else man does. Try as we might to separate them, we can't do it because that is the way we are built."

Missionary E. Stanley Jones, said, "A doctor must train spirtually as well as physically. Fifty per cent of sick people need prayer more than pills, aspiration more than aspirin, meditation more than medication."

Dr. Herbert Ratner, the head of the Student Health Service at Layola University School of Medicine made the most blunt statements of the conference when he said, that many medical schools have sunk to a "ve-

(Continued on page 16)

A Variety of Service at Gulfport

Camp Projects

Many of the men serving at Camp Landon, Gulfport, Miss., have been working on projects of reconstruction, home repair, building of recreational equipment, and so on. One year volunteers engaged in this aspect of the program include Pete Yoder, Glen Hostetter, Henry Schrock, Clarence Stutzman, and Harold Davis, with Chester Slagell serving as foreman.)

Church Building

One of the projects is the building of an addition to the Wayside Mission. The work was done under the leadership of the pastor, Ed Miller, who was also a former member of the camp. Camp personnel has contributed 196 days. The addition includes five classrooms and a storage room. The building, a former 20' x 50' army barrack has been greatly improved by this addition by the lining of the interior, replacing the small barracks windows by frosted ones, putting on asbestos siding, and painting the exterior.

Public Health

In a survey of the schools for infestation of hookworm C.P.S. men sometimes found more than 70% of the children infected. Two basic steps are necessary in the control of hookworm. One is the sanitary disposal of human waste and the other the wearing of shoes. C.P.S. men installed many units and we are now continuing their project, which also aids in the control of disentary. The Harrison County Health Department, with our help, has filled a number of orders.

Recreational Equipment

Another project is the building of swings and teeters for needy community schools. All framework is large steel pipes, which makes them very strong and long wearing. Two sets of wings and two sets of teeters were built for the Dedeaux school. The school had most of the essential materials such as pipes and lumber, but no equipment of this nature. Camp personnel, using school materials, are able to build this equipment at small expense. This is greatly appreciated because funds for such equipment are very limited.

Home Repair

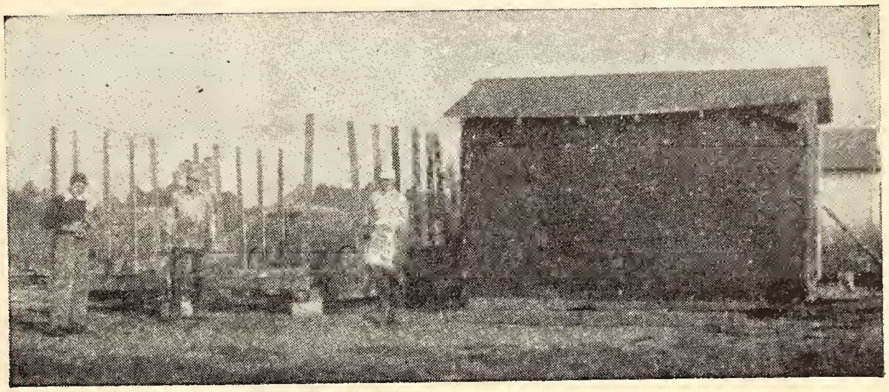
Home building and repair is a problem to the people of this area. Many families have need for additional room for the size of their families. In some cases houses have been started, but because no written plan or estimate of the cost had been made the house has been partly built without money to finish it. Five houses have been completed since we arrived at Gulfport last fall.

We have felt the joy of knowing heartfelt appreciation for what has been done by the camp project of home building. All have expressed a desire to do something for the church which we represent. Herein lies an opportunity to invite them to church and Sunday School. When they attend church we can encourage them to continue and remind them that we are doing what we can because God has saved us and we want to do things for others to show His redeeming love.

Teaching in Colored Schools

The teaching of Bible literature and supervision of recreation in the rural, colored schools of the county is a project begun last year. The children in these thirteen schools are taught songs, Bible verses, and stories with the use of a flannelgraph; and the principles of cooperation and fair play through recreation.

These children respond very well to kindness and friendliness. This often opens the way for a positive Christian testimony. We also hope that the little we can do for them will help them to become better citizens of their communities.



Gulfport Voluntary Service workers helping build a house for the family living in the tool shed seen in the picture. A fire destroyed the family's house.

Maintenance and Gardening

Four of the volunteers have spent the major part of their time with camp maintenance, and in preparing a plot of ground for a garden which will enable the camp to greatly reduce its food bill the coming summer and winter. Irvin Musser, Marvin Bartel, Norma Gerber and Dorcas Alwine have been engaged in this work.

Shop Classes at Gulfport

Mr. Schultz, manual arts teacher who is serving at Gulfport during his leave of absence from Berea College, has made possible the development of work with adult men of the community. He is conducting a class in manual arts, teaching men how to use a hammer, saw, nails, and other common hand tools. It took some pressure to influence men of the community to come to the first class. After their first evening, which was spent in making corner shelves, knife holder, or foot stools, they left with a good interest. We are planning to sponsor two white classes, one colored class, and to make the instructor and shop available to the New Hope community.

We are attempting to interest the Orange Grove consolidated school in introducing some practical courses into the curriculum. Their junior and senior high schools have mostly college preparatory courses. Because they lack equipment for manual arts courses. Mr. Schultz has been teaching a course in blueprint reading.

One of the most urgent needs for the development of this aspect of the progam in both the community and schools is that of more adequate tools. The instructor is using his allowance for the purchase of additional equipment. Other gifts will be welcomed and well invested.

Mr. Schultz will need to leave at the end of a four month period, and we will be in need of a manual arts instructor. The field of service is great; for not only do these men not know how to use tools, and therefore are unable to make simple but necessary repairs in their homes; but many of them have not been interested in the church. This presents the added challenge of witnessing to them.

Family Welfare Worker Needed

One of the great needs of the community is better home management. Mothers need to learn how to better take care of clothing and how to can food grown in their gardens. They need to be taught habits of cleanliness and orderliness. Fathers need to be taught to make necessary repairs and simple articles which would be helpful in the home. Budgeting of their income and learning to buy wisely are further needs which could help them to better liing. Learning to dress simple wounds could prevent much suffering and missing of school by children.

Along with these family needs there is the need for activities that are planned and enjoyed by the entire family. Parents do not entertain their children and so children frequently do not respect and obey their parents. If parents could be encouraged and taught to do things with their children rather than letting someone do it for them, they would know a great deal more happiness and joy in living, and children would have a greater respect for home and family life.

Remedial Teacher Needed

High on our list of needs is our need for a school teacher with patience, imagination, and love for pupils. The work is not to be an easy task, but a rewarding one; for it is to be work with children who need special attention but for which the teachers do not have the time. There are numerous pupils in the community who are retarded but who, with special help, would do their work satisfactorily. One of our camp members has been helping such a pupil daily. Although she has been giving him only 25 to 30 minutes a day, he has been doing passing work. His teacher expressed deep gratitude for the help given to him. Do we have one teacher in our Mennonite churches who will dare to undertake this challenging work?

Anger squanders our mental energy and gives us nothing of value in return.—*C. M. Messenger*

Mrs Elizabeth Warkentine C-6
4614 Woodlawn Avenue
Chicago 15 Illinois

PLEASE mention both OLD and NEW address when WRITING

(Continued from page 14)

terinarian level" by studying man as if he were a horse instead of a human being with a spirit. We see nature as violated when modern man, as a result of medical propaganda, goes through life fearing death and ends up a vitamin-taking, antacid-consuming, barbiturate-sedated, aspirin-alleviated, weed-habituated, benzedrine-stimulated, psychosomatically-diseased, surgically-despoiled animal.

Treatment for the Disease of the Spirit

Fifty per cent of the people who visit physicians have a psychosomatic disease. These are diseases caused by an emotional stress or strain. A principle of mental hygiene is that a person must have emotional security in order to have mental health. This is transferable to psychosomatic diseases. Two of the factors in emotional security are self-respect and social status. A person loses his self-respect because he feels he has sinned. Christianity through a Christian doctor can offer forgiveness to these people as they seek aid for their physical ills. Christianity says, "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Social status is lost when a person feels he has failed or not quite attained as he should have. Christianity offers a second chance to those who fail. Christianity also says that every job is important. Paul compares it to a human body. Even the smallest part is of importance.

Man has succeeded in controlling many sections of his environment, but he has always failed in controlling himself. Many of our diseases could be prevented if people would avoid immorality, intemperance in eating and drinking, and the other pitfalls of our so-called "fast" life. Man has given up trying to control man. They resort to "cures" rather than "preventions." The Christian has the prevention in the transformed life through our Lord and Savior Jesus Christ.

I feel that the Christian doctor has an unusual opportunity to be an ambassador for Christ. The opportunity is not limited to a Christian doctor. Every Christian in any task has an unusual opportunity to be an ambassador for Christ.

1900 Jubilee Gems 1950

50th Anniversary
celebration of
General Conference Mennonite Missions in India

Did you know that our Indian Church Conference publishes its own church periodical called, *Mennonite Bandhu* ("Mennonite Fellowship")?

The Mennonite

MENNONITE BIBLICAL SEMINARY LIBRARY

Other foundation can no man lay than that is laid which is Jesus Christ.

Volume 64 — May 24, 1949 — Number 21

Church Unity Sunday

May 29

The mission of the Mennonite church as a whole can be no other than recalling the Church from its apostasy in repudiating love as the Alpha and Omega of the Gospel and particularly the failure to unify faith and works by practicing what it preaches.

--Don E. Smucker.

Courtesy *Mennonite Life*

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COVER PICTURE

The Fourth Mennonite World Conference, 1948, North Newton session. This conference symbolizes the united witness Mennonites are demonstrating all over the world as they minister, "In the Name of Christ."

The Mennonite

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Beyond Our Own

PENIEWEN, JAVA. — In the course of a "cleaning-up action" by the Dutch army on Sunday morning, February 20, ten members of the Christian congregation of Peniewen, including a member of the church council, were killed. The execution took place at 9 a.m., the customary hour for the Sunday morning worship service.

GENEVA, SWITZERLAND. — "The Protestant stand against communism should be exclusively motivated by Christian convictions and not identified with a general anti-Communist crusade," stated Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches in one of the Geneva Protestant churches recently. "The World Council of Churches cannot possibly represent a third political force, but it should draw to itself that great number of people of all churches who look to the church for a word of hope that will transcend the present conflict."

CHICAGO, ILLINOIS. — The National Association of Evangelicals will meet for their seventh annual convention on April 19-22 at the Congress Hotel in Chicago. The purpose of the N. A. E. is to move together toward common aims and to set forth the cause of Christ.

NEW YORK.—The eleven Lutheran bodies in North America sent 191 missionaries to mission fields in seventeen countries during 1948. For 104 of them it was the first assignment to a foreign station.

GOSHEN, INDIANA. — $60,000,000 or $3,000 each is the total income of wage earners in the Mennonite General Conference in (Old) 1947, it was revealed at the Fourth Annual Conference on Evangelism and Missions held in Goshen College on April 6-7. The concern of this year's meeting was specifically with the related subjects of stewardship and church finance.

NEW YORK.—The National Association for the Advancement of Colored People has urged Trygve Lie, secretary of the United Nations, to refuse to permit the U. N. Food and Agricultural Organization to accept an invitation by the University of Maryland to establish offices on its campus, or at any other place where racial segregation is practiced and supported by law.

Of Your Pen Acquaintance

DON E. SMUCKER, Chairman of the Doctrine and Conduct Committee, is a member of the Faculty of our Seminary.

I. I. FRIESEN, Winnipeg, Manitoba, serves as pastor of the Bethel Church, as a member of the faculty of the Canadian Mennonite Bible College, and as member of the Conference Board of Education.

GEORGE G. DICK, Bloomfield, Montana, member of the Conference Board of Education, serves the Bethlehem Church, Bloomfield.

MALCOLM WENGER, Busby, Montana, serves with Mrs. Wenger among the Cheyenne Indians.

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

May 26, Ascension Day
May 29, General Conference Church—Unity Sunday.
May 29, Seminary Commencement, First Church of the Brethren, Chicago, 8:00, J. N. Smucker speaker.
May 30, Bluffton College Commencement, Dr. Bernard Clausen, speaker, 11 A.M.
May 31, Commencement at Bethel College with William W. Sweet, speaker, 10 A.M.
June 2, Commencement at Freeman College.
June 5, Pentecost
June 9-18, Kansas Institute of International Relations, Friends University, Wichita, Kansas, with speakers such as Kermit Eby, Margueritte Bro, Bayard Rustin, Henry Smith Leiper, *et.al.*
June 11-15, Northern District Conference at the Bethesda Mennonite Church in Henderson, Nebraska. Guest speakers will be Rev. A. E. Kreider and Rev. Paul Roth on the central topic of "Stewardship."
June 12, Children's Day
June 16-17, Mennonite Cultural Conference, Tabor College, Hillsboro, Kansas.
June 19, Western District Sunday School Convention, Eden Church, Moundridge, Kansas.
June 20-26, Middle-Central District Junior Retreat at Camp Mack, Indiana
June 20-26, Middle-Central District Senior Retreat at Camp Mack, Indiana
June 23 to 26, The Fiftieth Anniversary Sessions of the Pacific District Conference at the First Mennonite Church. Upland, California
June 30-July 4, Middle-Central District Young People's Retreat, Mennonite Biblical Seminary, Chicago, Illinois
July 1 to 6, Men-O-Lan Young People's Retreat at Finland, Pennsylvania.
July 6-12, Men-O-Lan Junior Retreat at Finland, Pennsylvania.
July 13 to 20, Men-O-Lan High School Retreat at Finland, Pennsylvania.
July 20 to 27, Men-O-Lan Intermediate Retreat at Finland, Pennsylvania.
July 25-30, Oklahoma Young People's Retreat at Camp Hydro, Hydro, Oklahoma.
July 29, to 31, Men-O-Lan Adult Retreat at Finland, Pennsylvania.
August 5-8, Central District Conference, Goshen, Indiana.
August 11 to 17, General Conference Minister's Retreat, Estes Park, Colorado.
August 20-27, California Young People's Retreat, Sequoia National Park.
Aug. 28 to Sept. 25, Christian Education Emphasis Period.
October 13, 14, Western District Conference.
November 29 to December 1, Council of Boards Meeting.

Editorials

PENTECOST IS AT THE DOOR. Many Pentecost sermons will be preached. Will these sermons hold out to the believers the promise and hope of receiving the Holy Spirit in new power as the Apostle Peter's sermon did? The power of the Holy Spirit which Jesus promised is essentially the power of love—a love given by the Holy Spirit (Rom. 5:5) which knows no greater passion than to glorify Jesus Christ by helping other people to appreciate Christ's love for them. Pentecost sermons might well be less theological, and more practical, pointing out how the Holy Spirit is given by God and how received by the believer. "The Holy Spirit in the Experience of a Believer" would make a sermon theme that should give the listener a new hope for victorious living in his own life, and hope for better relations with other believers. Love shed abroad in the hearts of believers is the basis for true church unity. What more effective way of striving for church unity is there than to emphasize love as the fruit of the Holy Spirit?—WFU

UNITY AMONG CHRISTIANS was the prayer of Jesus and is a crying need today. The Christian testimony is weakened greatly because professed Christians, divided into various denominations, do not see eye to eye on many things and allow themselves practices which confuse those who look to the church for help. How can this be remedied? Has the clergy perhaps failed to emphasize the ministry of the Holy Spirit sufficiently? Jesus promised that the Holy Spirit would lead believers into all truth, (John 16:13). Again the Scriptures say that the love of God is shed abroad into our hearts through the Holy Spirit, (Rom. 5:5). The Christian church needs to be bound closer together in the bond of love. Have the churches been too negligent in asking the question which the Apostle Paul asked of the believers whom he found in Ephesus, "Did ye receive the Holy Spirit when ye believed?" (Acts 19:2).—WFU

AT A TIME when our educational institutions through their commencement activities are bringing to a close the formal educational activities of millions it is good that we remind ourselves that education does not necessarily equal salvation. Fulton, Oursler, senior editor of *Readers Digest,* writer of the widely publicized book, "The Greatest Story Ever Told," and one who describes his recent experiences in terms of "the unpopular, old-fashioned word, conversion," says "only when the heart is right can the soul make decent use of its chief tool, the brain." The heart needs an education all of its own. Only in Christ can the heart see its true need for a redirection of the will in humble repentance and faith in God through the saving work of Christ. Apart from the education of the heart by the grace of God there is no assurance of the proper channeling of all the knowledge and skills we have learned in the direction that others will be blessed and God glorified.—JJE

THERE ARE THOSE who would like to wait with the matter of larger church unity until doctrinal uniformity has been reached. If such a policy were applied on the local level we would have no churches at all. For it is probably quite beyond question that most of our churches have differences of opinion within them that are as widely divergent as the various viewpoints held by different Mennonite conferences and other denominations. On the other hand some would rush toward unity without even stopping to find the reason or the basis for fellowship. The first attitude inevitably results in confusing those the Church is trying to win to a personal acceptance of Jesus Christ; this results in their hesitancy to accept Christ at all or in an individualistic—perhaps even selfish—appropriation of the blessings of salvation. The second attitude mentioned above may be even more dangerous in that it conveys to the world the idea that unity in itself is automatically beneficial. This can result in salt that has lost its savor. The Church must guard against both of these extremes. This she can do by drawing ever nearer to Our Lord and Saviour Jesus Christ who is the Head of the Church.—JJE

BEHIND THE PRISON BARS OF IGNORANCE.—This is the way Dr. Frank C. Laubach, the apostle of literacy, likes to describe the plight of the illiterate—the person who can neither read nor write.

The Laubach method seeks to simplify the language so that an adult of ordinary intelligence, who already can speak the language, will be able to learn to read and write in remarkably few lessons. He first developed his method by reducing to writing the language of the Moros on the Island of Mindanao of the Philippines by using only sixteen consonants of the English alphabet. Thus simplified, the Moros were able to learn to read their language with amazing rapidity. At the end of five years 70,000 out of 100,000 were literate.

If it works among the Moros it will work among others—this became Dr. Laubach's vision. Since 1936 the Laubach method and Laubach literacy charts have appeared and have been promoted in scores of countries all over the world. Dr. Laubach writes recently from Siam, in the midst of one of his numerous world tours to promote literacy:

"In rapid succession nations are starting literacy campaigns, and calling upon educated Christians, as well as others, to help teach. This is a perfect opportunity for evangelizing, as it offers endless occasions when a Christian can witness for Christ while he is teaching a friend to read.

"The illiterates of the world are fast coming to the state where they want to read as much as a blind man wants to see. They know that they are poor, sick, exploited, because they are ignorant. They don't want our doles; they want us to help themselves.

"When a Christian sits down beside an illiterate and teaches him, he is meeting the greatest of all felt needs of that man. The illiterate will love his new friend, believe him, follow him, read what is given him."—by J. D. Graber in the **Gospel Herald**

A United Mennonite Witness

by Don E. Smucker

"That they all may be one: as thou, Father, art in me, and I in thee, that they all may be one in us: that the world may believe thou hast sent me" (John 17:21). Unity is commanded by Jesus Christ. It is not for efficiency but for evangelism. This, to the end that the world may be truly convinced that Jesus is the Son of God.

"And when the day of Pentecost was fully come, they were all with one accord in one place" (Acts 2:1). The most decisive revelation of Divine power came to a small but unified apostolic church. Unity is a prime condition for enduement with the Holy Spirit.

"Now there are diversities of gifts but the same Spirit. And there are diversities of administrations but the same Lord. And there are diversities of operations but it is the same God which worketh all in all" (I Cor. 12:4-6). A living unity is not a dull uniformity. A living unity under Christ permits differences in talent, training, experience, and background.

"Now ye are the Body of Christ and members in particular" (I Cor. 12:27). The church of necessity is one. Since it is one, we are, therefore, first and foremost, Christians and, secondarily, members of a particular part of the body of Christ.

These Biblical Imperatives!

Have the various Mennonite branches taken seriously these Biblical imperatives for a united Mennonite witness?

This is a good question for the fall of 1948 when Mennonites have met in their first large world conference since the end of World War II. The question is even more urgent as the world is poised on the rim of the abyss fearfully awaiting another carnal conflict. As the world reveals once again its divisions which defy endless attempts at healing, the church, on the other hand, must demonstrate that Christian faith, hope, and love can truly provide a cementing ingredient which, at the very least, binds Christians together.

The United Witness We Have

In contrast to the state churches with their territorial limitations to evangelism, the early Anabaptists took the Great Commission seriously. Acts 1:8 gives witnessing in Jerusalem, Judea, and Samaria and the uttermost parts of the earth as the main key of the apostolic impact on the world. The early church did not build geographical walls around its witness, neither did the Anabaptists. In this they were unique among the Lutherans, Calvinists, and Catholics. Yet by a strange twist of history the Reformation's real missionaries became identified with a rather anti-witness, closed-culture approach. Obviously, such a profoundly Biblical impulse as to witness cannot permanently slumber among a truly Biblical people. Whenever this great missionary motive revives, cooperation likewise revives. One motive for co-operation is the missionary witness.

1. Through Foreign Missions

This is clearly seen in the pioneer nineteenth-century missionary work of the Amsterdam Missionary Society, organized in 1847, starting work in Java about 1851. This led to fellowship with the Russian Mennonites who sent Heinrich Dirks to Sumatra in 1869. In this chain-reaction C. H. van der Smissen felt this influence in Germany. From that land he brought these revived European missionary concerns to the Wadsworth (Ohio) Institute in 1869-78. Here young Mennonite pastors presented the first missionary challenge to a complacent church. S. S. Haury became the first missionary of any Mennonite group. He began in the year 1880 among the Araphoe Indians, of Oklahoma. From this chain-reaction which started in Holland, Mennonites were confronted with the urgency of co-operation in a fellowship of service and evangelism.

About ten years later the (Old) Mennonites started work in India with famine relief. A few years later the General Conference work started in India with a similar Good Samaritan ministry. The pioneer (Old) Mennonite leaders assisted the General Conference in starting its work. Deaths among the early workers brought immediate succor from both groups. From that day to this India has seen a United Mennonite witness in common tasks of service and evangelism. This was made even more real by the Mennonite Central Committee relief work in India during the second World War.

The Congo Inland Mission of Africa proved that the Central and Defenseless (now the Evangelical Mennonite Church) conferences could co-operate in service and evangelism long before this question was raised. Moreover, this has proved to be an ever-widening circle of Mennonite co-operation. The Congo

What Now?

Some say, "Let us retreat; this is already too far." Most of those who say this were always opposed to co-operation, hence they have very little, in fact, from which to retreat. Some say, "This is far enough — no farther." We have gotten thus far without much of a theory of co-operation; only a fellowship of service and evangelism.

Inland Mission is now a genuinely inter-Mennonite project.

2. Through Home Missions

Similar proximity of work has existed in home missions, particularly in large cities like Chicago where sectarianism is smothered in the desperate need for an anti-pagan Christian front. A. H. Leaman illustrates this trend. Coming to Chicago forty years ago from the Lancaster Conference, he now serves in both a General Conference and an (Old) Mennonite church and maintains pulpit fellowship in the Lancaster Conference.

The Next Step

The next step can be taken if all branches make it quite clear that they take the Bible seriously as normative in faith and morals. This, of course, will not be exact agreement about the Bible but a serious attempt to be obedient to Scripture at all times under the illumination of the Holy Spirit and in the light of the Anabaptist tradition. All branches must seek to take Christian ethics seriously, in order not to strain at the gnat of legalism and swallow the camel of materialism, racialism, and pride.

3. Through MCC Relief

Today the major asset of the American Mennonite corporate witness, if not that of international Mennonitism, is the Mennonite Central Committee. It is a fellowship of service with very definite evangelistic outreach, since there are many areas where the starting point of evangelism must come through service.

The Mennonite Central Committee was organized in response to the Russia famine of 1920-22. Later it moved forward under the call from the Russian refugees of 1929-30. This was followed by the first really great service and united witness opportunity in Civilian Public Service here in the United States beginning in 1940. This, combined with overseas relief, refugee- and colonization work has made the Mennonite Central Committee an impressive, mature, far-flung organization, operating with the combined resources of all branches. Thus, the reasons for the greatest achievement in American Mennonite co-operation are rooted in the suffering of our European brethren. The "brethren" making this call from Russia were mainly from the General Conference and Mennonite Brethren groups. Yet the response cut across all branch lines, stimulated new leadership, mobilized unbelievable resources of men and money and dramatized the power of a united witness under the Lordship of Christ. This remarkable development was described by the Mennonite Central Committee itself in the 1945 handbook as follows:

> .... in a very real sense the Mennonite Central Committee is a spontaneous and essential organization and not an artificial one. It *had* to be and it still *has* to be. As long as all the branches of the Mennonite family are held to a Christian faith and ideal which move them to feed the hungry and clothe the naked and to seek to testify by loving service to the Gospel of peace, love, and nonresistance, they will seek an effective organization to serve them in their work.

4. Through CPS

Through the experience with conscientious objectors in Civilian Public Service, the American Mennonites discovered that there was no marked superiority in piety, faith, morals, and general vitality in any one branch. However, it was instructive to discover the large common ground existing among such diverse groups. The original Mennonite core had maintained itself better than one might have expected.

On the other hand, there were tensions and difficulties. Camp directors were often shocked by the failure of the local churches to nurture young men in whom the new birth seemed real and decisive. Men of all groups often had childish personalities, bitter personalities, anti-social tendencies, running the gamut from license to legalism. Moreover, the diluted and pale Biblical convictions of some Mennonites made the others wonder if some of their American brethren had not actually abandoned the Bible as the authorative guide. This seemed to suggest that the acids of modernity were eating away the evangelical center of the early Anabaptists. On the other hand, those who had lost some Biblical ground for valid criticism were repulsed by the ethical inconsistencies of others, who were unable to grasp the realities of the social scene, as well as by their general manifestations of pride and self-righteousness.

Yet, in spite of all these conflicts manifesting themselves, a common core remained: a Biblical faith, a practical Christianity, a capacity for disciplined, hard work, a heritage of suffering, a solid family life, a rejection of conventional worldliness, a delegated approach to authority which rejects pure democracy, a desire to serve the nation without killing, and a commitment that love is the heart of the Gospel. Moreover, it was further joy to discover that these Mennonite common denominators were attractive to other members of the body of Christ outside of our tradition. Never has American Mennonitism witnessed across the length and breath of the United States of America so effectively. At the end of the war thousands upon thousands of people knew something real and accurate about Mennonites which they never knew before. What is most important, they knew something real and accurate about the Gospel recorded in the New Testament.

5. Through Student Exchange

Meanwhile, on the relief field a very close cooperation developed. This, in turn, led to creative contacts with our brethren in Europe. This suggested the student exchange in the fall of 1946, which will continue for an indefinite period. In many respects this is the first meeting of American and European minds. Unlike hurried brief conferences, these European students have many months for the more leisurely exchange of views and convictions about the Christian task in the world today. Tomorrow's leaders on both continents should have by far the

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Joy Not Tears

At Jesus Departure

by Isaac I. Friesen

JOHN 16:7 "It is expedient for you that I go away." Christ left this world at the time of his ascension. In Luke's gospel we read, "And he led them out as far as Bethany . . . and while he blessed them, he was parted from them and carried up into heaven, and they worshipped him, and returned to Jerusalem with great joy and were continually in the temple, praising and blessing God." We may well ask, what reason did the disciples have to rejoice at this time? Ought they not have been downhearted and sad to see their dearest friend depart from them? Ought they not to have returned to Jerusalem with heavy steps and slow? Why do we read that they returned to Jerusalem with great joy and were continually in the temple praising and blessing God?

The only explanation for this is that Christ must have finally persuaded them that it was expedient or profitable to them that he go away. At first the thought of his departing had sent shivers through their souls and we read that sorrow filled their hearts. Now they had come to see that Christ's words were indeed true, "It is expedient for you that I go way." Let us at this time point out some reasons as to why it was expedient that Christ should go away.

> Had Christ tarried with the disciples it would hardly have occurred to them that they themselves were to be the body of Christ. Christ now had no hands except their hands with which to carry on his work.

Spiritualizing of Faith

It was expedient for the spiritualizing of their faith. This was the reason given by Christ himself. He said, "If I go not away the Comforter will not come unto you; but if I depart I will send Him unto you." Thus in consequence of his going away the Holy Spirit has come to the church. They were no longer to remain dependent on his physical or visible presence. As a result of the coming of the Holy Spirit his spiritual presence should become an even more vital thing to them than his visible presence. The spiritual presence of Christ outranks the bodily in value and surpasses it in power. It is now the definite work of the Holy Spirit to take of the things of Christ and reveal them to us. It is through the Holy Spirit that we gain a fuller insight into the character and person of Christ. As a result of the coming of the Holy Spirit our faith in Christ is deepened; our love for him is increased; our desire for Him is enlarged; and our communion with him is sanctified. As the Holy Spirit fills us we come to see that our knowledge of Christ depends more on what we see with uur spiritual eyes than what we could have seen with our physical eyes. Thus it was expedient that he go away for the spiritualizing of our faith.

Universalizing the Gospel

It was also expedient that he go away for the universalizing of the gospel. When Jesus was here on earth he could not minister to people in all parts of Palestine at the same time. When he was ministering to the needy folk in Galilee he could not also be with those who needed him in Judea or in any other part of the world. Jesus must have often felt the cry of humanity and the needs of the multitudes who were beyond his reach. Hence only by departing from the vision of the privileged few could he reign by his Spirit in the hearts of all. Only by ascending to heaven and casting off the limitations imposed by a human body could he belong to all the world. As the ascended Lord he now becomes the universal Christ who can minister to the needs of all who come to him through faith.

Energizing of Evangelism

His going away was expedient for the energizing of evangelism. With the going away of Christ a new conception of Christ's body became evident to his disciples. Paul speaking to Christian says, "Ye are the body of Christ." Had Christ tarried with the disciples it would hardly have occurred to them that they themselves were to be the body of Christ. Christ now had no hands except their hands with which to carry on his work. He had no feet except their feet to pursue the lost and to rescue the perishing. It took the departure of Christ from this human scene to convince the disciples that they were now the agents of his will upon earth, and that the future of Christ's kingdom now rested with them. If they should fail him there would be none other to carry on his work. Hence his going away has been expedient for the energizing of evangelism.

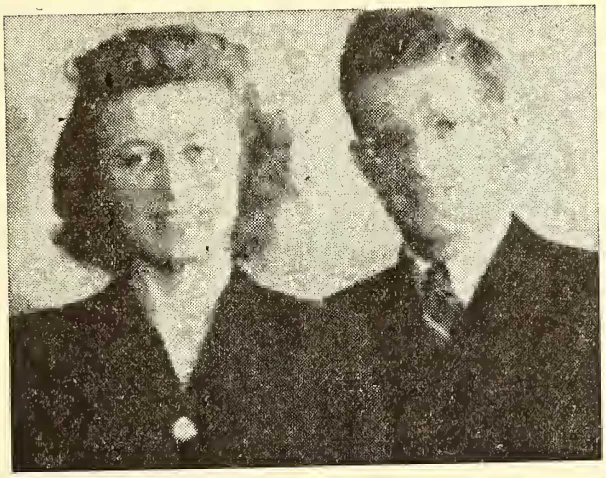
Fortifying of Their Faith

Finally it was expedient for the fortifying of their faith. Christ ascended and exalted to the right hand of God the Father is a proof to us that he has not been mastered by evil but has himself been the conqueror. He has not gone down in defeat before the most concentrated powers of an evil world. He has been exalted far above all principalities and powers and world rulers of darkness. This fortifies our faith that in him we too can be more than conquerors. For as someone has said, "If evil, at the very point where it had put forth its maximum force in one crowning deed of consummate iniquity—its crucifying of Christ—had met its match, and lost the battle, and been routed utterly, what more have we to fear. Christ crucified and ascended—there is the ultimate reality; and the gates of hell shall not prevail against it."

Literacy--Foundation of Mission Work

by Malcolm Wenger

Did you pause this morning to feed your soul on the Bread of Life by reading the Bible? Have you not found God's Word to be a lamp unto your feet and a light unto your path? What a privilege is yours! Have you ever thought what your Christian life would be like if you were unable to read the Bible? Many of the Cheyenne Christians are not able to read the Word for themselves. Christian growth is slow when one hears only occasionally the Word of Life.



Rev. and Mrs. Malcolm Wenger

When the missionaries first arrived among the Cheyennes there were very few who understood any English. It was evident that the missionaries would have to learn the Cheyenne language in order to effectively present the life-giving message of the Gospel. Of course there were no dictionaries, no grammars, no primers, or reading books. There wasn't an alphabet because no word of Cheyenne had ever been written.

First, a Dictionary

It became the special work of Rev. Rodolphe Petter to patiently record the sounds and words of Cheyenne and thus give to these people a written language. God had called Mr. Petter from Switzerland for this task and had prepared him well since he was familiar with at least seven languages. Mr. Petter worked out the grammar of the language and printed, with the help of his son, an English-Cheyenne Dictionary of 1126 pages.

Then, the Scriptures

As soon as possible portions of the Word were translated. These were constantly revised and added to until in 1934 the entire New Testament was published by the American Bible Society. Also in print is a summary and selections from the Old Testament, Pilgrim's Progress, and a song book with sixty-one songs. Mr. Petter wrote in 1934, "And now the message of God and his Christ is in the Cheyenne mouth for a witness to be accepted or rejected."

Now, Teaching to Read

The task that now lies before the missionaries here is making the most of this great work that has been finished. Almost invariably the strong Christians are able to read the Word for themselves. This small group must be enlarged until every Christian who is physically able learns to read. Others too might be brought to the Lord could they read the Word in the tongue which they learned as a child.

But are not the Cheyennes taught to speak English? Yes. The school has been here among the Northern Cheyennes just about as long as the mission. But come with me as we visit a few homes in the "Camp." Did you understand what those little boys said as they were playing together? No, because most children speak only Cheyenne until they start school. Those teen-agers spoke pretty good English but did you notice how they started to speak Cheyenne to one another as soon as we left? And this old lady understands no English at all. The day is coming when English will supplant Cheyenne but today with some exceptions it is still the language of the heart and the home.

A Start on a Primer

Can people who have never read in their lives be taught to read? Yes, but it is not easy, especially since the Cheyenne has such very long words. Some things that may prove helpful in reaching this goal are a primer, easy readers, and Bible story books. To prepare these much wisdom is needed. A start has been made on the primer.

The goal of mission work is not only to preach the Gospel but to bring into existence a church that is self-supporting, self-governing, and self-propagating. Before this can be realized the Christian must be able to read

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> The goal of mission work is not only to preach the Gospel but to bring into existence a church that is self-supporting, self-governing, and self-propagating. Before this can be realized the Christian must be able to read the Word in order to guide their own lives and that of the church. The Word is basic. Reading is essential.

Christ Speaks on Memorial Sunday

by George G. Dick

Memorial Day at first was to commemorate the war-dead of the Civil War. Later it was made to include all war-dead. Now, I think, it is usually meant to include all those who have died, that is the rank and file of American people. It is on this day when wreathes and other grave decorations are placed on the graves to commemorate those who were dear to us. This is fitting. It should be so, but so often we forget some of the weightier truths connected with our loved ones' departure.

The World's Memorial Day

Memorial Day speaks of a past. In the catagory of the soldier's death his bravery, his sacrifice, and his so-called accomplishments are usually thought of. Of our loved ones, it is of their deeds, their aspirations, and often of their sudden going that we think. To the ordinary individual Memorial Day is only the remembering of one who lived, but now is dead, gone, not conscious.

But Christ Speaks of . . . .

Many people of Christ's day also had become materialistic in their thinking. To them Jesus said, "God is not the God of the dead, but of the living." In fact the Sadducees were a large influencial party who held that there was no life after death. To these people the words of Christ should have brought hope but as is so often the case, they scorned his word.

Immortality

It is remarkable what light Jesus sheds on the subject of existence after death. "Ye shall be as angels" was his word of man's future state. Man will not any longer live as though the height for which he was created is in the realm of the sense life, but in the realm of spirit. God grant us to listen intently to the Lord Jesus, He knows by creation, by redemption, and by giving rewards for faith and condemnation, for unbelief. Every responsible individual who has gone on had his opportunities, his time of decisions, he is now waiting the fullness of his labors or procrastinations.

Of an Instructive Past

Memorial Day also speaks of a present. You will recall one phase of Abraham Lincoln's address, "that those who have died should not have died in vain." This is also true in the Christian. Christ laid great stress on the here-and-now. So often we remember only the good things which those did who passed on. To a certain extent this should be so, but Jesus put these words into the mouth of Abraham when conversing with the rich man, "remember thou." We often learn from others' mistakes as well as from their worthy endeavors. It is a sad commentary of the human race the way they forget what happened to others who went counter to the plans and purposes of God. Christ would have us "remember."

Of Hope for Harmony

Memorial Day also should speak of a hope—a hope doing away with all that disrupts a God-desired harmony. Never in our life-span have we experienced more uncertainty and grave concerns than what we are experiencing today. In one generation of time we have witnessed two world wars. You ask where is there any sign of harmony and unity in the world. It is true there is none, but never-the-less the common concept of all people is that there should be harmony.

Where did man get this inner longing for peace and harmony? I think there is only one answer, he got it from God. It is strange that man, when he tries to bring about harmony, usually leaves God out of the picture. Jesus said, "ye believe in God, believe also in me." Final harmony will not be brought about by merely human desires and implementation, but will be brought about through the Lord Jesus Christ. As He is the Way, the truth, and the life, so is He also the one through whom this is to be realized.

Of Rest and Work

Christ speaks on Memorial Day to all who would listen. To the unbeliever, the sceptic, the pessimist, the one in despair, Christ again gives his words of "come unto me all ye that labour and are heavy laden, and I will give you rest." He knows the burden of the unbeliever and he knows their lack of purpose and direction, to say nothing of their guilt of sin. No wonder he adds "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." To the Christian, Memorial Day should speak again of the aspirations of those who have lived before us, and help him re-evaluate his compliance with the eternal purposes of the Lord Jesus Christ. I am sure this will bring greater inner Christ-likeness, and a better carrying out of the commission which He left with us.

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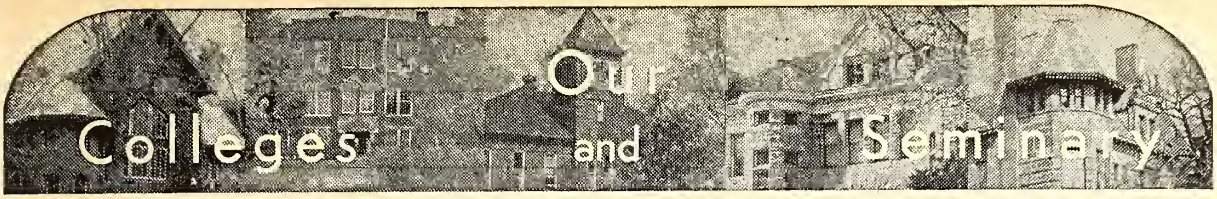
the Word in order to guide their own lives and that of the church. The Word is basic. Reading is essential.

Will you join in special prayer for God's guidance and help for the workers here in preparing teaching materials, arranging for reading classes, and seeking to encourage the Cheyennes to read so that the Word of God may be as easily accessible to them as it is to you? Finally, remember our own study of the Cheyenne. At times our progress seems exasperatingly slow. We long to be able to express ourselves clearly and freely in the Cheyenne tongue.—*Workers' Exchange.*

"If we believe Jesus Christ to be God, than we do not vote on whether we accept his teachings." — Robert Ludlow, the Catholic Co, Winter, 1949, page 12.



GROUND-BREAKING CEREMONIES AT BLUFFTON

Breaking of ground for the new auditorium-gymnasium at Bluffton College will be one of the main events on the campus during the commencement activities May 27-30. This will be held at 3 P.M. on Saturday and will be followed by crowning of the May queen, Miss Janice Welty, Pandora, Ohio, on the baseball diamond. The annual alumni banquet will be held at 6 P.M.

Other activities during commencement week include a Pi Delta banquet and student recital on Friday evening, class reunions and 1949 and 1939 box ceremonies Saturday afternoon, Baccalaureate services, the president's reception and vesper choir concert on Sunday, and the commencement program in the First Mennonite Church on Monday morning.

Three seniors in music gave their graduating recitals May 13. They were Claren Sommer, organ and piano; Ruth Porter, violin; and Elizabeth Brand Howe, voice. The Men's Glee Club gave a concert the evening of May 17. A general student recital was presented in Ramseyer Chapel May 21. The last radio broadcast of the year was given Sunday afternoon, May 8, composed of a concert by the Vesper choir. The choir will take a trip to points west as far as Mountain Lake, Minnesota, immediately after the close of school.

Foreign students, accompanied by Dr. Irwin Bauman, spoke in church services in northern Indiana May 15. Jacob Friesen and Joan de Monchy appeared in the Middlebury and Goshen churches, and Herman Neff, Jack Rote, and Iris Melicio took part in services at Nappanee and Topeka. Offerings were used for the foreign student program. President Ramseyer accompanied by the College Men's Quartet took part in the Community Church in Dayton, Ohio, on the same Sunday, where Rev. Raymond Hilty, an alumnus, is pastor. Following the services a Bluffton College alumni dinner was held there.

CONFERENCE PRESIDENT AS SEMINARY COMMENCEMENT SPEAKER

Commencement events are now very much in the center of our attention. The annual commencement address will be delivered in the evening of May 29, by our General Conference president, Rev. Jesse N. Smucker, pastor of the First Mennonite Church, Bluffton, Ohio. Baccalaureate services will be held the same day, with Warren W. Slabaugh, of the Bethany faculty delivering the sermon. Both services will be held at the First Church of the Brethren.

Marvin Dirks will lead the combined Bethany and Mennonite Biblical Seminary choir in selections from Handel's "Messiah," in a program at the First Church of the Brethren May 15 at 7:30 P.M. The student voice and piano recital, featuring the students of Marvin Dirks, Alvin Brightbill, and Wilbur Royer, will be held on May 16. A senior, Harold Thiessen, will give a violin recital May 17 and graduate students in voice and piano will be presented in a recital May 19.

Vesper services featuring the nine seniors of the Seminary graduating class will take place May 22 at Mennonite headquarters. Members of this class of 1949 include: Jacob D. Goering, North Newton, Kansas; David Habegger, Busby, Montana; Robert W. Hartzler, Goshen, Indiana; Esko Loewen, Topeka, Indiana; Irvin Richert, Los Angeles, California; Maynard Shelly, Allentown, Pennsylvania; Harold Thiessen, Middlebury, Indiana; Benno Toews, Winnipeg, Manitoba, Canada; and Orlando A. Waltner, Champa, India.

A high point in the spiritual experience of Mennonite Biblical Seminary this year came on Thursday night with the baptism of Hanno Klassen, of Heidelberg, Germany, followed by the celebration of the Lord's supper.

HARDER RECEIVES PH.D. DEGREE

M. S. Harder, director of education at Bethel College, returned from the University of Southern California where he successfully passed his examination for the Ph.D. degree. He and Mrs. Harder will return to California on June 11 at which time the degree will be conferred. "The Origin, Philosophy and Development of Education Among the Mennonites" was the subject of his 600-page theisis.

I. G. Neufeld, in charge of news service, journalism, and publications at Bethel College for the 1948-49 school year, will return to Tabor College, Hillsboro, where he taught two years previously. He will head the Mennonite Historical Library, supervise publications, and teach journalism.

Friends of Bethel who have contributed $10 or more since August 1, 1948, are being invited to attend the annual booster program and reception in Memorial Hall, Saturday night, May 28, at 7 p.m. Light lunch will be served and a program will be given by various college organizations and faculty members.

Commencement week at Bethel will open Friday evening, May 27, when the seniors present their chapel program. Sunday the A Cappella choir will be presented in a final concert which will be followed by a choir reunion concert. Baccalaureate services, with the sermon by president Ed. G. Kaufman on "The Meaning of Suffering," will be held in Memorial Hall at 8 P.M.

Monday is Alumni and Ex-Student day. Honors chapel will be held at 9 A.M. when all honors for the school year will be conferred on those earning this reward. The day will be spent in class reunions, divisional group meetings, and alma mater meetings, and will be climaxed by the alumni and ex-student banquet at 6:30 P.M. Commencement exercises will conclude the week on Tuesday morning at 10 A.M., with Dr. W. W. Sweet speaking on "The Sources of Our Religious Liberty."

Headquarters to Be Remodeled

by A. Theodore Mueller

When the General Conference Headquarters Office opened in 1943 it began to utilize a floor space 25 x 150 which had previously been occupied by the Herald Publishing Company. The front part had been used as a bookstore and the rear section had been a print shop.

At first only Dr. P. A. Penner, as Office Manager, with his secretary and Rev. J. M. Suderman, Manager of the Mennonite Book Store, occupied only the front of the building. Within the brief period of a few years other conference workers, such as the editor of the *Mennonite,* the Executive Secetary of the General Conference, the Executve Secretary of the Board of Education, and the Manager of the Publication Office moved in while the bookstore, in order to allow room for these conference workers, found other quarters. The mailing department of the Publication Office was moved into the back part of the building.

Dr. P. A. Penner Initiated Plans

The internal arrangement of this building, known as the Krehbiel Memorial Building, stands today as it did before 1943. It was not long, however, after Dr. P. A. Penner first opened the office that he and the executive committee of the General Conference began to plan to remodel the building to arrange for the adequate housing of all the conference offices which should be moved to this headquarters office. Committee rooms should also be provided.

Early in 1946 the first floor plan had been prepared and presented to the executive committee. Progress was slow. It was not until January of this year that the architect was instructed to prepare his final drawings and specifications.

These Present Plans

The plans for remodeling specify the removing of the display windows at the front so that area can be otherwise utilized. Two committee rooms, one large, will be arranged. The front office work room will remain very much as it is. The mailing department of the Publication Office will occupy the rear of the building and the offices for the manager of the Publication Office and the editor of the Mennonite will be adjacent. There will also be a ladies' lounge, which may, when necessary, be used as a committee room. A forced-air heating unit is to be installed which may also be used as an air-conditioning system. The wood floor is to be covered, and the whole interior will be redecorated. The remodeling of the upstairs rooms is not included in the plans at this time.

An Invitation

All persons who are interested may stop in at the headquarters office and look over the plans for remodeling this office. We hope the plans meet with your hearty approval as we arrange the office to permit all our conference work to be carried on more efficiently and more effectively for the sake of our Lord and Savior Jesus Christ.

We ask for your earnest and sincere prayers and encouragement as we prepare to set this milestone in the history of our headquarters office.—Respectfully, A. Theodore Mueller, Office Manager

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A United Mennonite Witness . . . Continued from p. 5

best mutual grasp of one another's backgrounds and special concerns. Various publications are assisting in these interactions.

6. On the Local Level

Finally, the fellowship of service and evangelism operates on the local level in two ways. Often the biggest issues of a united witness are within given congregations where conflicting conceptions of Christianity are in operation along with conflicting backgrounds from Europe. The newly organized General Conference Mennonite Church in Lancaster, Pennsylvania, for example, had members with backgrounds from the Lancaster Conference, the Evangelical Mennonite Brethren, the Mennonite Brethren, Franconia Conference, the Congregationalist, and the General Conference. Yet there is substantial harmony.

Where Do We Go From Here?

Some say, "Let us retreat; this is already too far." Most of those who say this were always opposed to co-operation, hence they have very little, in fact, from which to retreat.

Some say, "This is far enough—no farther." We have gotten thus far without much of a theory of co-operation; only a fellowship of service and evangelism. Yet it should be noted that on December 19, 1942, the annual meeting of the Mennonite Central Committee adopted a statement of faith virtually without dissent. That same year the Mennonite Central Committee issued the famous core-course booklets, "Mennonites and Their Heritage," by H. S. Bender, C. Henry Smith, Guy F. Hershberger, E. G. Kaufman, P. C. Hiebert, and the late Edward Yoder. Here, again, it was obvious that such common ground would suggest some further steps.

The Next Step

The next step can be taken if all branches make it quite clear that they take the Bible seriously as normative in faith and morals. This, of course, will not be exact agreement about the Bible but a serious attempt to be obedient to Scripture at all times under the illumination of the Holy Spirit and in the light of the Anabaptist tradition. All branches must seek to take Christian ethics seriously, in order not to strain at the gnat of legalism and swallow the camel of materialism, racialism, and pride.

Let us assume these two prerequisites—Biblical authority and a serious ethical concern.

Another approach stemming from this shared conviction could be more pulpit- and altar fellow-

(Continued on next page)

BEHIND THE 100% PLAN

First Mennonite Church

Beatrice, Nebraska

Jacob T. Friesen, Pastor

(Serving 170 homes)

One hundred and seventy different addresses receive "The Mennonite" or "Der Bote" through the 100 per cent Plan of the First Mennonite Church of Beatrice, Nebraska.

This congregation has participated in the 100 per cent plan for a number of years. This has become an intergral part of the church's program and the local ministry of the church.

In response to personal questions addressed to various members of the church the following are typical reactions. "It is a "good thing.' " "Every family gets an opportunity to read our church paper." "I read **The Mennonite** to get acquainted with our Conference and the work of other churches. I read the 'Jottings' first." One thoughtful brother suggested that he felt "it simplified the work of the Publication Office and eliminates delinquent subscription rates." "It keeps our young people in school and absentee members in contact with the Mennonite Church."

The above reactions add up to a word of genuine appreciation for the 100 Per Cent Plan and the way it operates in the churches of our Conference. No church can afford to be without it.

United Mennonite Witness . . . Continued from p. 10.

ship. I do not mean open communion and totally open pulpits. If open communion is practiced by some Mennonites, their whole structure of discipline collapses. This would be a tragic loss when one examines the bitter fruit following the abandonment of discipline within some groups. I *do* mean that all Mennonites with essentially common evangelical convictions and common ethical standards should fellowship occasionally at the Lord's table and in the washing of feet. Perhaps the latter experience, though not practiced by all branches any more, might be the very thing which would bring home the need of service and humility among the American Mennonites. Practically, this ought to permit some shared communion experiences in Mennonite Central Committee units and on the mission fields where the unity in Christ against the anti-Christian front is a matter of life and death.

The matter of more pulpit fellowship will have to operate only among those with mutual respect for one another along theological and ethical lines. Surely men and women who have labored together in common Gospel tasks across this nation and Canada and across Europe and Asia have a common message to share in the pulpit.

With these approaches to a united witness we will be in better condition to consider the larger task of witnessing to the Gospel of love in Jesus Christ in the larger church. The mission of the Mennonite church as a whole can be no other than recalling the church from its apostasy on repudiating love as the Alpha and Omega of the Gospel; and particularly the failure to unify faith and works by practicing what it preaches.

Today the Word of God and the word of man are in conflict. The Word of God commands a united witness among the people of God. We have a unique witness to make; we can make it much stronger.—Reprinted through the courtesy of *Mennonite Life.*

MEN NONITE MEN FOR CHRIST MEN

BEATRICE, NEBRASKA

The Henderson Men's Chorus presented a musical program in the Beatrice Mennonite Church, Beatrice, Nebraska, on April 25 for the evening service. Rev. Jacob T. Friesen is pastor of the Beatrice First Church.—**From the Beatrice Church bullentin.**

MIDDLE DISTRICT

In response to roll-call at the laymen's meeting of the Middle District Conference all but a very few churches responded informally with what men were doing. Only about one-fourth have organizations but others carry on many worthwhile activities and programs informally. New officers elected for president, are Eldon Schrock, Nappanee, Indiana; vice president, N. N. Soldner Pandora, Ohio; and secrettary-treasurer, Clarence Schrock. St. John Church near Pandora, Ohio.

Jottings

—First Church, Bluffton, Ohio: Pre-Easter services were conducted by Rev. A. E. Kreider, president of the Foreign Mission Board. Prior to each message he showed pictures of our mission fields which he had visited. Our Sunday school superintendent, Carl Smucker, has been ill for some time and Irwin Baumgartner, who has recently moved into the community, is serving in his place. The foreign students conference held at Bluffton College recently brought many foreign guests to our Sunday school and church when they presented talks and songs. The Goshen College A cappella choir presented a program here recently. The Mennosingers, composed of men from eight denominations from the Goshen area, gave a concert May 11. Many of our members attended the Middle District Conference in Pandora the last week of April.—Zilla R. Amstutz, Corr.

—Deep Run Church, Bedminster, Pennsylvania: We had a good response to the children's relief shoe project sponsored by the "Junior Stewards for God" class. Spring communion was observed on Palm Sunday instead of the usual Easter Sunday. Arch McQuilken, national C. E. leader, spoke at our Easter sunrise service. A relief clothing drive has just been completed by the Ladies Missionary Society. The young people sponsored a Christian motion picture, "The Power of God," recently. We worshipped with the Deep Run Old Congregation in their new church building recently. Our pastor, J. Herbert Fretz, was re-elected for his second term as president of the Eastern District Conference at West Swamp during the annual conference. Corr.

—Salem Church, Dalton, Ohio: The Women's Missionary Society is planning the annual mother-daughter social for June 1. Sunday morning and evening, May 1, Hanno Klassen, a German foreign exchange student at the Seminary in Chicago, brought the messages. In the morning he spoke of the difference between divine love and human love. In the evening he gave his experiences as a German Mennonite during the war years in Germany, telling how he came to see and believe in the utter futility of war.—Mrs. Ivan Badertscher, Corr.

—First Church, Hillsboro, Kansas: Group fellowship meetings were held in homes of church members recently. Representatives from Bethel College were present to help us get better acquainted with our college. Monday, May 2, the young Ladies Aid sponsored a mother-daughter tea with Mrs. B. A. Goertz as leader. April 24 the ladies sextet under the direction of Mrs. Gertrude Hohmann Dyck, and the men's octet, directed by Professor Suderman from Bethel College, presented a sacred music program here, which was well attended.—Mrs. Albert Penner, Corr.

—Walton Church, Walton, Kansas: Heinold Fast, a German student at Bethel College, spoke to the adult Christian Endeavor May 8. The midweek Bible classes closed on April 27 with an evening of recreation and worship led by Coach Bob Tully from Bethel College. Plans are again being made for a Walton Community Bible School, in which both the Methodist and Mennonite churches will participate.—Ella Voth, Corr.

—Bethel College Church, North Newton, Kansas: Plans are being made for the annual Vacation Church school, which is to open June 6 and will continue for four weeks. Six new members were received into the church by letter on Easter Sunday. The week of April 24 the pastor, Rev. Lester Hostetler, conducted a series of Bible studies in the First Church at Geary, Oklahoma. The Junior Choir, directed by Joan Veston Enz, sang at the song festival on May 1. A class of fourteen is taking catechetical instruction under the pastor, and baptismal services are planned for Pentecost Sunday.—Corr.

—Calvary Church, Barlow, Oregon: The Women's Missionary Society held an all-day meeting May 4. Clothing was brought, several small size comforters were made, and baby garments were finished. These will be shipped May 17 for overseas relief. Mrs. Paul Roth was elected delegate for the Conference in June in Upland, California. Officers of the Society elected were Mrs. Lester Conrad, president; Mrs. Frank Hostetler, vice president; Mrs. Melvin Burck, secretary treasurer; and Mrs. Ivan Learfield, reporter. —Mrs. Ivan Learfield, Corr.

—First Church, Lehigh, Kansas: Our congregation met with the Mennonite Brethren Church on Mother's Day due to the illness of our pastor. Seven babies were dedicated May 15. Reverend Goering conducted the consecration service and Rev. H. G. Neuman of Alberta, Canada, brought the message. Dr. J. E. Hartzler filled the pulpit May 22.—M. E. Goering, Corr.

—Bethel Church, Lancaster, Pennsylvania: May 6 approximately twelve workers held a work party at Akron when ten cases of baby shoes were packed for overseas relief. Following the party a brief meditation, "In the Name of Christ," was led by one of the MCC workers.—Raymond E. Harnly, Corr.

—First Church, Beatrice, Nebraska: The all-church choir under the direction of Mrs. Ruth Hippensteele presented a sacred musical program, on May 15. The evenings offering was used for missions and relief.

Church Celebrates Centennial

Nine services with special programs and speakers will be held May 8-15 in celebration of the one-hundred years of service since the founding of the Deep Run Church in Bedminister, Pennsylvania. Programs each evening will be sponsored by various organizations of the church. Guest speakers during the first three nights will be Rev. Russel L. Mast, former pastor, now in Wadsworth Ohio, and Rev. Howard T. Landes, Bluffton, Ohio.

At the opening service Tuesday evening the Sunday School was in charge, Wednesday the Women's Missionary Society, and Thursday the Christian Endeavor Society. Friday evening was Community and Former Sons Night with music by the Doylestown-Deep Run male chorus, greetings from ministers of the community and former sons in Christian service, and a summary message by Freeman H. Swartz.

Historical evening will be held Saturday with message by the pastor, Rev. Herbert Fretz, and Dr. Elmer E. S. Johnson, special music by the Gahman Male Chorus, and greetings from Hiriam H. Keller, Judge of Bucks County Court.

Sunday afternoon the Conference will be stressed with greetings by ministers of the Conference, a summary talk by Freeman H. Swartz, and special music by the Springfield congregation. The last anniversary service will be held Sunday evening when the cantata, "The Holy City" by Alfred Gaul, will be sung by a chorus from the local congregation and community.

A special historical committee was appoined to plan and sponsor these anniversary meetings and a historical booklet of the church is being published.

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Mennonite Youth

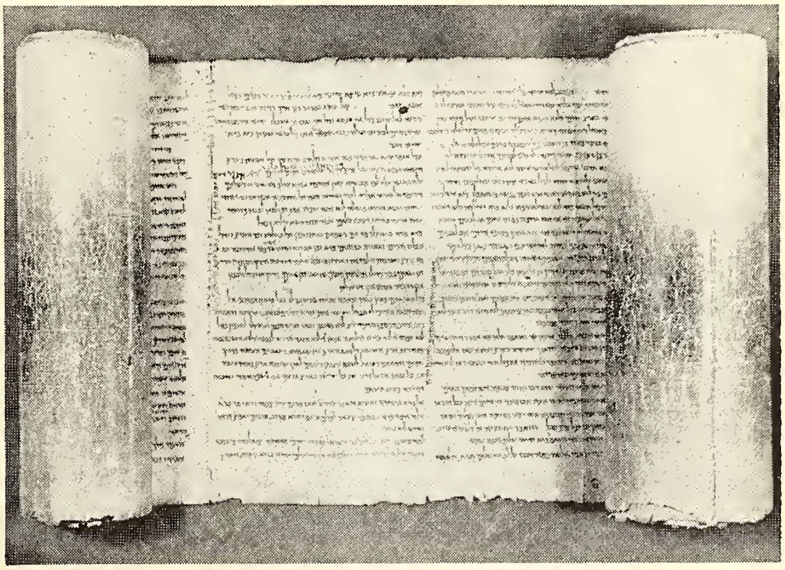
"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

The Recently Discovered Isaiah Scroll

By John C. Trever



THE COMPLETE ISAIAH SCROLL OPENED TO ISAIAH, CHAPTER 40. The full column at left is number 33 and contains Isa. 40:2b-28a. The bottom line of column 32 (to the right) is the beginning of Chapter 40. A small symbol in the margin just above the line (covered by the roll at the right) and a space of about eight letters at the end of the previous line are the only indications of division between Chaps. 39 and 40. Evidence for three different hands are discernible from these two columns. The original scribe omitted by mistake vv. 7b-8a which have been inserted by another hand in between lines 6 aid 7 of column 33 and on into the left margin. Another insertion by the third hand is seen in the margin to the left of column 32.

The fact that the scroll was used for a long time in ancient times is indicated by the darkened central portions of the rolls at both sides, the result of many hands holding the scroll at those points. The total length of the scroll is 23¾ feet. It is made up of 17 sheets of parchment sewn together as seen in two places on this picture. The sheet exposed measures 15⅝" by 10⅜".

(Reproduced from an Ansco color picture by John C. Trever. Photograph, courtesy, *The Biblical Archaeologist.*)

"The greatest Bible manuscript discovery of modern times." That was the comment of a leading scholar on the discovery of the Isaiah scroll and a number of other first-century B.C. Hebrew scrolls in February, 1948. Lively discussion among Bible lovers everywhere has been the result.

The rare opportunity of receiving the Isaiah scroll for examination, identification and photographing came as a rich blessing to me, adding a thrilling climax to eight months of living with the Bible in Palestine. The story is recounted here briefly.

Having gone to Palestine as a Fellow of the American Schools of Oriental Research, I shared with the other Fellows and students of the Jerusalem School the difficult, yet profoundly enlightening, experiences which we met during the turbulent months leading up to the end of the British Mandate on May 15, 1948.

THE DIRECTOR of the School, Dr. Millar Burrows, his wife, and one of the students, left for a two-week trip to Bagdad the morning of February 15. Having been appointed acting Director for those two weeks, I was called to the telephone three morning later to answer for the Director. It was Father Butros Sowmy, priest of the St. Mark's Syrian Orthodox Convent in the Old City of Jerusalem. He wanted to know if someone at our School could assist in identifying and dating some old Hebrew manuscripts in their library. Although somewhat skeptical of his description, I invited him to bring the scrolls to the school the next afternoon.

Promptly at 2:30 he arrived with his brother, Karim, carrying a little satchel containing five rolls, wrapped in Arabic newspapers. When I opened the largest of the rolls, I was amazed to discover that I was looking at a manuscript which I knew must be much older than any Bible manuscript in Hebrew of which I was aware.

The script was strange and puzzling, so I asked to be allowed to copy out several lines for study.

AS I WORKED, they related the story of the discovery. Wandering Bedouins, they said, found the scrolls in a cave, not far from 'Ein Fashka, near the northwest end of the Dead Sea where they had been carefully concealed in sealed jars and preserved by wrapping in yards of cloth and covered with pitch. Tearing the outer wrapping from them, the Bedouins took them to Bethlehem to seek a customer with ready *Bakshish!* There they were told the writing looked like the Syriac language and were advised to offer them to the Syrians. The Syrians in Bethlehem called their superior (Metropolitan) in Jerusalem, Mar Athanasius Yeshue

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*EDITOR'S NOTE: As Director of the Department of the English Bible, Dr. Trever's primary task is to interpret the work of the Standard Bible Committee, which is preparing the Revised Standard Version of the Bible. The New Testament was published in 1946, and the Old Testament will be published not later than 1952. Dr. Trever is a young man, still in his early thirties, but a Bible scholar of great promise.

A VIEW OF THE WILDERNESS OF JUDEA FROM THE JORDAN VALLEY SHOWING A FAMILY OF CAMELS IN THE FOREGROUND. Looking West from the road to Kallia at the north end of the Dead Sea. About six miles to the south of the hills in the background, but in similar, though more rugged and high country, is the cave in which the Jerusalem scrolls were found by Arab Bedouins. Like the Essenes, the original owners of these manuscripts lived a monastic life in this Wilderness of Judea. The "Sectarian Document" contains some rules and rites of this sect whose library has now been found.

(Reproduced from an Ansco color picture by John C. Trever. Courtesy, *The Biblical Archaeologist.*)

Samuel, who immediately offered to buy the scrolls for his library. Thus they came into the hands of the Orthodox Syrians.

When the men had left, I immediately set to work on the lines copied and soon discovered the quotation was Isaiah 65:1! "I am inquired of by them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name."

As Tischendorff remarked about his discovery of the great Codex Sinaiticus in February, 1859, "sleep seemed a sacrilege that night." Closer examination of the script soon revealed the startling fact that the scrolls must have been copied before the time of Christ! It all seemed incredible, for no biblical manuscripts in such perfect condition have come to light from earlier than the fourth century A. D., and no early manuscripts have ever been found in Palestine!

EARLY NEXT morning I made arrangements to go to the Old City, something we had felt unsafe to do for months, and found my way to the Syrian Convent, not far from Jaffa Gate. The Syrians were most cordial and happy to learn of my identification.

We were soon good friends, and I proceeded to try to win their confidence so that we would be allowed to photograph the precious discovery. They finally agreed to let me do it the next day! Then the Metropolitan brought out the scolls so that I could examine the extent of the Isaiah scroll and look for proof of authenticity, which to more experienced eyes would have been immediately apparent.

Carefully we unrolled the long scroll. All doubt of authenticity vanished after carefully examining a few columns of the writing. The last eight or more columns were badly broken, but finally I found what appeared to be the first column of the scroll, which had been rolled with the end outside. I was too excited by then to notice Isaiah 1:1 on the piece in my hand! Rather, I copied out the first two lines and made a hasty departure to keep another appointment.

TO REPAIR the Isaiah scroll demanded more than half of the next day, but by late afternoon, I had photographed the entire scroll and part of another. The Syrians obligingly left the other scrolls for me to repair and photograph more leisurely, which was accomplished within the next three days. In the meantime Dr. William H. Brownlee, the other Fellow left at the School, went to work on a small leather scroll which he later discovered to be a commentary on the Book of Habakkuk. The whole lower part of this manuscript is completely broken away, leaving much to be desired when it was translated.

The Isaiah scroll proved to be complete, except for a few small breaks. It is 23¾ feet long, 10¼ inches broad, and contains 54 columns of beautifully preserved Hebrew writing. Seventeen sheets of carefully prepared parchment were sewn together to make the complete scroll. The abundant evidence of much wear in ancient times suggests that many devout Jews who belonged to the sect, whose library has now been found, pored over these sacred columns. As far as we know, this was the book of the Old Testament most revered by the sect, of which we know little as yet. Despite the fact that every column of the Isaiah scroll contains numerous differences from the received text used by scholars today, the most amazing fact is how few of the differences are significant for the meaning. Besides its antiquity, the scroll will be valuable mostly to scholars who wish to know more about the Hebrew language.

THE SECTION of the Standard Bible Committee which is revising the Old Testament for the Revised Standard Version of the Bible had done very little with the Book of Isaiah until recently.

Dr. Millar Burrows, a member of the Committee, having collated the Isaiah scroll on his way home from Palestine, has been sharing with the members all the significant variations for discussion.

It was my privilege to sit with the Committee recently as they discussed Isaiah 8:12—12:6. In these particular chapters only three differences found in the scroll demanded discussion by the Committee! Only one of these was considered important enough to be given a statement in a footnote! When the final revision is undertaken later, it is possible that even one will be omitted.

Thus perhaps the greatest significance of the Isaiah scroll discovery is its testimony to the substantial accuracy of the established text which is based on manuscripts copied more than a thousand years later than the one just discovered.

MANY PROBLEMS arose in connection with our

(Continued to next page)

How We Got Our Bible

Article III in a Series

by Jacob T. Friesen

You may have called it a prison, but it was home to Alfred. The house was large with massive walls hid from view by a large cliff jutting from the side of the mountain. Rooms were all alike, distinguished only by the number on the door. Alfred lived in room No. 8. He was one of thirty living in this monastery away from people and the evil temptations of the outside world. House rules were very strict. The hours of the day were carefully divided between prayer, meditation, study, eating, physical work, and rest. Even though life was hard, Alfred was convinced he was doing the right.

As a young man Alfred had been forced to work with ungodly men and the pressure of evil had become so overbearing that he faced the alternative of giving up his faith or leaving his job. When a friend faced a similar situation, he chose to withdraw to become a monk. An inner urge told Alfred to do the same. In the monastery he would be encouraged in the Christian life as he lived with those of like mind and faith. Alfred obeyed.

After appropriate procedures Alfred became a monk assigned to room No. 8. When he first entered, the walls seemed strangely bare. One small window to the east broke their staring sameness. The chair, table, and crude bed were the only furnishings, but they filled the room. Everything seemed strange at first. Time passed slowly. Alfred spent much time in the reading room. It contained writings of the history of the church. Alfred soon learned the why and wherefore of the church and world conditions.

In 313 A. D. by the Edict of Tolration Constantine granted to Christians and to all others full liberty of following the religion of their choice. In 325 he encouraged all of his subjects to become Christians. Persecution was over and thousands joined the Church. The Church grew in numbers but lost its spiritual power. Sincere Christians faced the alternative of being absorbed or of withdrawing. They asked the perplexing question, "If, when the world becomes Christian, churchman become as lordly as senators, and emperors banish bishops, what should the sincere Christian do? 'Get out of the world,' answered some. 'Go to the desert, flee the world, flee the cites, go back to the fields where the farmer sings psalms at the plough, flee the murderous emperors and the sleek ministers, flee everybody and live all alone.'" Bainton, R. T., *The Church of Our Fathers*.

Alfred had fled and was living alone. A number of years had passed since he first entered the monastery. Through his interest in reading and study he had distinguished himself as a scholar in ancient languages and the study of Latin, the official language of his church. Alfred was assigned the task of making copies of the much used Vulgate Bible. This Latin translation by the ancient scholar St. Jerome had become the official Bible of the Catholic Church. Constant use of this Bible made it necessary for the best scholars to make new copies. This work was very exacting. Words and lines had to be checked and re-checked. Page after page had to be transcribed by hand.

Whenever Alfred became discouraged, he thought of himself as called of God to study and preserve the ancient wisdom and Holy Scriptures. The early Christians had given birth to the New Testament. The great church councils under the guidance of the Holy Spirit had drawn together the writings which should be preserved. Many scholars had made translations but that of Jerome stood above the rest. St. Jerome had also been a monk not as strict as many. He became a great student of the Hebrew and also the ancient Greek. Toward the end of the 4th century many errors had crept into the Latin versions of the Bible. Jerome was asked to make a revision of the New Testament which he completed in 385 A. D. Later he translated the Old Testament directly from the original Hebrew, a task of which perhaps no other Christian scholar of this day was capable. These translations greatly influenced later scholars. Hundreds of years had elapsed and Alfred was passing on the message of this Bible to generations still unborn.

This very moment the pagan tribes and nations were destroying each other. Barbarian hordes were sweeping down upon unprotected cities to plunder and destroy. In the peaceful stillness of Room No. 8 Alfred was pouring out his very life for a God appointed task.

History had proven the correctness of Alfred's secret thoughts. During the turmoil and social chaos of

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THE RECENTLY DISCOVERED ISAIAH SCROLL

(Continued from page 14)

work on the scrolls. Repeated visits to the Syrian Convent were necessary. Always the Metropolitan and priest were most cordial and helpful. They visited our School on numerous occasions. The cordial relations added much to the thrill of the discovery itself. But conditions in Palestine were rapidly deteriorating as May 15 approached. We hastened our work while preparing to leave. Once all the protographic work was finished, we urged the Syrians to carry the scrolls to a place of safety outside of Palestine. This they did, shortly before we all left.

On Monday, April 5, I left Jerusalem to fly from Lydda to Beirut, rejoicing that we had done everything possible to ensure the safety of the manuscripts and to prepare for their ultimate publication for the scholarly world.

Arriving in America I was shocked to learn that during the battle for the Old City, the Syrian Convent was badly damaged and my good friend, Father Butros Sowmy, was killed! Although mingled with trials and tragedy, the discovery of the Isaiah scroll, at this time, points significantly to the fact that "grass withers, a flower fades, but the Word of our God is established forever" (Isaiah 40:8). The discovery suggests the conclusion that the purpose of God is revealed, and that He is pointing to that book of the Old Testament which, more than almost any other, challenges the world with a message that could bring peace.

the Middle Ages, God was preserving his written Word behind the iron gates of the monastery. Sincere Christians offered themselves unselfishly to the study and preservation of the Holy Scriptures which the pagan world was unwilling to accept. The ancient wisdom of the Greeks and Romans as well as the record of the Holy Scriptures are ours today because sincere Christians obeyed the voice of God to withdraw from the over whelming evil of paganism.

Alfred was one of many who withdrew, but in withdrawing he advanced the ultimate spread of God's Word. He became a part of a living link which God chose to keep His written Word in tact for all time and for us.

Shine His Shoes

by Don Snider

Youth Director for the Church of the Brethren

The tags on their trunks and suitcases read Colorado, Michigan, Virginia, Kansas, Indiana, and Pennsylvania as they arrived that first day. Twenty-three Brethren youth were beginning two months of basic training in their year of volunteer service.

That first day they were strangers. In their first meeting they asked, "How can we break the ice, and get acquainted quickly?" Pooling several ideas brought out an idea which worked.

A penalty was agreed upon for any person who responded to a greeting from another person by using the same word. For instance, if John passed Mary in the hall and said "Hello," she should reply "How are you?" or anything except "Hello." If she said "Hello," she had to shine his shoes. Polish, brushes, and chairs were fixed up for the service. For three days everyone was shining everyone else's shoes and having loads of fun doing it. It furnished a topic for conversation. Everyone was extra cautious after the outdoor volleyball game played on a muddy court. Such a practice was not far afield from the Brethren custom of washing each other's feet as a lowly humble service at communion time.

About four weeks later a leader met with them and discussed techniques of reconciliation. They examined Matthew 18 on becoming right with an offended brother. They agreed that destructive criticism—this business of finding faults in others and passing them on as gossip—was a vicious practice. They asked themselves, "How can we reduce this disease among us?"

"The shoe-shine kit—the communion kit! We have almost forgotten about it. The polish and chair are still there. Let's shine a person's shoes if we catch ourselves running another person down." They all agreed. It would be voluntary and no social pressure would be used.

One day went by and no one used the "communion kit." Two days went by. They came to the leader and confessed. "This is too hard." They discussed it. Next day a boy broke the ice. Interrupting the class discussion, he got the brushes and shined a persons shoes before everyone else. It was a spiritual experience. No worded apologies. Just a simple act which asked for forgiveness.

Later in the day others did the same. Sometimes the shoes of a person who seemed to be more guilty were shined by the innocent party. But the act revealed that there was more in the person's mind than was revealed on the surface. He felt responsible and guilty. Everyone became unusually alert to the worth of everyone else.

Were they not carrying out the spirit of the love feast and the Lord's Supper in a magnificent way?

—Courtesy "Our Young People"

Mrs Elizabeth Warkentine
4614 Woodlawn Avenue
Chicago 15 Illinois

C-6

PLEASE mention both OLD and NEW address when WRITING

VOLUNTARY SERVICE ASSIGNMENTS AND TRANSFERS

The following service assignments have been given to the members of the volunteer group taking their orientation course at Akron from April 15 to May 15. Willard Albrecht to Mexico Service Unit; Claude & Edna Beachy to Frederick Home for the Aged, Frederick, Pennsylvania; Emma Bergen and Erna Derksen to Brandon Mental Hospital, Brandon, Manitoba; Carl Derksen and Willard Hooge to the Duarte T. B. Sanitorium, Los Angeles, California; Gerald Hershberger and Harvey Wall to the National Training School, Washington (Federal Bureau of Prisons); Allen Dale Kaufman, Robert Swartz and Kenneth Miller to Skillman State Village for Epileptics, Skillman, New Jersey; and Edward Stutzman to the MCC Material Aid Program.

Melvin Headrick of La Junta, Colorado; Henry Jantzen of Plymouth, Nebraska; and Galen Flickner of Moundridge, Kansas left on May 10 for Voluntary Service at Espelkamp, Germany.

The Princeton Commonweal School at Nathrop, Colorado closed recently, thus terminating the Service Unit located there. Workers of this unit are being transferred elsewhere—John Hershberger to Gulfport; Lawrence Harder to the California MCC Mental Hospital farm; Marvin Bartel, Vernon Suderman and Robert Blough to MCC truck driving; Roland Ediger and George Bohrer to eastern units. Also transferring are Vernon Friesen and Harold Pankratz from Florida migrant work to Duarte Sanitorium in California.

1900 Jubilee Gems 1950

50th Anniversary celebration of

General Conference Mennonite Missions in India

Christians on the mission fields have higher ideals if the desire for an education can be called that. They want to send their children to school. Some of the reasons are the promise of better salaries, but some seek a higher education because of the love of knowledge. A mission rule is that all children of Christian parents on the India field can be sent to the boarding schools at Jangjir and Birra by paying a very small fee.

The Mennonite

MENNONITE LIBRARY BIBLICAL SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.

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by Harold Buller

To Dongreepali By Jeep

by Helen Kornelson

I will pour out my Spirit upon all flesh. Acts 2:17

Pentecost Sunday

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The Mennonite

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Beyond Our Own

ST. LOUIS, MISSOURI.—A resolution has been adopted by the Lutheran Church-Missouri Synod, to establish existing agreement and to remove existing differences for the purpose of bringing about a unity of Christian faith and fellowship among Lutherans. This resolution was the result of a meeting of the College of Presidents representing thirty-two districts of the United States and Canada, held in St. Louis, Missouri, recently.

WINKLER, MANITOBA. — To encourage many young artists to work hard at their music, the Southern Manitoba Musical Festival of Winkler, Manitoba, was organized in 1933. This year 350 young people competed in a five-day fest, with twenty-two awards presented at the final program on April 29.

CHICAGO.—Saturday, June 4, "The Art of Living" radio program will return to the air for the summer schedule of weekly Protestant programs, and also "Highlights of the Bible" on Sunday, June 5, each for seventeen weeks. The latter program will be held at 10 a.m., EDT

NEW YORK.—As part of their 1949 birthday project, "Make Mine Democracy," Camp Fire Girls across the country, more than 360,000 strong, send tens of thousands of cans of food to children in war-torn lands.

KANSAS CITY, MISSOURI.—Plans for organizing a cooperative group to establish and operate a national weekly Protestant newspaper, were made at a Protestant church leaders conference from all over the country in Kansas City May 10-12. Leaders of all branches of Protestantism have indicated that interest is so widespread that the two million dollars necessary to operate the newspaper can easily be raised.

MILWAUKEE, WISCONSIN. — The fiftieth annual convention of Gideons International will be held here July 20-25. Some 2,500 Christian business men are expected to attend.—United Evangelical Action

Of Your Pen Acquaintance

HELEN KORNELSON, India, is one of our newest missionaries in India.

HELEN NICKEL, Jagdeeshpur, C.P., India is another of our missionaries to India.

HAROLD BULLER, Berlin, is a member of the E.M.B. Conference and serves under MCC in a Community Center.

MAYNARD SHELLY, Hopedale, Illinois, serves the Central District Church there; he has accepted a call to the Allentown, Pennsylvania Church.

WILLARD K. CLAASSEN, Freeman, South Dakota, member of the Seminary Board and Doctrine and Conduct Committee serves the Salem Church at Freeman.

WARD W. SHELLY, Coopersburg, Pennsylvania, until recently Secretary of the Eastern District Conference, serves the Saucon Church.

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

June 5, Pentecost
June 9-18, Kansas Institute of International Relations, Friends University, Wichita, Kansas, with speakers such as Kermit Eby, Margueritte Bro, Bayard Rustin, Henry Smith Leiper, *et.al.*
June 11-15, Northern District Conference at the Bethesda Mennonite Church in Henderson, Nebraska. Guest speakers will be Rev. A. E. Kreider and Rev. Paul Roth on the central topic of "Stewardship."
June 12, Children's Day
June 16-17, Mennonite Cultural Conference, Tabor College, Hillsboro, Kansas.
June 19, Western District Sunday School Convention, Eden Church, Moundridge, Kansas.
June 20-26, Middle-Central District Junior Retreat at Camp Mack, Indiana
June 20-26, Middle-Central District Senior Retreat at Camp Mack, Indiana
June 23 to 26, The Fiftieth Anniversary Sessions of the Pacific District Conference at the First Mennonite Church, Upland, California
June 30-July 4, Middle-Central District Young People's Retreat, Mennonite Biblical Seminary, Chicago, Illinois
July 1 to 6, Men-O-Lan Young People's Retreat at Finland, Pennsylvania.
July 2-6, Canadian District Conference meets in Sardis, British Columbia under the theme, "The Church That Waits for the Lord." John Thiessen and Peter J. Dyck are the speakers. Ministers Conference, July 2; Mission Festival, July 3.
July 6-12, Men-O-Lan Junior Retreat at Finland, Pennsylvania.
July 13 to 20, Men-O-Lan High School Retreat at Finland, Pennsylvania.
July 20 to 27, Men-O-Lan Intermediate Retreat at Finland, Pennsylvania.
July 25-30, Oklahoma Young People's Retreat at Camp Hydro, Hydro, Oklahoma.
July 26-30, Western District Intermediate Rereat.
July 29, to 31, Men-O-Lan Adult Retreat at Finland, Pennsylvania.
August 2-6, Western District High School Retreat, Murdock, Kansas.
August 5-8, Central District Conference, Goshen, Indiana.
August 8-12, Western District Young Peoples Retreat, Murdock, Kansas.
August 11 to 17, General Conference Minister's Retreat, Estes Park, Colorado.
August 18-21, Western District Young Adult Retreat, Murdock, Kansas.
August 20-27, California Young People's Retreat, Sequoia National Park.
Aug. 28 to Sept. 25, Christian Education Emphasis Period.
October 12, 75th Anniversary Celebration of coming of European Mennonites, Memorial Hall, North Newton, Kansas.
October 13, 14, Western District Conference.
November 29 to December 1, Council of Boards Meeting.

Editorials

PENTECOST TEACHES us that the Christian Church and all its activities originated as the direct working of God in history. The same Holy Spirit who gave birth to the Church fifty days after the resurrection also guided the Church to its first organization when the seven deacons were chosen. The Holy Spirit, when He came upon the household of Cornelius, once and for all made the Church colorblind racially (how we must be grieving the Spirit by keeping negroes at a distance from our churches). With the coming of the Holy Spirit on the Samaritans, home missions were begun. Under the guidance of the Spirit foreign missions began at Antioch. Throughout all these manifestations of the Spirit men were used as instruments to teach and preach bringing the Good News of the new life in Christ. Thus the education and preaching ministry was used of the Holy Spirit. The Church is God's creation! —JJE

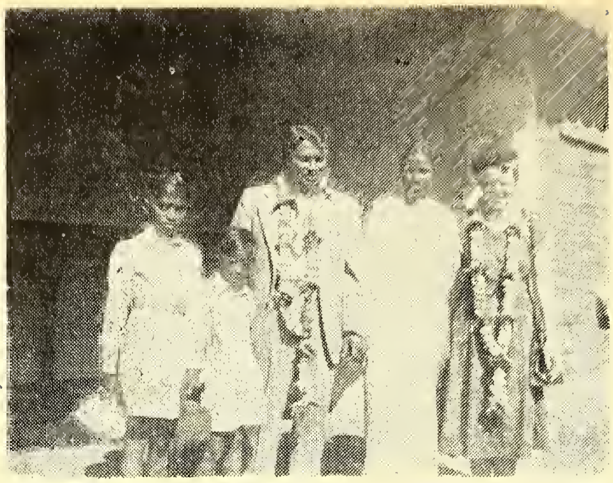
ISAIAH SAID, "Lord, here am I; send me." Too many modern Christians say, "Lord, here am I; send my sister." When there are appeals that come from various agencies and boards for Christian men who will serve in many many different kinds of tasks, one is inclined to wonder whether the number of those in what we have popularly called "full-time Christian service" is not far too small. M.C.C. this week calls for a man to dig wells "In the Name of Christ." This is but a single illustration of how varied the needs for personnel are. Probably behind much of our hesitancy to respond is the knowledge that we may have to sacrifice some sense of security. If that is the major issue at stake then we are not genuinely Christian.—JJE

THE ARCHBISHOP OF CANTERBURY recently stated that religiously speaking he saw three major categories of people. They are the Communists, the convinced Christians, and a third group which he labeled the "amiable non-entities." There is a sense in which Christians and Communists are alike. Both assert that their cause is inherently implied in the very nature of things and that history will bring them the victory. Both are convinced they can't lose. The difference however is striking. One works with God as revealed through our Lord Jesus Christ. The other operates without this God but by implication sets up a worship all of its own—the worship of the state. The one redeems man and restores the image of God; the other de-humanizes men and deifies the state. What ought to alarm every convinced Christian is that every form of statism, which in essence is the same godless materialism as Communism, is equally dangerous even if so-called Christians uphold it. This is where the "amiable non-entities" which represents thousands who change their minds according to prevailing public opinion, may be the most dangerous element! It will necessitate a conversion experience for many who think they are converted. —JJE

I ALWAYS FEEL my soul has missed a major part of its Sunday nourishment if I happen to miss the hymns and other musical elements that open the service. For me these are not the "vestibule" of the worship order through which I am given time to "make it" for the sermon. Rather, the hymns are the way in which I receive the power for every-day living that comes from the consciousness that I am part of a living Fellowship that includes the Church Triumphant (those who are with Christ) and the Church Militant (those who are still in the body). In the physical gathering there is the sense of fellowship with the latter. From the knowledge of the fact that generation after generation has been inspired by the hymns I sing, comes the fellowship with the former. To help me realize how this fellowship came about my pastor often includes a sentence or two telling when or under what conditions a great hymn was written. Now I am to have additional help. "The Handbook to the Mennonite Hymnary" is a book of some 465 pages that gives details about the hymn writers and composers and how they came to write and compose the various hymns. This volume by Lester Hostetler is another major contribution to Mennonite literature. Pastors, Church School teachers, Summer Bible School teachers, program committees, as well as parents, should be aware of the resources in this volume that will help deepen our appreciation of the psalms hymns and songs of all ages.—JJE

"WHAT CAME UPON THOSE EARLY CHRISTIANS was a recreating of personality that could not be analyzed. Jesus the man of history had set new life glowing in them. But that Jesus always drew men's thoughts beyond Himself to the Father. And the Father since the life and death of Jesus had become accessible through His Spirit as He had never been before. It was a Trinity of experience that they were in process of formulating. The God who had long disclosed Himself as the Creator and the Righteous Author of the moral law had now drawn closer to men in the Son, the Redeemer, and He continued in that deeper intimacy opened up by the Son through His abiding Spirit, the upbuilder and sanctifier of the new life."—John Dow, Zion Mennonite Bulletin, Souderton, Pennsylvania

"THERE ARE SOME WHO TALK about war as though it were an unpleasant but necessary remedy for existing ills. The fact is that another World War would plunge all of humanity into a pit too awful to contemplate and make it almost impossible to achieve the good ends for which, no doubt, the combatants would profess to be fighting. It was World War I that delivered the 200 million people of Russia to the dictatorship of the Communist Party and World War II is delivering perhaps 700 million more people to that control . . . No one who is sincerely anti-Communist can be complacent about war unless passion dominates his reason."—John Foster Dulles



Helen Kornelson and Puran Banwar Welcomed to India

First Impressions of India

To Dongreepali by Jeep

by Helen Kornelson

"Do you girls want to go along to Dongreepali?" Did we? There was no hesitation on our part. In the beautiful early morning hour of December 23, we girls dressed in Indian sarees, merrily tumbled into the jeep. Our group consisted of our driver, Mr. Duerksen, Miss A. Schmidt, Melva Lehman, Lois Duerksen, Marie Duerksen, and myself.

Our "Hari-Lal" (thus our jeep has been christened) took us determinedly over humps and bumps, over rough unbroken paths, through hollow water-filled holes, over rocks and giant tree roots, and through almost impenetrable dust clouds raised by the countless number of creaking ox-carts on the road day and night. If it were not for the pathetic situation the ox-cart drivers find themselves in in the approaching of an automobile, one would be inclined to laugh at them as they frantically attempt to move their immovable bullocks to the side of the road.

The Men Go First

It was a merry jostling along and a precarious bouncing up and down. Being quite new here, I found the trip exceedingly interesting. I was amazed at how many people are always on the road. Some leisurely sauntered along, others were hurrying, carrying burdens on their heads. The men precede the women, the latter usually carrying the heavier burden, oftentimes with a child on their hips and perhaps one or two youngsters running alongside. I saw quite a number traveling on bicycles. One gentleman had the fortune to be able to ride on something that resembled the skin and bones of a horse. At one place in the road we had to move to get past a broken-down cart.

At the Sound of a Motor...

We passed through several villages. At the sound of a motor, people streamed out of their huts to see the motor and to run after it; not only children but grown-ups as well. Frequently the youngsters try to cross the road quickly before the car passes them. The children are naturally all dressed in their birthday suits. Here and there we saw brightly colored sarees, orange, red, blue, green, etc., spread out on the ground to dry. The sides of the houses were "decorated" with dung-patties, put there to dry and later to be used as fuel. We passed several Hindu worship places. Right beside the road we saw a weaver busy at work, weaving sarees.

A Clean People . . .

Near every village is found a *talab,* a water-tank or reservoir to preserve rain water for the village use. Many interesting things go on in such a *talab.* On the edge of it the women are busy at work with their laundry, slapping their clothes on the flat slabs of stones. Others are energetically bathing themselves. The Indian people are clean people as far as bathing is concerned. A few yards hence water-buffaloes are relaxing in the coolness of the water. With a handful of straw they are given a good rubbing down, which these animals love. Not only is this same water used for washing and bathing purposes, but also for drinking and cooking.

We hurried on. In another village we passed through a bazaar. All the saleable goods, such as fruits, vegetables, sweets, breads, etc., were spread out on straw-mats alongside the road, with the ready dust of every passing vehicle and the many eager flies settling on these foodstuffs.

Only One Hour Late

A sign-post (quite an unusual thing in India, I am told), with the name "Dongreepali" gave evidence of our being on the right road and nearing our objective. We looked at our watches; it was eleven o'clock. We were supposed to be here at ten o'clock. Minor matter, as Lois says. In India time is not so important. As we came into the clearing, the beautifully decorated school building and a large group of school children came into view. Hardly had "Hari-Lal" come to a stop, then the happy youngsters joined in a lusty song of welcome. As each one of us climbed out of the jeep, we were presented with a beautiful garland of flowers. Even "Hari-Lal" was honored with one.

Everything Hand Made

The front yard of the school was gaily decorated with colorful paper streamers and flags, in colors of pink, red, purple, green, blue, and yellow. These people love bright colors. What we appreciated about this decoration was the fact that nothing had been bought; all things were hand-made. As we entered the small school building, consisting of two tiny rooms, we were pleasantly surprised to find it beautifully arranged and having a right atmosphere of a Christian school. Along the walls were all kinds of maps. The Lord's Prayer in neat Hindi letters hung on one side. Even a big Sunday School picture of Paul in Prison, with the German words below the picture: *Paulus im Gefaengnis.* A small mirror likewise decorated one wall.

Three Christian workers, a young couple and an unmarried young man, are teaching here. The village is an entirely heathen community. These Indian co-workers wished our presence at their Christmas program, and thus our being here this day. Since we had not come earlier, they decided to have the program in the afternoon.

White Skins Are Unusual

We were given cots to sit on, while the teachers hurried to prepare some Indian bread for us. We had food along, but they insisted upon serving us "roti." As we sat there in the comfortable coolness of the school house. I became conscious of an increasing darkness in the room. I looked up at the window and saw nothing but a muddle of brown faces and black tousled heads. No wonder the room was dark. I counted nine such heads pressing to see inside.

Our efforts to make friends with the village youngsters were fruitless. They were too frightened, being unaccustomed to seeing white-skinned people. Those who could run scampered off as we tried to come near them, and the babies gave vent to fearful howls. So we were forced to give it up as a bad job.

Indians Are Born Actors

The Christmas program took place in the afternoon. There were no girls in this group of school children, so the boys made up the entire program, even taking the place of Mary in the Birth Story. The Indian people seemingly are born actors, and just love to dramatize. Although one of these lads was a Christian these boys sang with a joy and heartiness those beloved Christmas songs—"Silent Night, Holy Night," "Hark the Herald Angels Sing," "While Shepherds Watched Their Flocks By Night," etc. It was a joy to hear them.

An Unusual Uninhibited Curiosity

We were not the only audience to hear the program. Since the program took place outside, in no time a large audience of curious on-lookers, mostly men, had assembled. The Indian people possess an unusual uninhabited curiosity, which I, for one, find exceedingly interesting.

As the Word of God went forth in song, dramatization and in memorized Scripture recitation, we prayed that it might touch the hearts of these rugged, wild-looking men. In the midst of the program another man joined the on-looker group, murmured something, and in no time almost the entire group had dissolved. What had happened? A tomato-seller had come to the village. Having had their curiosity satisfied here, they now went in search of more excitement.

A Group of Our Missionaries in India

Our Hearts Rejoiced

The program was very good. Thanking these faithful Indian co-workers of ours, and bidding them farewell, we left them. On our homeward way we stopped at another village to visit with one of our Bible-women. We were very cordially welcomed and invited to stay for tea. Although very simple and plain, her house was neat and clean. With much enthusiasm she showed us her flannel-graph pictures she used in her Bible work. It was a joy to visit with her and her family. Naturally we were again immediately surrounded by a pressing crowd of curious people. This time I counted sixty-five right around us, with more looking over the wall.

As we wound our way homeward, we were occupied with various thoughts of the occurrences of the day. For Marie and me it was our first visit to an Indian village. We had been deeply impressed with the countless new things we had seen, many not as uplifting as others, but nevertheless all impressive and meaningful. Our hearts rejoiced at what the Lord can do with those who are faithful to him. It is by no means easy to live in an entirely heathen community and after months of hard labor still see no visible results, but these teachers we visited were not discouraged. They faithfully labour on. Lord, help us likewise to be faithful!

Northern District Conference

56th SESSION, JUNE 11-15

The fifty-sixth session of the Northern District Conference will be held at the Bethesda Mennonite Church in Henderson, Nebraska, June 11-15 under the central theme of "Stewardship."

Pastors Convention Saturday

Opening the Conference will be the pastors convention on Saturday evening at 7:30 p.m. Chairman for this meeting is Rev. Jacob L. Hoffman, with Rev. T. A. van der Smissen giving the evening message on "The Minister As a Steward."

Sunday: Missionaries Speak

The Conference sermon by the President, Rev. J. J. Regier, at the Sunday afternoon meeting at 2 p.m. will be preceded by a word of welcome by the host pastor, Rev. Arnold Nickel. Speakers at the Sunday evening service are Rev. and Mrs. Harold Ratzlaff and Rev. Paul Roth, the latter speaking on "Stewardship in Youth Life."

Business Meetings Monday and Tuesday

A prayer service at 8:30 a.m. will precede the business meeting in charge of Rev. J. J. Regier on Monday morning. The message on "Stewardship of the Revelation," and the closing prayer will be rendered by Rev. A. E. Kreider. Also delivering the Monday afternoon

(Continued to next page)

Eastern District Conference Convenes

by Ward W. Shelly

The Eastern District Conference convened for its 151st session April 28 to May 1 in the West Swamp Church. The session opened with a devotional period in charge of Rev. J. J. Plenert who read Romans 12, followed by a preliminary to the business session, a lecture on the Book of Galatians, by Rev. Willard Claassen of Freeman, South Dakota who gave further messages in the conference.

Contributions and Budget

Total contributions reported during the business session for the past year for relief causes was $10,753.68. At this session the life rates for admission into the Frederick Home for the Aged were increased to minimum of $3,000 and a maximum of $6,500, depending upon the age of the guest when entering the home. The district budget for the coming year was set as follows: District Home Missions $4,380, Shelly Fund $300, Retreat Grounds $500, Historical Committee $700, Peace Committee $100, and Conference Expenses $800, making a total of $6,780.

Officers Elected

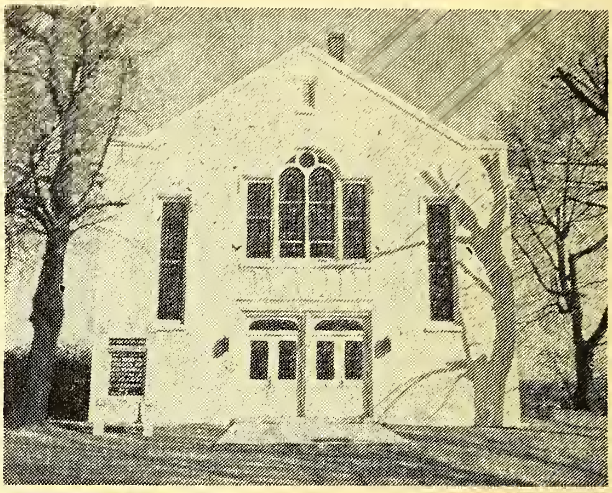
With the resignation of Ward Shelly as secretary, Rev. Walter McDowell was elected to succeed him. Other officers are president, J. Herbert Fretz; vice president, Walter Dick; treasurer, Alvin H. Alderfer.

Statistics

The total membership of the twenty-eight congregations of our district is 4,333, an increase of 160 over last year. With the exception of the Stirling Avenue Mennonite Church, Kitchener, Ontario, all of these are located in Pennsylvania. The largest congregation is the Zion Mennonite Church, Souderton, with 618 members. The second largest is the Stirling Avenue Mennonite Church with 431 members. Seven churches have a membership of less than fifty. Several churches in the district are without pastors. Bowmansville, Richfield, and First Philadelphia are among these.

The college supported by churches within the district is Bluffton College, Bluffton, Ohio.

The West Swamp Congregation very ably entertained the conference with food and lodging and also special music during the sessions. It was in this meeting house that the General Conference had its beginning 102 years ago.



The West Swamp Mennonite Church

Visitors at the Conference included Miss Elsie Pfister, Rev. Willard Classen, Dr. L. L. Ramseyer, Rev. Harry Yoder, Rev. Paul Shelly, Mr. James Downing, Dr. S. F. Pannabecker, and Mrs. A. Lorenz.

The annual meeting of the Eastern District in 1950 will be held in the Hereford Mennonite Church, Bally, Pennsylvania.

NORTHERN DISTRICT CONFERENCE . . . continued from page 5

message, Reverend Kreider will talk on "Stewardship of Our Conference Work." General Conference DVBS work will be presented by Rev. Ronald von Riesen, with a continuation of the business session following. The Monday evening message on "Stewardship in Our Sunday School," will be given by Rev. Paul Roth. John Ewert will speak on the subject "What Do We Owe to Our Prospective Sunday School Teachers."

'Women in the Church" on Tuesday

A Memorial Service in charge of Rev. John A. Schrag will be held previous to the Tuesday morning message on "Family Stewardship" by Rev. A. E. Kreider. A prayer service and a continuation of the business meeting will also be held. "Stewardship in the Life of Women" will be the topic presented by Mrs. L. S. Amstutz Tuesday afternoon. Two other talks will be given by Mrs. Marvin Dirks and Mrs. John Suderman. A pageant entitled, "Mercy at the Cross," will be presented by the Henderson Church. The evening service will feature the message by Rev. Paul Roth on "Stewardship in the Christian Endeavor." A special attraction will be the testimonies to be given by the young people on "What the C. E. Means to Me."

Young People's Day Wednesday

Theme of the Wednesday morning Young People's Day service will be, "The Christian Witness of Youth," with Rev. Esko Loewen delivering the message. The communion service is in charge of Rev. John C. Kaufman. Following the noon meal, sponsored by the host C. E. group, a panel discussion on "Christian Witness in One's Vocation," will be held by the young people on the following vacations: business session is in charge of Carl Epp. The last session of the Conference is Wednesday evening with Rev. Esko Loewen delivering the sermon.

When nothing seems to help, I go and look at a stonecutter hammering away at his rock, perhaps a hundred times without as much as a crack showing in it. Yet, at the hundred and first blow it will split in two, and I know it was not that blow that did it, but all that had gone before.—Jacob A. Riis

MCC Plans 1950 Relief

AKRON, PENNSYLVANIA: The general scope of relief work for the next year is being planned now, particularly with respect to the kind and amounts of material gifts that can be used to good advantage. The MCC workers report that among certain classes of people (aged, convalescents, war widows with families, T.B. patients, returned prisoners of war, and needy students) there will continue to be need for relief assistance "In the Name of Christ." We therefore encourage gifts of concentrated nature similar to those of last year, with special emphasis this year on dried milk, meats and fats, leather, yard goods, and yarn. Cash contributions are also essential for shipping and other expenses involved in the total program.

A Service in the Philippines

Two of the MCC workers in the Philippines are serving as director and matron of the Abiertas House of Friendship, an institution sponsored by the Women's Christian Temperance Union and dedicated to the cause of caring for unwed mothers and their fatherless children. Since June 1948 twenty girls have been admitted to the institution. Requirements for applicants include a certificate of health and statement of willingness to abide by the rules of the House. The girls share household duties and are taught various domestic skills. At the end of their stay at the Home, effort is made to arrange for suitable employment for them. At the Home, effort is made to help these girls spiritually as well as in a material way. There is a daily devotional period, weekly Bible class, and regular Sunday services. So far one girl has made a definite decision for Christ, and it is felt that others have also been touched.

Appreciation for Work in Belgium

The following is a translation of a letter of appreciation which was written by the town officials of Bullange for the work done by the Mennonites through the Builders Unit at Bullange.

"Before you leave our community we feel it our duty to thank you very warmly for the willing services you have always rendered to the people of our community. Through your sacrifice you gave a roof to many of our unfortunate people. During the long winter evenings our youth could enjoy in your modest home many joyful and pleasant hours. You did not even forget our children who have received in these hard times much joy through all kinds of gifts. With all that, dear friends, you have healed many wounds and you granted to these poor people a joyful look in the future."

Need for Man to Dig wells

A Christian agency composed of several mission boards working in a joint effort toward the settlement of distressed person in Pakistan reports urgent need for a man skilled in operating power well-digging equipment. The work would consist of operating the equipment (the type mounted on a truck and operated by internal combustion engine) and keeping it in repair. A qualified person would be accepted for a term of several years with adequate salary or support. This project is not connected with the MCC relief program, but anyone interested may contact the agency by writing to the MCC, Akron, Pennsylvania.

Workers Assist at Reedley Farm

William Miller of Iowa City, Iowa, and Joseph Beachy of Hutchinson, Kansas, are working for about three months on the farm near Reedley, California, which is later to be used as a site for the Mennonite Mental Hospital. Also serving there are Lawrence Harder, for a one-year term, and Willard Hooge Carl Derksen, Harold Pankratz and Vernon Friesen, each for a temporary period until the hospital unit in Los Angeles, to which they are assigned, is opened.

Additional Units to Be Opened

Plans have been made for opening three additional summer Voluntary Service Units. Fifteen to twenty young people will serve at the State Hospital at Greystone Park, New Jersey. Ten girls are to be assigned to the Vineland State School, New Jersey, for recreational therapy among the mentally deficient patients. Six to eight persons will serve at the Industrial Home School Annex, Washington, D. C. to carry on Bible School and recreation among the homeless and underprivileged children cared for there.

In addition to this, the MCC office has made contacts for the establishment of two service units which are to be under the direction of individual conference groups.

MEN NONITE MEN FOR CHRIST

ABERDEEN, IDAHO

The wives of the Brotherhood were guests at their March meeting. The guest speaker was Miss Esther Lehrman who recently returned from Puerto Rico, where she served 18 months in voluntary service. At present the Brotherhood is busy collecting and dismanteling horse-drawn machinery which is to be shipped to South America.

NEWPORT, WASHINGTON

The men of the church have built a garage at the parsonage and now they are in the process of drilling a well.

PORTLAND, OREGON

A Men's Fellowship dinner was held at the Y.M.C.A. on Friday night, April 1. A real time of fun and fellowship was enjoyed.

—*Workers' Exchange.*

Announcing the NEW

HANDBOOK TO THE MENNONITE HYMNARY

By Lester Hostetler

THE CHRISTIAN LIFE
232 O Have Y
ICH WE
Authorship indefinite

A Sample Page

MAKER OF HEAVEN AND EARTH

MUSIC. ERNAN was written for *Cantica Laudis,* 1850, one of the books which Mason published with the assistance of Geo. J. Webb. For comments on the composer, Lowell Mason, see Hymn 12.

THE INNER LIFE

232. O have you not heard of that beautiful stream

R. Torrey, Jr.

Contrary to general opinion, this hymn, a great favorite in many churches, was written originally in the English language. It was written by R. Torrey, Jr., of whom no information has been traced. The hymn with the present tune was published in *Spiritual Harp,* 1868, Boston, copy of which is in the writer's library, a book composed of songs for congregational use as well as solos, quartets, and anthems, dedicated by the authors to "the Spiritualists and Reformers of the world, in love of truth and progress." The names of author and composer are not given.

Two years later, in 1870, the hymn appeared in England in the *Sunday School Hymnary,* published by the National Sunday School Union in London.

The German version is a free translation made by Ernst Heinrich Gebhardt, 1832-99, a Methodist minister and evangelist who is known in Germany, the place of his birth, as the father of German revivalistic and holiness songs. It is superior, in poetic beauty and evangelistic appeal, to the English original.

Gebhardt was born in Ludwigsburg, in Wurttemberg, July 12, 1832. He prepared to be an apothecary but later decided to go to Chile, South America, to live with relatives. After spending five years in Chile, during which he was employed on a farm, he returned to Germany to visit his mother. The experience of a shipwreck on this return voyage resulted in his spiritual awakening; and when he arrived at Ludwigsburg, he united with the Methodist church, to the great joy of his mother. It was during the Sylvester service on New Year's night of 1859 that he experienced the conversion which changed his future course. There came to him the assurance of the forgiveness of sins and the conviction at the same time that he should dedicate his life to Christian service. With this in view, he attached himself to the school for ministers in the Methodist Church at Bremen, where his fluency of speech and musical gifts were quickly recognized and he began to be used in evangelistic work. He served as *Reiseprediger* in Ludwigsburg

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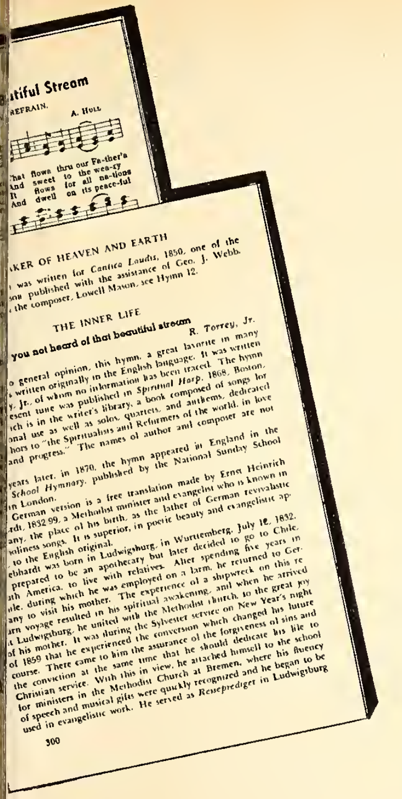
tiful Stream
REFRAIN.
A. HULL

hat flows thru our Fa-ther's
And sweet to the wea-ry
It flows for all na-tions
And dwell on its peace-ful

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300

CONCERNING THE AUTHOR

Lester Hostetler is minister of the Bethel College Mennonite Church at North Newton, Kansas. Previously he held pastorates at Sugarcreek, Ohio and Upland, California. Graduate of Union Theological Seminary. He served for a time as editor of the *Christian Exponent*. For many years he contributed to the *Mennonite Adult Sunday School Quarterly*. Co-author of *The Mennonite Hymnary*. He studied music and hymnology in college and seminary; and, in addition to the work of the pastorate, taught music classes in public schools and churches, and for a number of years directed community oratorio societies. He is a member of the Hymn Society of America.

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Seventh Annual Cultural Conference

Tabor College will be host to the Seventh Annual Conference on Mennonite Educational and Cultural Problems, scheduled to open on Thursday forenoon, June 16, and continue through Friday evening.

The conference is sponsored by the Mennonite and Affiliated Colleges.

Those planning to attend are asked to write the College Office, Tabor College, Hillsboro by June 8, stating the time and place of arrival and for what period they wish board and room. Meals will be provided in the college cafeteria.

Problems of General Administration

Theme for the first meeting of the educational section on Thursday at 9 a.m will be "Problems of General Administration," with Ed. G. Kaufman, Bethel College as chairman. Speakers will be Arnold Funk, Hillsboro, Kansas; Ernest E. Miller, Goshen College; and Harry Martens, Bethel College.

Problems of Internal Administration

Chairman of the Thursday afternoon meeting at 1:30 p.m. is Lloyd L. Ramseyer, Bluffton, College. The theme is "Problems of Internal Administration," with the following speakers: C. K. Lehman, Eastern Mennonite College; Laurence Horst, Hesston College; Viola Good, Goshen College; and J. S. Schulz, Bluffton College.

Mennonite Parochial Schools

L. J. Franz, Tabor College, is chairman of the first meeting of the cultural problems session on Thursday evening at 7:30 p.m. Speakers under the subject "Mennonite Parochial Schools" are Silas Hertzler, Goshen College, and Marvin Harder, University of Wichita, Kansas.

Problems of Mennonites

Friday morning at 9 a.m. Walter Dyck, Newton, Kansas, will serve as chairman with J. Winfield Fretz, Bethel College, speaking on "The Growth and Use of Tobacco Among Mennonites," and Elvin Souder, Souderton, Pennsylvania, talking on "Problems of a Conscientious Objector in the Legal Practice."

The Mennonite Christian Community

The afternoon session Friday at 1:30 p.m. will be in charge of Harold H. Gross, Freeman Junior College. Speakers are John Umble, Goshen College, on "Factors Explaining the Disintegration of Mennonite Communities," Howard Kaufman, Goshen College, on "A Set of Standards for a Christian Community."

The closing session of the conference on Friday evening at 7:30 p.m. is in charge of Milo Kaufman, Hesston College. John H. Lohrentz, Tabor College, will speak on "Religious and Cultural Background of the Mennonite Brethren," and G. W. Peters, Pacific Bible College, Fresno, California, will talk on "Missionary Interests Among the Mennonite Brethren."

The Boards at Work

Doctrine aud Conduct Committee Reports

by Willard K. Claassen

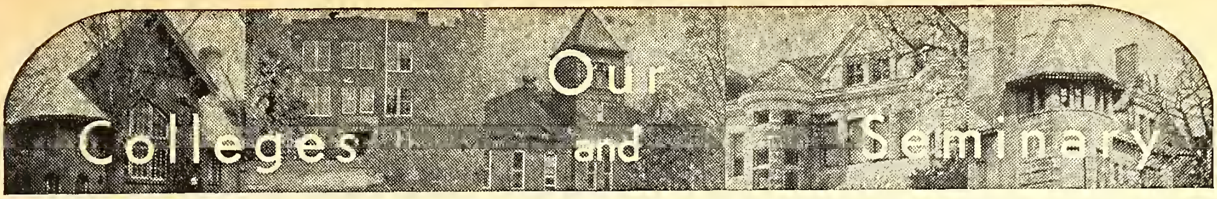
1. Concerning the statistics gathered on the subject of the status of divorce in the General Conference by the late Dr. A. Warkentin: This report was tabulated for the Committee by Jake Goering of Mennonite Biblical Seminary. This interesting report will be mimeographed and sent to the ministers and missionaries of the Conference because we believe it contains significant statistics which every minister should have in hand. The gathering of these statistics was, however, only the initial step in this study as planned by Dr. Warkentin. Now the Committee must find someone else to take up the work where Dr. Warkentin left off. A pamphlet will be prepared in the near future presenting doctrinal and practical aspects of the divorce problem.

2. The project of submitting a series of articles on the Apostle's Creed for *The Mennonite,* as suggested by the Acting Editor, was changed considerably in view of the pressing need for a handbook to the Catechism. Rather than to follow the Apostle"s Creed, the outline of the catechism will be followed. Don Smucker was appointed to write these articles since he is already working in this field. Articles submitted to *The Mennonite* on a monthly basis would be gathered into a handbook later on. At the same time, on a long range basis, the major book on Bible doctrines is still a distant objective.

3. A suggestion sheet on the general subject of stewardship will be mailed to the ministers of the Conference. This will contain helpful suggestions and material on that subject.

4. The Committee has undertaken to study the status of discipline in our conference, using a typical Mennonite community as a basis for study. Paul Shelly was appointed to head this study. Some of the questions to be raised in this study are (1) where we came from, (2) where we are, and (3) where we are going.

5. The budget was set at $500. For the "breakdown" we suggest the following: $220 for travel, $50 for postage, $100 for secretarial expense, $50 for duplicating, and $50 miscellaneous.



BLUFFTON COLLEGE CHOIR TOURS

Rev. Harry Yoder attended a meeting of the East Coast Club, an association of Alumni, former students, and friends of the College, held near Lansdale, Pennsylvania, May 21. Miss Herta van Delden, a German exchange student, also attended and spoke. She also talked at the Sunday morning service at the Fairfield Mennonite Church, Pennsylvania.

President Ramseyer gave the commencement address at the Henrietta Township High School near Oberlin, Ohio, Wednesday evening, May 25. He spoke on the subject, "Freedom—Learned and Earned.'"

College students taking work in vocal and instrumental music gave a recital in Ramseyer Chapel Friday evening, May 20.

The Vesper Choir sang at Wauseon, Ohio, Sunday evening, May 22. The choir is preparing for its western trip, which will begin May 31. The final home concert was given in the First Mennonite Church Sunday evening, May 29.

BETHEL COLLEGE

THIRTY-SIX BETHEL STUDENTS IN SUMMER VOLUNTARY SERVICE

Thirty-six Bethel College students will be a part of the Voluntary Service projects sponsored by the Mennonite Central Committee and the General Conference committee this coming summer.

Following are the Volunteers from Bethel and their assignments: Elizabeth Regier, Doris Siemens, Lola Voth,—Mental Hospital Allentown, Pennsylvania; Orlando Friesen, leader, Harold Wedel, Marlys Kaufman, Velma Gaeddert—Mental Hospital, Farnhurst, Delaware; Emil Goering—Topeka State Hospital, Topeka, Kansas; Hulda Gaede, leader, Evelyn Voran, Mary Lou Voran—Mentally Deficient Hospital, Vineland, New Jersey; Paul Jantzen, leader, Epileptic Village, Skillman, New Jersey; James Hean, leader, Carl Andres, Omar Voran, John Kliewer, Joanne Buhler, Helga Kemnitzer, Elinor Friesen, Students-in-Industry, Chicago, Illinois; Irene Zerger, Barbara Miller, Home Mission Chicago; Elsie Epp, Bruno Penner, Mennonite church, Los Angeles; Careen Duerksen—crippled children's camp, Los Angeles; Leo Miller, leader, Mary Moyer, Katherine Wiens, Katharine Enns, East Harlem, New York City; Ernest Goertzen—migrant work—Utica, New York; Elaine Waltner, leader, Sarah Penner, Youth Farm, Rosthern, Sasnatechewan; Marjorie Fast, Edna Peters, Arlene Neufeld, Paul Esau, Miss Ruth Baughman, Europe.

The senior class of Bethel College presented two programs as a part of their graduating exercises in chapel on Tuesday, May 24. After the program the traditional planting of the ivy took place.

On Friday evening, May 27, the senior program was presented. Vernon Neufeld, senior class president, presented the cash gift of the class to the college library now under construction, and bestowed his robe to the president of the junior class. Letters of seniors were then buried in the vault in front of the administration building. This vault will be opened in 1959 when the class meets for its tenth anniversary.

SEMINARY MEETS FINANCIAL CRISIS WITH PRAYER

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name O most High." Psalm 92:1.

This text expresses the feeling of the Seminary for God's goodness to us throughout the school year but particularly during the past week when a financial crisis in the institution was wonderfully met. One of our properties, known as the Bowersox apartment, had $11,000 due to complete the payments after its purchase last year. A few days before the final date when this money was due, only a few thousand dollars were on hand. During the last few days, indeed the last few hours before the deadline, several friends of the school sent substantial gifts. The remarkable thing was that these gifts seemed quite out of the question in terms of the particular financial situation of these people, but at the last minute the way was opened for these generous gifts. Answers to prayer of this kind do much to deepen the faith and heighten the thanksgiving of a Christian institution.

President S. F. Pannabecker delivered the closing chapel address on Friday to the combined seminaries. His message also centered around thanksgiving. First we have not had any catastrophes of sickness, death, or moral tragedy. Second, that in the midst of our unity with Bethany Biblical Seminary we are under no pressure for uniformity. In this connection he pointed out how Mennonites are much more diverse in pattern than members of the Church of the Brethren, because we have come from a dozen countries at two dozen different times during the past two hundred years, whereas the Brethren came from one country in one migration two hundred years ago. Then he went on to tell of the remarkable story of our financial deliverance on the Bowersox property.

One of the unique experiences which we share with the Brethren community at this time is the annual commencement Love Feast. This very worshipful experience consists of three parts: The foot washing ordinance, the love feast, which is a simple meal in the spirit of prayer; and then the celebration of the Lord's Supper with the bread and wine. This year it is to be conducted by Professor Floyd E. Mallott.

Jottings

—Brudertal Church, Hillsboro, Kansas: The Junior C. E. contributed fifty-two pairs of shoes and a pair of stockings for each pair, and one pair of overshoes to the "shoes for relief project." For our Passion Week services, Rev. Roland Goering from McPherson, Kansas, brought us the messages. Mother's Day four children were offered by their parents for consecration. The morning of May 20 Vacation Bible School had their closing program. In the afternoon the Sunday School had their annual picnic. LaVerne Funk and Goldie Jean Unruh, Tabor church, were married March 31. Luella Funk and Richard Stucky, First Church of Moundridge, were married April 19.—Helen Penner, Corr.

—Hebron Church, Inman, Kansas: Orlo Kaufman, director of the MCC Service Unit at Gulfport, Mississippi, presented the morning messages May 15. The relief committee has asked that each family in the church give two sheets and two pillows cases for relief this month.

—Topeka Church, Topeka, Indiana: Sunday evening, May 8, the Berne Male Chorus of Berne, Indiana, presented a sacred concert. A mother-daughter meeting was sponsored by the Women's Missionary Society and was held at the church May 11. The marriage of Miss Donna Blough and William Hostetler, took place Sunday afternoon, May 15. Three foreign students from Bluffton College, Jack Rote from Holland, Herman Neff from Germany, and Iris Melicio of Puerto Rico, presented a program here May 15. Dr. I. W. Bauman of Bluffton College accompanied them.—Opal King, Corr,

—First Church, Sugarcreek, Ohio: Mother's Day, May 8, special infant consecration service was held. We were happy to have Mr. Dale Nebel, director of China relief under the MCC, with us for both morning and evening services May 15. Observing Rural Life Sunday on May 22, Rev Clyde Rogers, director of the Rural Department of the Ohio Council of Churches, will be our guest. Plans are being made by our young people involving ways and means of attending Camp Mack Retreat in June.—Corr.

—First Church, Hutchinson, Kansas: Mrs. Selma Platt read the poem "The Bomb That Fell On America" at the Sunday evening service, May 15. The children of the Sunshine Bible Class, a mid-week service for children, will present a program at our next C. E. Our Summer Bible School begins May 27 and continues through June 10. We are using the new Summer Bible School material this year.—Mrs. V. Sawatzky, Corr.

—West Zion Church, Moundridge, Kansas: Edwin Schrag, a China relief worker, showed pictures of the relief work in China and spoke of their experiences in that land on May 22.

—Zion Church, Elbing, Kansas: Rev Henry Hege from Corn, Oklahoma, was the speaker at a series of meetings in our church, May 1-4. Two of our Daily Vacation Bible Schools are now in session, with a total enrollment of forty-one.—Dorothea Dyck, Corr.

—First Church, Philadelphia, Pennsylvania: Rev. Wesley Ewert, pastor of our church, has resigned as our minister and left to spend some time with his mother, who is seriously ill, in Drake, Saskatchewan, Canada. Next fall he plans to return to school.

—Einsiedel Church, Hanston, Kansas: Easter Sunday morning services included communion, baptism for four young people, and special numbers by a group of Student Volunteers from Bethel College. Funeral services for Mr. J. A. Miller, aged charter member of the church, were held April 26. Rv. J. J. Esau, field representative of Grace Bible Institute, held meetings here from March 1-5. Mennonites in Mexico will be the recipients of sixty pound of German books collected by our Missionary Society.—Mrs. Harry Albrecht, Corr.

—First Church, Pretty Prairie, Kansas: Harris Waltner, ministerial student at Bethel College, brought the Sunday evening message May 1 in the absence of our pastor. Willard K. Claassen, pastor of the Salem Mennonite Church, Freeman, South Dakota, was our Bible lecturer May 5-8. The Bethel College a cappelia choir rendered a program here May 15. The pastor's parents, Mr. and Mrs. Norris E. Nyce of Souderton, Pennsylvania, are visiting at the parsonage for two weeks.—Ralph Krehbiel, Corr.

—Gnadenberg Church, Whitewater, Kansas. An installation service for Rev. H. E. Miller was held May 8. Rev. J. J. Voth delivered the message followed by a fellowship meal in a nearby school. An appreciation. service for Reverend Voth was observed in the afternoon after his twelve years of service here prior to becoming business manager for the Bethesda (Goessel) Hospital.—Mrs. Herbert A. Schmidt, Corr.

—Zion Church, Souderton, Pennsylvania: Aluminum sheets and fencing weighing over a ton were taken to New York April 28 and sent to Missionary S. T. Moyer for the work on the India Mission field.

NORTHERN DISTRICT CONFERENCE

The Bethesda Mennonite Church Henderson, Nebraska, cordially invites all delegates and guests to attend the sessions of the Northern District Conference, June 11-15, 1949. Those who travel either by train or bus may go to York, Nebraska, and call to either B. A. Friesen or Rev. Arnold Nickel who will arrange transportation to Henderson.—Rev. Arnold Nickel, Pastor.

Into the Beyond

MRS. EMMA KEEL SMALLEY, a member of the Germantown Mennonite Church in Philadelphia, Pennsylvania, was born July 16, 1879 and died May 10, 1949.

MRS. HULDA N. OTTO, Danvers, Illinois, and a member of the Carlock Mennonite Church, a devoted mother who loved her home and her church, was born February 16, 1862, and died May 16, 1949.

MARTHA PENNER HARMS, member of Gnadenberg Church, Whitewater, Kansas, was born March 11, 1889, and died May 3, 1949.

MRS. DAVID C. BIXEL, a member of the First Mennonite Church in Bluffton, Ohio, was born January 1, 1867, and died May 10, 1949.

MR. G. W. FUNK, a member of the Brudertal church in Hillsboro, Kansas, was born December 18, 1867, in Russia and died April 26, 1949.

JACOB A. MILLER, Hanston, Kansas, a member of the First Mennonite Church there, died April 23, 1949, and the age of eighty-three years.

MRS. HELEN HAMM PENNER, Beatrice, Nebraska of the First Mennonite Church, was born November 1, 1864, and died May 16, 1949.

MRS. JOHN J. SCHROEDER, American Falls, Idaho, member of the First Mennonite Church of Aberdeen, Idaho, was born November 10, 1862, and died April 26, 1949.

MRS. HENRY E. (LYDIA) DYCK, a member of the First Mennonite Church in Halstead, Kansas, was born September 4, 1890, and died April 19, 1949.

DAVID BAUMGARTNER member of the first Mennonite Church, Halstead, Kansas was born July 24, 1885, and died April 10, 1949.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

What Shall I Do With My Life?

1. Have You Considered the Ministry?

by Maynard Shelly

[In these times, there are many different tasks calling for the interest of youth. Industry, business, and professions each attract and challenge youth's spirit to venture into a life work. There always will be needed young people who see their role in one or another aspect of the work of the world. The church ever calls for devoted workers, too. Workers who have caught a vision of God and man's need for God and who are willing to give themselves to the manifold tasks of the church are always workers the Christian church needs.

Have you ever considered the work of the church in the ministry, teaching, healing, relief, missions or many another part of its work? Here is presented the experience of one youth as he thought of the ministry as his calling. In the second article is demonstrated the experiences of a minister in war-torn Europe. Ed.]

Walt had just been called into the principal's office. The small room at the end of the high school corridor held no particular dread for him. Mr. Long was always understanding and never hard on a fellow even on matters of discipline.

"Have a chair, Walt," said Mr. Long, as he shuffled the papers on his desk. "I have been looking through the Vocational Interest Blanks that you and the other members of the Junior Class filled out last month. I notice that you have three different things written down for vocations that you might like to take up after high school."

Walt rubbed his hand over the uneven surface of the arm of the wicker chair in which he was sitting and then said, "Well, I didn't know just what to put down, Mr. Long. You see, I haven't quite made up my mind as yet, but I have been thinking about some kind of work that really needs to be done."

"That's fine," said Mr. Long, nodding his head. "My only thought in calling you in here was to check on the courses you have been taking here in high school and the curses you should take next year. Depending on what you intend to do after high school, some courses might be more helpful than others. Just which of these vocations that you put down here are you most interested in?"

"It's a little hard to say right now," Walt began slowly. "There seem to be so many things that I would like to do that I don't know what to choose. I don't want a job just to earn some money, but I want one in which I can help other people to live better. Naturally, I thought about the work that the doctor does for people who are sick. They have a lot of work to do and I know it's hard, but I'm not looking for an easy job."

While Walt was talking he could hear some of his friends laughing and talking with the coach. It reminded him of something. "Some of us fellows were talking about the swell job you and some of the other teachers have been doing here in school. You sure have made learning a lot more interesting than we ever thought it could be. It made me think that being a teacher is one way you can really help young people."

Mr. Long smiled. "Thanks," he said. Then he waited for Walt to go on.

"The other Sunday noon my mother said that our minister has made this community a better place to live in since he's been here. I had never thought much about the work of the minister being important, but I can see that a minister does a lot more than most people realize. I have been thinking about the ministry, although I don't know too much about the things that a minister does or what it takes to be a minister."

Just then the school bell rang. Mr. Long stood up and said, "Well, it isn't necessary that you decide right away what you want to do, but I think it is good for you to think about these things. Since you are becoming interested in the ministry, why don't you talk to your minister about it."

The following Sunday evening after the service Walt waited until Reverend Hill was through talking with the people who had stayed to chat with him. He began to tell Reverend Hill about the conversation with the high school principal.

Then Walt asked, "I was wondering how you felt about the work you are doing."

Reverend Hill sat on the arm of one of the pews and said earnestly, "Not much publicity is ever given to the work of the minister, but I feel now that there are few vocations that I could have chosen which would have given me the opportunity to help so many people and the satisfaction that this is the most important thing I could do. I believe that the Christian minister has something to give to people that no other profession or worker can give."

"Just what does a minister have to give people?" Walt bit his lip a little after he asked this for he wasn't sure whether he should have asked that question or not, since he knew he should know the answer. But Reverend Hill didn't seem to mind.

He said, "I like to think of it this way. Most of the world is interested in making a living. But the Christian minister shows people how to live."

Seeing a question mark forming on Walt's face, he continued. "People need more than good health, a good education, and enough money to buy the things they want. They need to put God into their lives and live in harmony with God. This is the new life that people find when they accept Christ as their Savior."

Walt was waiting with another question. "But about all a minister has to do is to preach about it, isn't it?"

Reverend Hill smiled and said, "I guess that is the way it seems to a lot of people. And preaching is an important part of the minister's work, but it isn't all of his job by far. There are a lot of other things that need to be done, and preaching doesn't cover them all. Not all people can be reached with a public appeal. Most of the work of a minister has to be done with individuals, not only in presenting the way of Jesus to them but in helping them to discover the will of God for their lives. Much of my time is spent in helping people with their problems and helping them when they are in need. Besides this it is necessary to see that the organizations of the church run smoothly and do their work well so that everyone has a part. The work of the minister is never monotonous just because there is so much to do and so many different things to do."

"Yes, I'm beginning to see that the minister has an important job to do, but—." Walt hesitated, as he looked down at the floor and slowly kicked at the aisle carpet with his foot. "I wonder whether I have the stuff that it takes to be a minister."

The minister replied thoughtfully, "According to some, the main thing that a minister needs is to be a good speaker. But that was the thing that almost kept me out of the ministry. I was always scared stiff when I had to speak in public, and I found it hard to say what I meant to say. But speaking is just like anything else. To most people it doesn't come naturally, but if a person is willing to work hard he will be able to do much. And if he has something to tell that he feels is important it helps a lot."

Walt shook his head in agreement. "I guess that's true," he muttered.

Reverend Hill went on. "The most important thing in any Christian worker is a willingness to be used by God. A man that has had an experience with God that he wants to share with others and is willing to learn and spend time in being trained can be used by God in his service."

There was a long pause. Walt was thinking over the things that Reverend Hill had said. Then he ventured another question.

"A minister needs to go to school about as much as other professional men, doesn't he?"

"We have found that for a man to do his best in the ministry he needs all the training he can get and needs the best training that he can find," Reverend Hill said. "It is best if he can finish college and then study in seminary for three years after that."

"That makes seven years after high school," Walt remarked.

"Yes, it does. And I have found that I need every bit of the training I got. It seemed like a long time to spend in school and I often wished during that time that I could begin my service sooner. But now I know that it was time well invested because I wouldn't want to get along without it now."

"Well, it's getting late and I had better be getting home," said Walt. "Thanks for talking to me. You've given me something to think about.

As they were leaving the church, Reverend Hill turned to Walt and said, "When you decide to enter the ministry and have been serving for a few years you will agree with me that it is the most worth-while job you could have chosen. The world has discovered many new things in the last few years. The thing that men need most is not these wonders of science, but they need to discover God most of all. And if we can help men to find God we have done the most important thing anyone could do."

"MP Wages One-Man War on Russ." Another MP goes berserk on liquor and hazards international relations because the liquor business got there first. The soldier "mopped up" in the very headquarters of the Russians. — *Minneapolis Morning TRIBUNE 5/4/49.*

With Mennonite Friends in Berlin

An Example of a Minister's Work

by **Harold Buller, Berlin, Germany**

It was spring—and Holy Week. The Good Friday service was to start at 3 p.m. By 2:15 Mennonites who live in and around isolated Berlin began arriving at the quaint little colored stone church on Kirchweg street in the British sector of this battered city. Newly awakened nature had decked the trees and shrubs around the *Alte Dorf Kirche,* and even the cemetery itself that snuggles right up to the door of the church, with the vibrant, living spirit of Easter. The still uncut carpet of green grass competed with the half opened leaves for freshness of hue. A profusion of pansies scattered patches of rainbow color along the ridge of each closely set, neatly mounded grave. Above them rose white, stone crosses that contrasted as sharply with the ruddy red and brown of the heavy little church as the white clouds overhead contrasted with the deep blue spring sky.

The earlier worshippers gathered in front of the church and enjoyed the warmth of the sun as only those who have spent a winter in unheated homes can enjoy it. Each one that arrived came with a special Easter greeting that seemed to have become a very part of his character.

When the lay leader, Bro. Erich Schultz, arrived, the congregation, made up of refugees and resident German Mennonites, followed him into the church sanctuary. The building itself does not belong to the Mennonites whose own church is now a pile of rubble, but is rented from the state Protestant church. It's heavy walls, two feet thick, are broken by four colored windows each eight inches wide, set along either side. It smells like a museum. The choir loft and organ are on the small balcony that is crowded into the back of the sanctuary overlooking the two rows of short, rugged, age-old benches that seat barely one hundred people. Up in front, and behind the raised pulpit that is placed along the right wall, is the traditional altar decorated with two tall candles on either side of a four-foot crucifix. Overhead the dark wooden ceiling provides a somber background for pictures of Jesus' last week painted on it.

It is difficult for Mennonites of Berlin to come to church. They live over a widely scattered area in and around Berlin. Transportation systems are not up to the much needed peace-time par, especially under blockade conditions. Money for fares is scarce. Clothes that are fit for public gatherings of any kind are often not sufficient to permit every member of the family to appear. Nevertheless, the sanctuary is usually well filled. But on this day it was well crowded with one hundred and sixty-seven persons present. After the balcony, aisle, and stage had been filled to capacity—even the quaint European deacons' box—the children were called up and seated on the floor facing the audience. Brother Schultz gave up his chair to an elderly woman and stood throughout the entire time of meeting. The service lasted two hours.

It began with the congregational singing of "*Jesus lebt, mit Ihm auch ich*" (Jesus lives and I with him). Since this was the only Easter week service that could be held—in fact, the only adult service of the month—. Brother Schultz read the entire Easter story selected from the various Gospels. The familiar song "*O Haupt Voll Blut und Wunden*" (O Sacred Head Now Wounded) made the American Mennonites present feel more strongly the brotherhood which Christians everywhere find through the Easter story. Brother Schultz, preaching as always in the absence of a regular minister for the flock, took for his text John 3:16 which embodies the Easter message of God's love for sinful men. The sermon was followed by the regular monthly report on births, deaths, marriages, address changes, and new church members which is necessitated by infrequent meetings.

But in the midst of joyful Easter gathering, there were tears. After the service one mother wept for fear that her son might suddenly disappear into Siberian slavery as had her neighbor's son. Another young mother did not know what to do with her two-and-one-half year-old child while she submitted to a major operation. There would be no money to pay for its adequate care. Her salary of fifty marks a month, equal to less than twenty American dollars, would never suffice. Her husband, an invalid of the war, has lost one leg. There were signs of weary old age, undernourishment and ill health following a cold winter in unheated homes.

When everybody had gone Brother and Sister Schultz, with their two daughters, weary after a hard day of work, were left alone in front of the quaint stone church whose ruddy reds and browns glowed ruddier than ever in the late afternoon sun. But one saw a deep satisfaction even in their weariness. They are building the Church of Christ in Berlin. All week long Brother Schultz works as an architect by day and then comes home to spend long and late hours on the affairs of the Mennonite congregation. There are problems. At present, under difficult blockade conditions, he is trying to make arrangements to gather the twenty-five baptismal candidates for a much needed two weeks' instruction period. Many of them have had almost no such instruction because of former Nazi and present post-war conditions. Also he must try to get a minister into Berlin at the right time so that baptism will be possible. At that time the congregation will be able to enjoy the fellowship of Holy Communion. Just last week a dying brother was denied this privilege—one of his last requests—because there is no ordained Mennonite minister in this area.

Sister Schultz works with her husband. Only a knowledge of God's grace can explain the seemingly inexhaustible source of the motherly smiles that so frequently flood her face. Yet these can never quite erase the haunting shadows of weariness that surround her eyes. Sister Schultz tries to share each joy and shoulder each sorrow of the congregation. And she has ample opportunity for this. Along with two assistants Brother Kruger and his sister, she directs the relief work among Berlin Mennonites. Much harder than a day's physical

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labor, she says, is her unhappy task of answering letter after letter telling truly needy people that she cannot help them.

For six months it has been impossible to bring any bulk relief supplies through the blockade for these isolated brethren of the faith whose need, and especially the need of those behind the Iron Curtain where two-thirds of them live, does not decrease. In a few weeks there will be nothing left unless God answers prayer. The assurance coming with each gift that American Christians have not forgotten them in their plight means as much as the food and clothing itself. People who are hungry and sick have souls too. Mennonite Christians everywhere should take it upon themselves to share the burden of Sister Schultz before God.

The Schultz's older son is studying agriculture in Western Germany. But their seventeen year old daughter, Brigate, helps with both the Mennonite youth meeting on a second Sunday and with the Mennonite children's meeting on a third Sunday of each month. The fourth Sunday is reserved for a service in the Russian Sector.

A picture of the family is never complete without a mention of pretty, vivacious, pigtailed Ingrid, who, still too young at seven or eight years to share the family sorrows, does very well at sharing—and magnifying—its joys. She walked all the way to church in order to be on hand just in case there might be a chance to ride back in a real car. So we invited the family into our litttle MCC auto, a *Volkswagon,* and took them to their home on Hirschsprung.

DUTCH COs GO TO WORK CAMPS

More than 700 men have applied for recognition as COs in Holland since the German occupation, and about 500 of these have been sent to work camps resembling our CPS. They do civilian work, mostly of an agricultural nature, and receive the same pay and leave privileges as do soldiers.

Of those denied CO status some are declared medically unfit but many are court-martialed. Some receive recognition as COs at this point, and others have been given prison sentences up to five and a half years.—*Fellowship*

Not Second but New Birth

by Helen E. Nickel

It was a railroad-station waiting room and a long, long wait. The fans were whirling overhead; but there seemed to be no relief from the intense heat of late April. A porter came in followed by two cultured, Middle-aged Hindu women. They quickly made a friendly contact with the three of us: Mrs. Moyer, Gladys Klassen and myself. Mrs. Moyer threw out some fine ideals of the Christian life as we chatted back and forth. Then she and Miss Klassen left to get some hot tea at the refreshment room while I stayed because of the luggage. The younger woman immediately turned to me and said, "I have not had such satisfying conversation with any women for years. You are interested and informed about everything. You also read your religious books and know what your teacher *(guru)* taught. Is it true that there is something about second birth in your Scriptures?"

More and More Questions

For a moment I was perplexed, thinking that she was a Hindu pandita who knew their sacred writings and wanted to agrue about transmigration. I prayed silently for guidance and then was led to answer, "There is nothing about second birth but there is a great deal about the "new" birth in the Bible. The story of Nicodemus was so clear and pointed, she listened with intense interest. Several times, talking aside to her older sister, she repeated what I had said in beautiful, idiomatic Hindi. She asked more and more questions and for an hour I told her of the mystery and the grace of God's salvation through Jesus Christ.

But I had to confess that I was a very inefficient missionary because I had come away from home without taking Hindi gospel portions or tracts, and here were two educated women begging to read and know for themselves the Christian Scriptures. One so seldom makes contacts with educated woman.

We Know Very Little

Most unusual, too, was the fact that they both were unmarried—"In your community not strange because you still have status and a place for service, but in our community a rare thing indeed. Our father had no sons so in order to tell the world, and his caste brothers in particular, that he regarded us just as highly as though we were sons, he refused to arrange for our marriages. We were educated and in a small way we have influence, but such a sphere of service as your religion provides, of that we know very little."

Sweeter than Amrit

Conversation led to their request that they come to Jagdeeshpur to see for themselves the hospital, schools, and the Christian community. "What you have told us of the new birth is sweeter than *amrit.*" (Amrit is the heavenly nectar of Hindu mythology.) Pray that they may come to pay us a visit after the rainy season and get that deeper understanding of the Way. Jesus has pronounced His blessing on those who hunger and thirst after righteousness. In these two unusual women we sensed a longing to experience the new birth.

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

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Whoever does not receive the kingdom of God like a child shall not enter it.--Jesus (RSV)

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Beyond Our Own

LANCASTER, PENNSYLVANIA. — The Pennsylvania Dutch Folklore Center, Inc., Lancaster, Pennsylvania, sent out the first issue of *The Pennsylvania Dutchman*, a periodical in English with stories, poems, rhymes, and riddles in dialect, on May 5. This periodical is an eight-page tabloid weekly published for those who are interested in Southeastern Pennsylvania and includes their customs and beliefs, their history, music, cooking, crafts, sports, and tales.

NEW YORK. — Workers who depend for "healing upon prayer or spiritual means" have been made exempt from coverage of compulsory disability insurance in laws recently passed in New York and the State of Washington.

MEXCO.—The conversion of 300 persons has ruined the alcohol-making business of a prominent citizen living near Chapulhaucanito in the state of San Luis Potosi. The Indians do not drink alcohol because they have become Christians so the alcohol has to be shipped to Mexico City now.

A VOLUNTARY Service Program will soon be established for the youth of its conference by the Mennonite Brethren Churches. Three projects—a mental hospital unit at Topeka, Kansas; a tuberculosis sanitorium unit near Los Angeles, California; and a health and sanitation project in the Rio Grande Valley of south Texas;—are being investigated and plans are being laid to open these units soon. Working in co-operation with the Committee of Public Relations and General Welfare of the M. B. Conference, the MCC will open these units and then allow them to be directed by the M. B. Conference.—*The Christian Witness*

Of Your Pen Acquaintance

DOROTHY A. KREHBIEL, Berne, Indiana, is the wife of the Vice-president of the Conference, Olin A. Krehbiel, who serves the First Church, Berne.

ANNA E. ISAAC, Newton, Kansas, formerly missionary to India, now serves as a visitor and counsellor at the Bethel Deaconess Hospital.

PAUL SHELLY, Bluffton, Ohio, is Professor of Bible at Bluffton College and serves on the Conference Curriculum and Doctrine and Conduct Committees.

CORNELIUS KRAHN, North Newton, Kansas, Associate Professor of German and Church History at Bethel College, is Secretary of the Historical Committee.

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

June 9-18, Kansas Institute of International Relations, Friends University, Wichita, Kansas, with speakers such as Kermit Eby, Marguerittc Bro, Bayard Rustin, Henry Smith Leiper, *et.al.*
June 11-15, Northern District Conference at the Bethesda Mennonite Church in Henderson, Nebraska. Guest speakers will be Rev. A. E. Kreider and Rev. Paul Roth on the central topic of "Stewardship."
June 12, Children's Day
June 16-17, Mennonite Cultural Conference, Tabor College, Hillsboro, Kansas.
June 19, Western District Sunday School Convention, Eden Church, Moundridge, Kansas.
June 20-26, Middle-Central District Junior Retreat at Camp Mack, Indiana
June 20-26, Middle-Central District Senior Retreat at Camp Mack, Indiana
June 23 to 26, The Fiftieth Anniversary Sessions of the Pacific District Conference at the First Mennonite Church, Upland, California
June 30-July 4, Middle-Central District Young People's Retreat, Mennonite Biblical Seminary, Chicago, Illinois
July 1 to 6, Men-O-Lan Young People's Retreat at Finland, Pennsylvania.
July 2-6, Canadian District Conference meets in Sardis, British Columbia under the theme, "The Church That Waits for the Lord." John Thiessen and Peter J. Dyck are the speakers. Ministers Conference, July 2; Mission Festival, July 3.
July 6-12, Men-O-Lan Junior Retreat at Finland, Pennsylvania.
July 13 to 20, Men-O-Lan High School Retreat at Finland, Pennsylvania.
July 20 to 27, Men-O-Lan Intermediate Retreat at Finland, Pennsylvania.
July 25-30, Oklahoma Young People's Retreat at Camp Hydro, Hydro, Oklahoma.
July 26-30, Western District Intermediate Rereat.
July 29, to 31, Men-O-Lan Adult Retreat at Finland, Pennsylvania.
August 2-6, Western District High School Retreat, Murdock, Kansas.
August 5-8, Central District Conference, Goshen, Indiana.
August 8-12, Western District Young Peoples Retreat, Murdock, Kansas.
August 11 to 17, General Conference Minister's Retreat, Estes Park, Colorado.
August 18-21, Western District Young Adult Retreat, Murdock, Kansas.
August 20-27, California Young People's Retreat, Sequoia National Park.
Aug. 28 to Sept. 25, Christian Education Emphasis Period.
September 3-5, Eastern District Laymen's Labor Day Bible Conference.
October 12, 75th Anniversary Celebration of coming of European Mennonites, Memorial Hall, North Newton, Kansas.
October 13, 14, Western District Conference.
November 29 to December 1, Council of Boards Meeting.

OFFICIAL ANNOUNCEMENT

JACOB T. FRIESEN, Beatrice, Nebraska, has been appointed to the Evangelism Committee to fill the vacancy left by the resignation of Jacob J. Enz. He will serve as Treasurer of the Committee and be in charge of the tracts. However, tract orders should be sent to Miss Elva Schrock, Route 2, Nappanee, Indiana, who is in charge of tract sales.

Editorials

BEICHTE SONTAG was the name which the Lutheran Church used to give to the Sunday preceding the Holy Communion. The word means Confession Sunday, that is, a day of confession of sins. That day we search our hearts to remove all things that might be a hindrance in our communion with our Living Redeemer. Our fellowship with the Saviour through the sacraments will be a joyous experience as the Holy Spirit comes to reveal our Blessed Lord to us. Let us *pray* that the Lord may be pleased to manifest Himself to us.

The Master has told us that our relationship with Him cannot come to full realization if we are not right with our fellowmen. Therefore we will do well to examine ourselves on our relationship to our fellowmen. First, have I a forgiving attitude toward my fellowmen? Jesus has taught us that our Heavenly Father forgives us as we forgive our fellowmen. How can we feel ourselves forgiven and accepted, if we harbor grudges or ill feelings toward anyone? If we do not have the assurance of forgiveness, is it perhaps because we feel hard towards some person? Second, Do we love our church members? The Holy Communion is a fellowship with Christ and also a fellowship with Christ's people. Do we love each other in Christ? Third, how is it with our hearts as we think of the sacred emblems, do we consider them very sacred? I Corinthians 11 places great importance on this point. It says, we may eat and drink judgment upon ourselves if we discern not the body.—If we find ourselves lacking in these and other matters let us humbly confess our sins to the Lord and ask Him for He forgives us, so that our communion with our Living Saviour and Friend at the Lord's Table Day may be a joyous experience for all of us.—WFU

CONSIDERABLE STRESS is being laid on recreation in many of our churches. There is a valid reason for this. In our time many secular and aggressively non-Christian agencies are providing all sorts of questionable entertainment and amusement. They appeal to the God-given fundamental desire in people for fellowship; but they feed this urge "food" that tears down. People are influenced by the various groups in which their basic desires are being met. In this way people have become more concerned about having good status with their fellowship and recreation group than with their church group. To augment the problem, parents often have been so busy that they have abdicated a basic function of home life—providing wholesome recreation. The church has a responsibility in this area. But let the church guard against a very real danger in this area. People by nature will respond readily to this emphasis. Because of this the temptation will come to stress this more and more. Finally the emphasis on fellowship and recreation may even completely overshadow the other major areas of concern in Christian education—worship, study, service, and personal experience. When this happens the church is no longer true to her Master's calling.—JJE

HOW LONG CAN A PERSON be saved without being a disciple? The requirement for salvation is "to believe in the Lord Jesus Christ." This three-fold title is very significant in setting forth the nature of saving faith. "Christ" is the Greek equivalent of the "Messiah" or the "sent one" of the Old Testament. This term expresses the fundamental biblical conviction that man is dependent on God for help,—that God, alone, can meet man's need. "Jesus" is the equivalent of the Old Testament "Joshua" or the deliverer" and "saviour." So while "Christ" expresses the origin of our salvation as coming from God, "Jesus" expresses the nature of Christ's work in redemption and deliverance—"He shall save his people from their sins" — relating it specifically to the Son of man who wrought it within history. There are some aspects, of the term Lord as applied here to Jesus, however, that have been overlooked. The term, of course, relates Jesus Christ directly to the "Lord" of the Old Testament. He is this Lord in human flesh. In him is vested complete authority over life. In the Old Covenant every area of life was under the authority of the Lord. This is also true of the New Covenant when the law is written in the heart. Can this mean anything else, then, but that when a person becomes a child of God through faith in the Lord Jesus Christ that he forsakes all known sin which the Lord Jesus Christ, his Saviour, shows him at the time; and, that as he continues in his relationship to Christ he turns from every sin as his now-Christian conscience enlightened by the Holy Spirit reveals it to him. If this process begins when one accepts the *Lord* Jesus Christ as personal Saviour when is there a time after this step that he is not a disciple?—JJE

THE DISPLACED-PEOPLES PROBLEM is turning out to be a real test of the depth of our convictions about Christian love. It is clearly evident that Jews and Roman Catholics have taken better care of those of their faith than Protestants. Probably a large number of Mennonite churches are in the midst of discussions as to whether they will be responsible for giving assurance of help to displaced peoples. This is a test of our love; is our love valid only at great distances through specially delegated people—our relief workers? Or will it find its expression in a loving welcome of strangers to our midst. Will it find us seeking for them such tasks that will help them to adjust efficiently to American life? Will it find us with a patient, day by day, Christian concern for helping these people directly and personally "in the Name of Christ."—JJE

WORSHIPPERS

The types of hearers who go to worship are:

The worshippers by proxy, applying what is said to someone else; the superficial worshippers, busy inspecting what is worn by others, looking to see who is there; and the real worshippers—those who attentively hear, consider and obey.—*The Christian Index.*

The Child and the Kingdom

by Dorothy A. Krehbiel

JESUS called a little child unto him and set him in the midst of them, and said, "Verily I say unto you, Except ye become converted and become as little children, ye shall not enter the kingdom of heaven." As it has been said, Jesus in calling the child to Him, did not say to the little one, "Look at Peter, what a great big strong fisherman he is. I trust that when you grow up you will be like Peter." Instead of pointing to the disciples as examples, He drew their attention to the child and said, "Except ye become as little children." Human wisdom says to the child, "Be a man!" Divine wisdom reverses the process, saying to the man who would secure God's favor, "Become a child."

The Child as a Model of Discipleship

Jesus set before the disciples and he sets before us the little child as a model or type of the true disciple, and teaches that to enter the kingdom we must have the child-spirit. "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." What is this spirit. The answer is found in these words: "Whosoever shall humble himself as this little child," has the spirit of humility which is the first step toward the kingdom of heaven. Worldly ideas and ambitious thoughts must be abandoned. Pride and arrogance cannot enter the door.

We cannot forget while dealing with this subject, that a child has much of human nature, and the fondest mother cannot help seeing in the child she loves tokens of waywardness, temper, and selfwill. But, there are many traits exemplified by this child, who would leave his play and self-interest in obedience to interest in obedience to Jesus' call, to be emulated.

Thus Jesus would place a child before us to see innocent confidence and trust. Children are not natural skeptics, but as a rule are receptive and open to God's truth, for childhood is a period of perfect trust. It has been left to the adults to be guilty of unbelief.

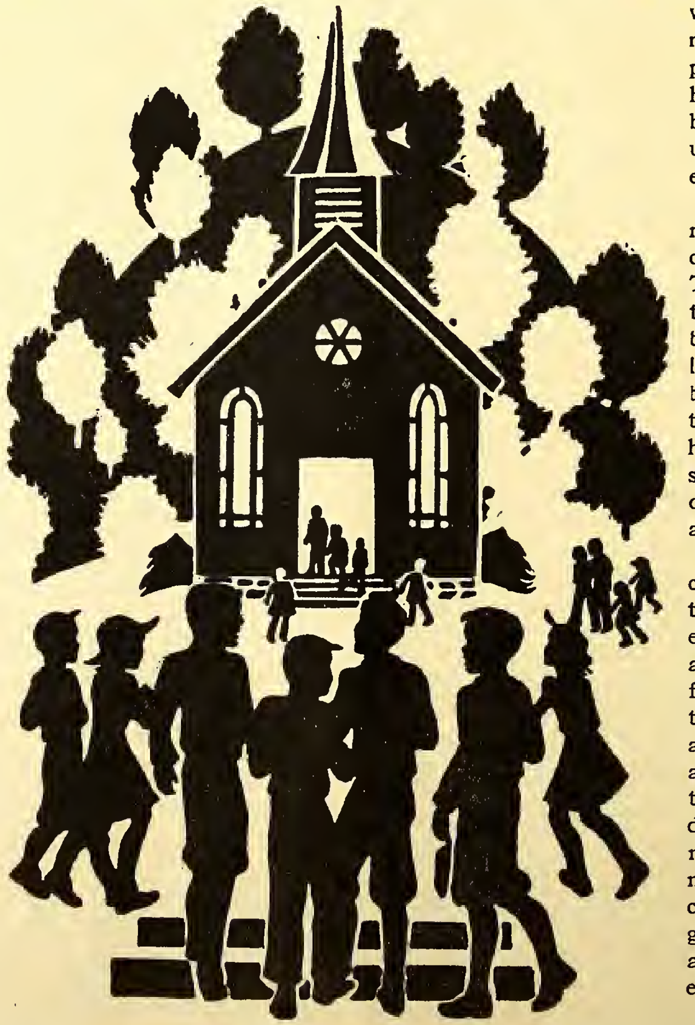
As naturally as the child flees for refuge to its parent's arms, confides itself and all it has or hopes for, to its parent's wisdom and love, so Christ invites all to come. He longs that all might commit themselves and all their interests to the loving Savior in complete trust and faith.

Jesus would have us see a child in his unworldliness. No one is more simply natural and unconventional than a young child, who knowing nothing of the ways of the world is not concerned nor awed by worldly pomp and splendor. To him there is no difference between classes and races until prejudiced by his elders.

Jesus would have us note the example of the child in teachableness. The docility or readiness to accept what has been told, the eagerness to learn, to receive instruction, and the willingness to be corrected without hurt pride. The child who simply takes in the light of truth which is offered and grows thereby.

One of the dearest characteristic of the child that Jesus would have us express is his loving and affectionate spirit. The first thing a baby does is to hold out its little arms. He wants to love and be loved. He clings to his parents in a deep devotion. The punishment inflicted but a moment before for some childish offense is forgotten and the arms of affection are ready to embrace the father and

(Cont'd on next page.)



Human wisdom says to the child, "Be a man!" Divine wisdom says to the man, "Become a child."

Pacific District Conference Program

FIFTIETH SESSION, JUNE 22 - 26

The Pacific District Conference will meet for its fiftieth session in the First Mennonite Church in Upland, California, June 22-26 under the central theme, "The Spirit-Filled Life." The theme song to be used is "Holy Spirit Faithful Guide."

Wednesday — Committee Meetings

Individual committees of the District will meet Wednesday morning at 9 a.m. with a joint session in charge of Rev. Paul Roth at 1 p.m. The evening's service will be a panel discussion on "Church Problems" under the chairmanship of Rev. P. K. Regier. Speakers include: Rev. W. A. Regier, Rev. Rudolph Schmidt, and Rev. Henry N. Harder.

Workers Conference Thursday

Rev. W. Harley King is leader of the Thursday morning service on "The Spirit-filled Church and Home." Following a devotional service by Rev. Menno Kliewer, speakers on various subjects are Rev. Clyde Dirks. Rev. Willard Wiebe, Mrs. Chris Ummel, and Rev. Henry Dalke. After the noon ministers' luncheon, separate business meetings for the ministers, laymen, Women's Mission Society, and young people will be held. The combined session at 3:45 p.m. is in charge of Rev. Ben Rahn and Rev. H. P. Fast will deliver the message. Regular Conference sessions begin Thursday evening at 8 p.m. to be preceded by a muscial program. The address of welcome will be given by Rev. Earl Salzman, the response by Rev. George W. Kopper followed by the Conference sermon by Rev. Paul Roth.

Friday Sessions

Rev. Paul Roth, president, will preside over the Friday morning and afternoon meetings. In the morning reports from all the Conference officers and committees will be heard. The afternoon message will be preached by Rev. H. P. Fast. In charge of the evening's service is the Women's Missionary Association, with Mrs. W. Harley King, president, presiding. The message will be presented by Mrs. Enns, missionary from Africa.

Young People Meet Saturday

Saturday morning unfinished business will be taken care of followed by the budget presentation for 1949-50. The sermon will be given by Rev. H. P. Fast. All business will be concluded during the afternoon session with the remainder of the day open for sight-seeing.

"Christ Challenges Youth in the Present Crisis," is the theme to be followed during the Young People's Meeting Sunday night. Dicussions on various phases of this topic will be given by representatives from Washington, Idaho, and Oregon. The guest speaker will be chosen by the young people.

The young people will also hold two business sessions Thursday and Friday afternoon with Kermit Dirks as chairman. Friday evening the young people will hold a Fellowship banquet in charge of the local young people.

Jubilee Sunday June 26

A special Jubilee worship service will be arranged by Rev. Earl Salzman Sunday morning. At the 2:30 p.m. session two reports will be given on the "Beginning and Growth of P.D.C." by Rev. Harold Burkholder, and the "Evangelization and Mission Report," by Rev. W. Harley King. Rev. H. P. Fast will deliver the message. In the evening the Los Angeles Male Chorus will present a musical program, to be followed by installation of new officers and a message by Rev. H. P. Fast.

The Child and the Kingdom . . . **Continued from p. 4**

mother whose painful duty it has been to administer it. This spirit of love and forgiveness Jesus desires in His followers.

The Child's Service in the Kingdom

Although some may consider the child of little importance in the service of God, yet God has used and does use these little ones. There are some things that He hides from the wise and prudent—the overly clever and smart ones—and yet shows to the little ones. Matthew writes, "Thou hast hid these things from the wise and prudent, and hast revealed them to babes." How well the child Samuel illustrates this truth. God called the child and revealed unto him things that He did not tell His aged prophet Eli. This youth had a place of service in God's plan for it tells us that "the child Samuel ministered unto the Lord . . . . and the Lord was with him."

The child is of service to Christ in the power for good that he yields through his sweet influence. How often have the words of Isaiah been true, "and a little child shall lead them," as the Lord has drawn the hearts of parents to Himself through their love for the child. No child is too young for this service of influencing and witnessing.

Jesus in His ministry here upon earth accepted the service of children. It was the lad with the loaves and fishes who aided the Lord in feeding the multitude. He was willing to give his lunch and the Master made use of it. It was the sweet song of praise by the children in the temple that brought comfort and joy to Jesus.

The Child Has a Welcome and Claim of Christ

Jesus defends the rights of children as having a place in the kingdom and gives a special welcome with His words, "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven. He opened the gates of His kingdom to the little child as He opened His arms to the little children whom the mothers of Judah brought to Him. The only recorded instance of Christ being "much displeased" is when it was supposed by the disciples that He couldn't be bothered or that He was indifferent to the spiritual needs of children and that the needs of the adults were more important. This is a very tender scene of a loving Saviour gathering the little children to Himself and blessing them. It is the same Lord Jesus, today, saying to His disciples, "Let the children come unto me and hinder them not." (Scripture quotations from the Revised Standard Version.)

The Christian's Inescapable Cross

by Anna E. Isaac

For every disciple of Jesus Christ the cross is inescapable. It is inherent in discipleship, not as a punishment but as a means toward perfection. Even Jesus was made perfect through suffering: "Though he were a Son yet he learned obedience by the things which he suffered; and being made perfect he became the author of eternal salvation unto all them that obey him," Heb.. 5:8, 9.

Let us not confuse salvation with discipleship. Tom M. Olson says, "One may be saved and yet not be a disciple. Salvation is by grace through faith without works; but discipleship demands cross-bearing, self-renunciation, learning of Christ, following Him. My salvation does not depend on anything I do, but discipleship does. It costs me nothing to be saved, but it costs me much to be a disciple."

However not every one who has a cross to bear is therefore a disciple. The spirit in which we carry that cross determines our discipleship. Whether the fact of cross-bearing is fruitful or not, depends upon how we carry it, and then upon the end to be gained.

We are not sure that we agree with those who say that the common ills that come to saint and sinner alike—sickness, catastrophe, accidents, *etc.*, are not crosses, and that only those burdens which we choose to bear of our own free will with and for Christ are crosses.

Jesus Chose to Pay the Price

It is true that Jesus went to the cross voluntarily. He could have refused it and thereby sealed the doom of all mankind. Yes, He could have escaped it. But there was also a divine "must" back of that cross: If God wanted a world of lost sinners to be saved, then Jesus must pay the price of that salvation. He CHOSE to pay that price. And that willing choice transformed the cross into a throne before which all Christendom bows in homage. He bore the cross triumphantly. And the reward? A lost humanity redeemed and an eternal throne at the Father's right hand. Phil. 2:9; Heb. 8:1; 12:2. He considered the gain great enough to make His suffering and death worth the cost.

Yielding to the inevitable is not fruitful cross-bearing, but picking it up and carrying it gladly for Jesus' sake is. Ordinarily, to bear the cross is not something joyous, but it can be gladly and victoriously borne. Does that sound paradoxical? Much in God's word sounds paradoxical and yet is divinely true.

In Hebrews 12:2 we read that Jesus "for the joy that was set before him, endured the cross." And in Philippians 2:8 "He humbled himself and became obedient unto death, even the death of the cross." To endure, to humble oneself, to become obedient unto death is not something joyous in itself. It becomes worth while only as it is done gladly. We will do it gladly for love of the Master, and as we see eternal value in it. Glad cross-bearing makes it glorious and victorious.

Spirit of Victorious Cross-Bearing

A surgeon had to amputate an arm of a French lad who had been wounded in the battle of Verdun. He said to the young man sympathetically, "Sorry, lad, but your country took your arm." To which the young fellow retorted, "My country did not take my arm. I gave it." That is the spirit of victorious cross-bearing.

It is one thing to stand before a cross in adoration and even in worship. It is quite another to pick it up and carry it. Jesus says, "If any man would come after me, let him deny himself and take up his cross daily and follow me" Luke 9:23. He never bribes people to become disciples by making it seem easy. He sets the cross before them at the outset. To worship the cross is more or less objective. To carry it makes it subjective. Satan will try to make us do anything rather than carry the cross, because cross-bearing makes for Spiritual growth.

See the Need, Meet It

We often talk glibly of cross-bearing. What does it really mean? Let us mention only one of many things. Cross-bearing is to see a need and to meet that need at any cost to ourselves, and not run away from it.

> It is one thing to stand before a cross in adoration and worship. It is quite another to pick it up and carry it . . . . Cross-bearing is to see a need and to meet that need at any cost to ourselves, and not run away from it.

There is a story of an Indian raja who, when famine stalked the land, fled and became a hermit. His elephants were fed with milk and butter, but he did nothing to relieve human suffering.

Another King saw a needy, sin-cursed world. He came to share the pain and to give His life to meet that need.

We see need in many different forms about us, or farther away, but still within our reach. It may be in our own home, in our community or country, or it may be across the waters. To share in the pain, to meet that need at the cost of our own comfort or pleasure, and perhaps even of our own life, is to bear the cross with Jesus.

Sicknesses Are Crosses

If there is in the home a child that will always remain a child mentally, dare any one say that is not a cross for those parents? Or the father has developed a disease for which there is no apparent cure, is not that a cross equally for the father who would want to be the provider, and for his family who must see their loved one suffer? Or the mother is blind. I'm reminded of one such family. The mother was blind, the daughter an invalid, poverty in the

In Twenty-Three Years -- Nineteen Millions

PROTESTANT FOREIGN MISSIONS REPORT

Protestants in mission areas have increased over 200 per cent in the past twenty-three years, a report issued here by the International Missionary Council, with headquarters at 156 Fifth Avenue, revealed

The report is the first since 1936 on the status of the churches in missionary areas, as well as in other parts of the world. The survey, covering 120 countries and island groups outside the United States, Canada, New Zealand, Australia, and Europe, showed that Protestant numbers jumped from 6,517,697 in 1925 to 25,341,283 in 1948.

At the same time, the report said that Catholics in similar areas now number 130,135,533 as compared to 11,595,803 Orthodox Church members.

Numerically, Protestants showed the greatest gains in South Africa and India-Pakistan, where over the twenty-three year period they increased from 714,013 to 5,467,281 and from 580,212 to 4,100,224 in the respective countries.

In South America, the largest gains were reported in Brazil, Argentina, and Mexico. In these countries the increases were from 69,527 to 1,657,524 in Brazil, from 3,350 to 259,056 in Argentina, and from 31,138 to 265,148 in Mexico.

Missionary activity in the southwest Pacific islands was recorded in the Solomon Islands, where Protestants increased from zero to 54,173 in the twenty-three year period, in Micronesia, from zero to 141,911, and in Indonesia from 300,529 to 1,737,866.

Missionary Staff

According to the report, the entire Protestant missionary staff now numbers 192,987. This includes 25,989 ordained ministers, 128,713 laymen and 38,285 women. Ordained ministers from foreign countries numbered 8, 883 as compared to 17,106 nationals. The report revealed a much higher percentage of national workers as contrasted to foreign employees.

Countries with the largest number of mission agencies and churches were South Africa, with eighty-two mission groups and denominations, India-Pakistan with 101 plus thirty-seven theological seminaries and seventy-nine Bible schools, and China with eighty-one mission groups including fifty theological seminaries and 160 Bible schools.

The total number of worship places in the areas surveyed was 141,169.

The only country to show a loss in the Protestant population was Turkey where Protestants declined from 15,283 in 1925 to 2,900 in 1948. Other countries in the Near East all showed increases, including Syria and Lebanon, where Protestants went from 3,735 in 1925 to 21,527 in 1948. During the same period, Palestine and Transjordan registered an increase from 3,136 to 16,115, Arabia from seven to fifty-two, Egypt from 41,006 to 163,190, and the Anglo-Egyptian Sudan from 244 to 19,442.

In the Far East Korea showed an increase from 201,063 to 743,773, Manchuria from 245 to 54,938, and China from 594,086 to 1,404,178.

Survey Published

The survey will be available in book form this summer. Prepared by E. J. Bingle, joint secretary for Survey of the International Missionary Council, London, it will be known as "The World Christian Handbook." The Survey will be presented in three sections, including 100 pages of text, 100 pages of statistics, and 100 pages of a directory of mission agencies, churches, and international organizations. It will be published by the World Dominion Press, London, and distributed in this country by the Friendship Press, 156 Fifth Avenue, New York City. It will sell for $7.50.

The Christian's Inescapable Cross . . . Cont'd from p. 6.

home. Yet in this case that cross was a shining thing. It was borne with laughter and song.—Or there may be a wayward child. Can any pain exceed the agony of seeing a child go astray, in spite of every effort to keep him or her in the way that leads to life? Is that not a bitter cross?

Then, if these are crosses, and they may come to anyone, saint or sinner, where does discipleship come in?

Bear It Gladly

Jesus does not leave us in the dark concerning this. He says if any one will not "take up" his cross and *follow Him* he cannot be His disciple. There is the difference between taking it up and bearing it gladly, and merely suffering it grudgingly. It is the glad cross-bearing that makes it fruitful. And it is as we bear it in obedience to His will and for His glory that we are His disciples.

Just one more point. This cross-bearing is a daily thing. Almost all of us can bear even some great burden for a short time. We may be able to face up to some sudden loss or disaster or sickness courageously. But when it comes to the *daily* cross which we must bear today and tomorrow, and all the tomorrows perhaps to the end of our days, then it takes more than whistling up our courage in the dark. It takes grace, and more grace from God. It takes strength and power that only God can give.

The Reward

And what is the reward for such cross-bearing? Eternal life? Yes, but there is also a reward here and now. Jowett says, "The Lord's blessing is hidden in the apparent curse. In the act of bearing the cross we increase our strength. That is the heartening paradox of grace. Virtuous energies pass from our very burdens into our spirits.—The dead cross becomes a tree of life, and a secret vitality renews our souls.

How foolish then O heart of mine, to avoid and evade the cross! Refuse the cross and thou declinest the strength! Ignore the duty and thou shalt feel no inspiration! Carefully husband thy blood, and thou shalt remain forever anaemic! But lose thy life and thou shalt find it."

World-Over With MCC

AKRON, PENNSYLVANIA.—The Mennonite relief workers were scheduled to leave Poland on about May 12 as that relief unit came to a close. According to latest word, the liquidation or transfer of equipment to other units was progressing satisfactorily. The workers will be used in other countries of Europe.

The immediate reason for closing the unit is that the Polish government now feels that conditions are such that it can assume responsibility for the care of any needy people in the country. The situation here is similar to that experienced by the MCC workers in Hungary a few months ago, where the work was also brought to conclusion.

The first Mennonite relief work in Poland was carried on during the years of 1939 to 1942. When the United States entered the war, this work had to be terminated until 1947, when relief workers were again able to enter. Food and clothing distribution as well as agricultural rehabilitation have been the major emphases. The Mennonite Relief Committee has administered and financed the major functions of the Polish relief program under a special arrangement within the total MCC relief program.

Relief Project in Berlin

The M.C.C. work in the city of Berlin has become a reality with the securing of a location known as Liedertafel as a center. The work is to be of the self-service, rehabilitation type with facilities provided at the center to form a base for a program of activities with both a physical and spiritual significance. Arrangements are being made with local German agencies for helping to defray the expenses of certain aspects of the program. An additional aspect of this work is the opportunity to keep a contact with the Mennonites of the area. Harold and Ann Buller are directing this work in Berlin.

Conditions in China Continue Unsettled

There has been no indication that the M.C.C. workers in China are in any immediate danger, despite the recent developments in the civil war. Two workers are located at Chinkiang where order has reportedly been maintained in spite of Communist occupation a short time ago. Two more workers are at Tsingtao, which is largely isolated, but not in an area of active fighting. Four workers are in the city of Shanghai along with the many other Americans who have not withdrawn from the city. No evidence has been received that they are in danger, although the city is apparently being occupied. Five American and three Chinese M.C.C. workers are located in Hengyang Orphanage and in Formosa, neither of which are in the area now affected by the advances of the Communist forces. Several other workers are on the way home, having nearly completed their terms.

Work in Naples Opens

A project similar to the community centers which have been such an effective type of relief work in Germany is being organized in Naples, Italy. Only recently have arrangements been completed for housing for the center. The work is located in a crowded area of the city, offering a great opportunity for service to poor children. The service will include some material aid gifts, general welfare work and religious instruction. Ross and Ruth Goldfus have initiated the work; Velma Schlabach, who is now enroute to Europe, will assist in the program.

Land Purchase in Uruguay under Consideration

A site has been tentatively chosen and negotiations for purchase are in progress to secure a tract of land in Uruguay upon which the Mennonite immigrants may settle. The land lies about 150 miles northwest of Montevideo in an area now becoming settled, but heretofore devoted largely to cattle raising. A site in the northern part of Uruguay had also been considered, but the immigrant committee did not favor this location because of the distance to market and other factors making future development more difficult.

Waltner to Europe

Sturges and Bernice Miller returned from India on May 14; Frank and Marie Wiens from Germany on May 19. Franklin and Mildred Steiner of Dalton, Ohio left for Switzerland on May 20, after having served for a few months at the Akron headquarters.

Leaving on May 27 for various assignments in Europe were Velma Schlabach of Mulino, Oregon for a second term of relief in Italy; Aganetha Duerksen of Goessel, Kansas to serve in Germany; and C. J. Rempel of Waterloo, Ontario and Erland Waltner of Mt. Lake, Minnesota who are to serve in Europe this summer under the M.C.C. Peace Section.

Clothing Needs Summarized

From time to time the MCC workers in Europe review the specific clothing needs so that the people at home may know what is most urgently needed.

At present the chief needs are for work and dress clothing for men and boys, dresses and yardage for women, and underwear, stockings and shoes in all sizes (especially large sizes). Knitting wool and bed sheets or sheeting can also be used to good advantage. Clothing for babies and young children is not as urgently needed now as had been the case earlier. The need for scissors, needles, safety pins, and thimbles also seems to have been quite well supplied. Sewing circle groups, and others desiring to help where the need is greatest, should give more special emphasis to the items listed.

Correction

In the release of May 6, the total of material shipments during the past nine months was given as 3½ million pounds. Actually this figure included only food; the clothing, shoes, soap and other items were in addition to this.

Other Uses For Summer Bible School Materials

by Paul Shelly

Most of the people in our conference are aware, I believe, that grades three, five, and seven of our new summer Bible school material is available now at our book stores at Berne, Newton, and Rosthern. This material, as has been previously announced, is an adaptation of the Old Mennonite summer Bible school material.

The primary use for which this material is intended is for summer Bible school work. It has been designed for this purpose and provides for the total program in the areas of Biblical content, missions, music, and other fields.

At a display of this material at the Middle District Conference, Pandora, Ohio, April 21-24, some people who will not have a summer Bible school, pointed out that there are a number of other possible uses of this material. The suggestions of these people may be of help to others who are looking for suitable materials for other phases of Church work.

The Three Types of Materials in the Units

BIBLICAL. Each of the units has the Biblical material well worked out with workbooks provided for the pupils. In grade three the unit is entitled "What God Does for Us," in grade five "The Life of Jesus," and in grade seven, "Followers of Jesus." These Biblical units not only present the Biblical material so that students can learn the contents of the Bible but also have practical implications of these Biblical truths for the age group for which they are intended.

MISSIONARY. The mission material includes some material of a general nature but also includes much that has been worked out by our own conference on our own mission fields. This material too has been worked out well. It includes pictures and cut out material in the workbooks for the pupils, stories, suggestions for the teachers, and maps of our fields. In grade three the mission material is on China, in grade five, Africa, and in grade seven, missionary pioneers.

MUSIC. The music material includes from ten to fifteen hymns, choruses, and gospel songs in each unit. These are printed in both the teacher's book and the workbooks. Suggestions are also given for the teachers as to how to make both the message of these numbers meaningful as well as to methods by which the pupils will be able to appreciate the music. The music is well chosen and will be of definite value in introducing the children to the great music of the church.

Uses of These Materials Other than Summer Bible School

A number of uses have been suggested. These certainly do not exhaust the possibilities but may be beneficial to you as to how you can best use this material in your own church.

SUNDAY SCHOOL CLASSES. One person felt that she would like to use the Biblical material for a unit in Sunday school sometime in her Junior class. This can be done if you are using the uniform series or one of the graded series. It may be that some time you feel a special need for one of the units of this new series and would like to substitute it for a regular unit. For Sunday school purposes certainly one could adapt the number of lessons. There are ten lessons in each unit of this material but these could be adapted for one quarter or could very well be extended over two quarters because of the detailed workbook material. Some groups might even want to spend a quarter on one of the mission units. There is a difference of opinion on this but certainly this would be one opportunity to teach all of our Sunday school children the importance of missions.

JUNIOR CHRISTIAN ENDEAVOR. All three of the types of material are adaptable for Junior Christian Endeavor work. One could very easily use any of these for a quarter of a year or even for a half of a year. Certainly the Biblical material would be well adapted for this use. The mission material would also be adapted for this use. Since Biblical material is almost exclusively used in Sunday school it would be well to use the mission material in Junior Christian Endeavor at some time. The music section would also make an interesting series for one quarter. If the children would be introduced to some of the hymns and gospel songs that are used in our church services they would be able to enter into the worship more wholeheartedly and reverently.

JUNIOR AND INTERMEDIATE MISSION GROUPS. The missionary material is especially adapted to this use. There is ample material included for

(Cont'd to p. 16.)

Our
Colleges
and
Seminary

FREEMAN COLLEGE

Sunday evening, May 29, at 8 P.M. the Baccalaureate service took place in the gymnasium. Dr. Harold Gross, Dean of the College, gave the message.

June 3 was Alumni Day with a track meet in the afternoon and the annual Alumni Banquet in the gym.

The venetian blinds, made possible by the Class of 1923, have been installed in the Study Hall, taking the place of the old, worn-out shades. This adds much to the appearance of the room and is a gift that is greatly appreciated.

School was dismissed on Thursday so that all students could go out in the interest of the new Auditorium-gymnasium, selling paper bricks representing the real bricks for the new building. Not all reports have come in, but the results to date are very gratifying.

Commencement exercises for all graduates took place on June 2, at 8 P. M. Prof. M. S. Harder, Associate Professor of Education at Bethel College, will deliver the address. Prof. Harder is the son of the late David Harder who was Professor of Bible here at the College about 18 years ago.

THIESSEN ADDRESSES SEMINARY ALUMNI

The graduating class figured prominently in several interesting activities as new members of the Alumni Association. Incidentally, the Alumni Association of Mennonite Biblical Seminary has now been combined with that of Witmarsum Seminary which was located at Bluffton, Ohio, between 1921 and 1931. The Seminary Alumni Association held its annual meeting and dinner Thursday evening, May 26. A welcome to the class of 1949 was given by Frank Mitchell of Meadows, Illinois, where he directs the Home for the Aged, operated by the Central Conference. Frank Mitchell graduated from Witmarsum in 1925. Response was given by David Habegger of the class of 1949. Maynard Shelly, of Hopedale, Illinois, who is soon to take the pastorate at Allentown, Pennsylvania, recounted the early days of the Seminary since he was a member of the first class which assembled here under the leadership of Abraham Warkentin. The major address of the evening was given by John Thiessen, on furlough from our mission field in India, who had graduated from Witmarsum in 1930. He urged seven important parts of the Mennonite heritage as basic to the new work of Mennonite Biblical Seminary. These seven points were: industriousness, sympathy for the suffering, a vigorous economic life, honesty, trust and confidence in the Lord, reverence for the Holy Scriptures, and the interpretation of the Scriptures in line with Jesus Christ. He made the interesting statement that today Mennonites have to deal with an environment similar to that which the Jews dealt with during their agonizing struggle years ago. Pres. S. F. Pannabecker made a few concluding remarks at the end, following which the business meeting was held to elect new officers. President of the Alumni Association is Grover T. Soldner, of Bluffton, Ohio; Vice-President, Arnold Regier, of Winnipeg, Manitoba; Secretary-Treasurer, Frank Mitchell, of Meadows, Illinois; and member of the Board of Trustees Advisory Group, Robert Hartzler.

On Sunday, May 22, the Senior Class presented our Vesper Service.

The Bluffton College Vesper Choir, under the direction of Russell A. Lantz, will present a concert at the First Mennonite Church here on June 14.

HONORS AWARDED BY BETHEL

At the fifty-sixth annual commencement at Bethel College fifty-six students received degrees. Commencement exercises were held May 31 in Memorial Hall with Dr. W. W. Sweet of Southern Methodist University, Dallas, Texas speaking on, 'The Sources of our Religious Liberty."

Names of three students receiving the Order of the Golden A, Bethel's highest academic award, were announced at the graduation. Students so honored were William Klassen, Rosemary, Alberta, Canada, a natural science major; Widick Schroeder, chemistry, a Newton student; and Harold Moyer, North Newton, music.

Twelve Freshmen who had distinguished themselves during the year received class honors. Of these five students each received a $50 scholarship: Dwight Platt, Newton; Betty Ratzlaff, Goessel; Robert Regier, Mountain Lake, Minnesota; Frederic Schroeder, Newton; Norma Wohlgemuth, Hillsboro.

Six sophomores receiving honors, three of which received each a $50 scholarship: Harold Duerksen, Hillsboro; Alice Ruth Pannabecker, Chicago; Merle Siebert Henderson. Eighteen Juniors received honors upon successfully meeting certain academic and other requirements: Gilbert Goering, Moundridge; James Hean, Philadelphia, Pennsylvania; and Clarence Niles, Sedgwick, each received a $50 prize.

Eleven seniors were singled out for class honors. Four of these students have been granted scholarships by other colleges and universities for graduate studies: Miss Helga Kemnitzer, German-exchange student, Kansas University; Rupert Hohmann, North Newton, Wichita University; Harold Moyer, George Peabody College, Nashville, Tennessee; Widick Schroeder, University of Michigan.

BLUFFTON SCHEDULES RASMUSSEN

Dr. Carl C. Rasmussen, Professor of Systematic Theology, Lutheran Theological Seminary, Gettysburg, Pa., has been chosen as the Bible lecturer for the 1949 series of Bible Lectures. These lectures are to be given the week of November 13. Dr. Rasmussen is in much demand as a public speaker, for example, he gave the sermon at the Easter Sunrise service in the amphitheatre at the tomb of the Unknown Soldier in Arlington cemetery this year.

Historical Committee

Conference Custodian of the Past

by Cornelius Krahn

The Historical Committee of the General Conference is not a Board, but a committee appointed by the Executive Committee of the Conference. Only the officers, Dr. S. F. Pannabecker and I, met in Bloomington and reported to the Executive Committee. Our report contained the following items:

1. How the Germantown Mennonite Church can become more and more as the mother of all Mennonite churches of America a monument and historical marker of Mennonitism in America.

2. How the General Conference can help to support the publication of valuable Mennonite or Anabaptist sources in Europe.

3. That the Historical Committee be authorized to publish a booklet commemorating the 75th anniversary of the Mennonite settlement in the prairie states and provinces.

4. The Historical Committee continues to collect books, letters, documents, and pictures, and other material pertaining to the Mennonites. Such material can be directed to the members of the committee, Dr. S. F. Pannabecker, Chairman, 4614 Woodlawn Avenue, Chicago 15, Illinois; Cornelius Krahn, Secretary, North Newton, Kansas; Rev. J. H. Janzen, 164 Erb St. W., Waterloo, Ontario; Dr. E. E. Leisy, 3523 Asbury Ave., Dallas 5, Texas; Dr. John D. Unruh Freeman, S. D.; Rev. Herbert Fretz, Bedminster, Penna.

5. The budget:

Microfilming documents	$300.00
Purchasing books	200.00
Publishing Anabaptist sources	250.00
Publishing commemoration booklet	500.00
Printing cards for genealogies	250.00
Binding periodicals	200.00
Miscellaneous	150.00
Total	$1,750.00

Sincerely
C. Krahn

BEHIND THE 100% PLAN

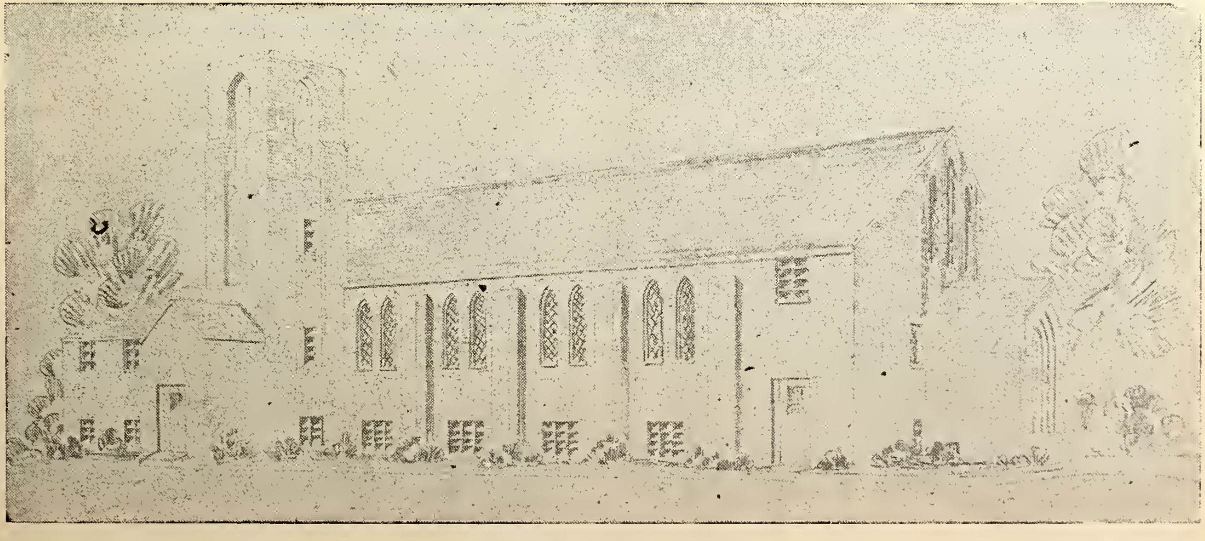
Bethany Church, Freeman, South Dakota, Hugo Mierau, Pastor — **Mennonite** serves 123 Homes

The HUNDRED PER CENT PLAN for our church papers has helped our people very much in getting better acquainted with our Conference work. Undoubtedly, it has repaid itself many times in the guidance and care it gives to our local congregation. Furthermore, this plan encourages and directs our Lord's divine commission of "Go ye into all the world."

We are now in the midst of building a new church edifice. The Psalmist says, "Except the Lord build the house, they labor in vain who build it." There is really no use to build unless we build unto God. The material building is all in vain unless great spiritual interests are housed therein. The most strenuous efforts are in vain without God. It is in this spirit as the Psalmist says that we are trying to build a new sanctuary which may be a house of worship, of fellowship, of Christian education, of community and world service for our children and yours.

The first church building was erected in the year of 1900. A Sunday school was the first organization to be established. However, under the leadership of the Rev. Heinrich A. Bachman, the first pastor, the church was organized on August 6, 1905. Since then and even now this church seeks to provide a church home for many of Mennonite and Hutterite background and also others.

Architect's Drawing of Proposed Church



Jottings

—Ebenezer Church, Bluffton, Ohio: In connection with the worship service on Mother's Day, our church held a child consecration service in which seventeen babies were consecrated. The girls of the Mission Band entertained their mothers at an afternoon tea. Mrs. Wertheimer of Ada, Ohio, was the speaker. At this meeting gifts were brought to replenish the household needs of Missionary Vernon Sprungers of Africa. Mr. and Mrs. Robert Hamman, relief workers in Italy, have returned home after a period of service. Rev. and Mrs. Landes and Howard went to Pennsylvania to attend the one-hundredth anniversary of the founding of Rev. Landes' home church, Deep Run. Reverend Landes spoke in these services which were held May 11-15.—M. Hilty, Corr.

—Salem Church, Freeman, South Dakota: Our pastor, Rev. Willard Claassen, was guest speaker at the Eastern District Conference held at Quakertown, Pennsylvania, April 28 to May 1. From May 5-8 he spoke at the Mennonite Church in Pretty Prairie, Kansas. May 22 the Men's Chorus presented a sacred concert. DVBS will be held May 30 to June 10 with the General Conference Bible School material being used.—Alice Kaufman, Corr.

—Bethesda Church, Marion, South Dakota: The Ladies Mission Society made 115 pounds of quilts this month and sent away 320 pounds of used clothing. Following the close of DVBS, a program was presented Sunday afternoon, May 29. Our first Singspiration will be held June 5.—Amelia Becker, Corr.

—Hereford Church, Bally, Pennsylvania: Our minister, Rev. Wilmer S. Shelly, spent the week of May 9-13 in Mennonite Central Committee Headquarters giving a course on Church History to the people preparing for relief work. Henry Riegner and Pauline Weller were married in our church Saturday morning, May 14. Regation Sunday was observed May 15 by a special service when a native larch, donated by Mrs. Ed. Nimmo in memory of her father Paul Davis, was planted on the grounds. Ralph Weller Berky wrote a poem for the occasion.—Mae Latshaw, Corr.

—Salem Church, Dalton, Ohio: Dale Nebel of Noble, Iowa, presented the history and continued need of Mennonite relief work in China on the evening of May 12. Miss Phyllis Lehman and Mr. Vernon Lehman were married by Reverend Richert at our church Sunday, May 15. June 19 is the date of the organ dedication with Prof. Otto Holtkamp from Bluffton College presenting the recital. Mary Rose Sommer and Caleb Gerber are the only high school graduates this year. Sunday morning, May 22, Rev. G. T. Soldner of Bluffton, our supply pastor last summer, delivered an impressive sermon on "Crown Him Lord of All," in his usual enthusiastic manner.—Mrs. Ivan Badertscher, Corr.

—Beatrice Church, Beatrice, Nebraska: Prof Menno Harder spoke to the Young Married Group of the First and Beatrice Mennonite Churches May 6 on "Living Sanely." Three baby girls were consecrated Mother's Day. Bethel College Day was observed May 15 with Dr. J. E. Hartzler giving the morning message. A fellowship dinner at noon was followed by an informal discussion as to the place of Bethel College in the Mennonite Church.—Mrs. Donald A. Claassen, Corr.

—Calvary Church, Barlow, Oregon: The Women's Missionary Society packed and shipped two hundred and ten pounds of new and used clothing for relief. A good assortment of yardage material was among this. The curtain for the altar railing was also finished. Vernon Neuenschwander, Lebanon, Oregon, showed pictures and gave a talk on the work being done among displaced persons in Paraguay, South America.—Mrs. Ivan Learfield, Corr.

—Burrton Church Burrton, Kansas: May 23 this church opened a two week session of Daily Vacation Bible School with twenty-one pupils and three teachers. May 22 the Men's Octet from Bethel College had charge of the morning worship, an inspiring hour of message and song.—Corr.

—Bethel Church, Mountain Lake, Minnesota: There are days in the life of an individual and also in the life of a congregation, that cannot be forgotten. The Bethel Church of Mt. Lake had such a day when they bade farewell to their pastor, Rev. Erland Waltner and family. For seven and one-half years Reverend Waltner has faithfully and willingly served the congregation, not only from the pulpit but as a loving and unselfish pastor.

For Sunday evening, May 22, a farewell program was arranged and the church was well filled. Mr. P. R. Schroeder was the chairman for the evening. Various individuals represented the different organizations of the church in short farewell messages. Rev. Dan E. Friesen, from the M.B. church gave the main message of the occasion. Both Rev. and Mrs. Waltner brought responses.

The large choir and also the Men's Choir sang appropriate songs. Monday night the congregation and friends gathered again when Rev. Waltner gave his farewell message. Paul's farewell message to the Ephesians were his farewell words. He expressed a deep desire that this church would always be a true evangelical church, continue its wholehearted support in our General Conference work, and remain active in mission and relief. He was not leaving Bethel church because of selfish reasons, but felt his field of service would be enlarged in that he would be able to help many young men who want to go into the ministry.—Helen Penner. Corr.

—Evangelism Committee: The Evangelism Committee of the General Conference met in Chicago on May 25. Under consideration was the United Evangelism Advance or Crusade which is to be sponsored by the various groups of churches in the United States. Plans for the November Evangelism Through the Church School Campaign were also under consideration.—John T. Neufeld, Chairman.

—MUTUAL AID: Wanted—A young married couple to work on farm. Three room house with modern conveniences. Two miles west, one mile south of Halstead. See Fred Schowalter, Halstead, Kansas, or J. W. Fretz, Board of Mutual Aid, North Newton, Kansas.

—Bethesda Church, Henderson, Nebraska: A son, Leo Allen, was born May 23 to Rev. and Mrs. Arnold Nikkel.

Into the Beyond

CHRISTIAN D. AMSTUTZ, member of the First Mennonite Church in Bluffton, Ohio, was born August 5, 1860, and died May 20, 1949. He sang in "The Messiah" annually for forty-five years.

MRS. KATHERINE HARDER HOFFMAN, a member of the Salem Mennonite Church at Munich, North Dakota, was born May 23, 1894, and died April 15, 1949.

TOMMY BLOUGH, fifteen month old son of Mr. and Mrs. Robert Blough, died at the Medical School Hospital in Langhorne, Pennsylvania, April 24.

MRS. GLADYS YODER MAAG, Dalton, Ohio, member of the Salem Mennonite Church, Dalton, Ohio, died April 24.

MRS. WILL TSCHANTZ, Canton, Ohio, a former member of the Salem Mennonite Church in Dalton, Ohio, was buried May 23.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

Reports on Retreats

The Growth and Widespread Use of Retreats

In the General Conference, the idea of holding retreats for the youth of the church is comparatively new. Within the life time of man, youth retreats have grown into a regular part of the life of the church. Only some twenty years ago was there the first of these annual outings held. They were found to be of such value that from district to district, retreats began to be held. Today the opportunity for an outing, getting together in the out-of-doors, getting acquainted with many new friends from other churches, gaining the inspiration of study, discussion, prayer and devotion, and play together, the opportunity for this is available to almost all the youth of the General Conference.

Youth Worships!

To date, three districts own their own retreat grounds. Eastern District has owned and developed Men-o-Lan, their grounds since the middle 30's. They are the pioneers. Saskatchewan bought Elim Gospel Beach at Swift Current in the early 40's. Last year the Western District purchased a site which will be developed this summer. No other district or regional group has their own grounds.

There are constantly more retreats being held each year. It will be noted that the Eastern District this year has a full month's program at Men-o-Lan. This is the first time they are doing this. Only last year the Central and Middle Districts together had their first young adult retreat. Several years ago the Ontario churches had their first week-end retreat as did the Northern District as a District group. And, this year the Manitoba churches are planning their first retreat.

Retreats are being held at many different places. The most beautiful site is said to be the camp used by the California churches in the Sierra Mountains, Camp Sequoia. Most groups rent camps owned by other groups. Retreats have been held on college campuses, the seminary in Chicago, on farms and in factory buildings. At Rosthern, Saskatchewan the youth farm is the site for a retreat as well as the camp at Swift Current, Elim Gospel Beach which the Saskatchewan youth bought already constructed.

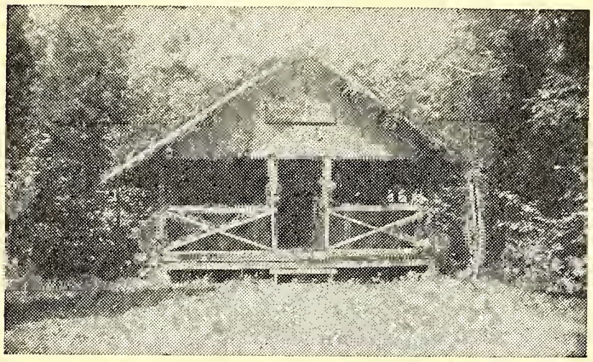
Not only are there many different places where retreats are held, but there are many different types of retreats planned by many different groups. Where district are close enough to each other, district retreats are regularly held. Where the distance is too great, retreats are held by churches or states. In the Pacific District, each state has its own retreat due to the great span of distance between them. Thus, California, Oregon, Washington, and Idaho have their own annual retreats. Since the Iowa churches are so far from the other Middle District churches, they have their own. The Kitchener church is so far from the other Eastern District churches that Kitchener has its own church retreat, as does the church at Aberdeen, Idaho. The Mountain Lake community has had its own retreats some time because of the size of that community. Now the Northern District has begun to hold retreats of a district-wide nature.

The variety and the constant growth of the retreat idea indicates that the churches have found this a very valuable experience—as have the youth who participate. That it should grow and improve from the experiences of the leaders and the participating youth, we all hope. That it can become a great influence in the youth activity of the churches, we also very much desire. In order for such growth to be realized, the need for good and adequate facilities is important. Thus, more districts will need to develop their own sites if no other satisfactory way of effectively holding retreats can be found. The need for real objectives and a full and interesting program is also important. Youth is not interested in poorly planned programs and uninteresting activities. There is need for real leadership that is informed and that knows the best in planning retreat programs. Finally, the retreat affords an unusual opportunity for young people to re-think their faith. They can withdraw from daily routine, they can live in intimate association with youth and leaders all interested in spiritual growth and renewed faith in the Christian proclamations. They can be in an out-door setting where the testimony of the Eternal hills and the beauty of nature stands as a constant declaration of their Creator. To use retreats to their fullest advantage for all concerned is of primary importance in the youth program of the church.

This issue of Mennonite Youth is devoted to a partial report on the retreats to be held this summer. As it is possible, reports from other local or district groups will be printed. This will afford to inform the reader of the wide-spread use of retreats as a part of the church's ministry to youth.

This Year at Men-o-Lan

by Rev. Walter McDowell, Retreat Chairman



We are indeed greatful that interest in our retreat is continuously growing. It has been the lament of retreaters in previous years that the retreat was too short. Following the desire of the young people who will be the future church leaders, the retreat committee this year has again increased the number of days of the retreat in confidence that the Lord will also increase the rich blessings previously received.

In the past Men-o-Lan has meant much to our conference in the spiritual and social development of the young people. There are workers on the mission field and also many now in training for the Lord's work, who yielded their lives to Him in consecration services at our retreat meetings.

In view of the great need of missions and missionaries on this darkening age the retreat committee has arranged a program which, we trust, that under the guidance of the Holy Spirit will create in young hearts a willingness to follow the leading of the Lord, and to instill in mature minds a desire to prepare for active service by definitely consecrating their lives to Him.

Our Retreat Program—

Theme — "Fellowship in Service"

Retreat Hymn — O Jesus, I Have Promised

Retreat Chorus — Saved to Tell Others.

Retreat Text — I Cor. 3:9—"We are labourers together with God"

The Retreat Facuty—

Rev. & Mrs. Harold Ratzlaff —Missionaries from India.

Rev. & Mrs. P. W. Penner — Missionaries from India.

Rev. & Mrs. Malcolm Wenger — Missionaries to the American Indians in Montana.

The Time of our Retreats:—

Young Peoples Retreat — July 1 to 6

Junior Retreat — July 6 to 12

High School Retreat — July 13 to 20

Intermediate Retreat — July 20 to 27

Adult Retreat — July 29 to 31.

The Retreat Committee desires the support of your prayers that the Lord's will may be done and His name glorified.

The Middle-Central District Program

THE SENIOR CAMP:

Dates: June 20-26.

Place: Camp Alexander Mack, Milford, Ind.

Courses and instructors:

"The Young Christian and Missions," Rev. Harold Thiessen, instructor.

"Beliefs that Matter," Rev. Paul Shelly, insructor.

"Studies in Amos," Rve. Wm. B. Weaver, instructor.

Singspiration, Mrs. Rollin Moser, leader.

Camp Chorus, Mrs. Rollin Moser, director.

Crafts, Rev. and Mrs. Wm. Stauffer, leaders.

Orchestra, Mrs. Esko Loewen, director.

Home Nursing, Miss Doris Yoder, R.N., instructor.

Camp Paper, Rev. Leonard Metzker, advisor.

Photography

Nature Study

Recreation will be in charge of Addison Myers and Ted Bauman.

Rev. Rollin Moser will be the camp pastor.

Miss Doris Yoder, R.N., will be camp nurse.

In addition there will be a number of adult counsellors.

THE JUNIOR CAMP

Course 1 — Bible Story — Mrs. Dorothy Krehbiel

Course 2 — Boys & Girls in the Church — Rev. Lotus Troyer

Activity 1 — Crafts — Rev. & Mrs. Irvin Richert

Activity 2 — Chorus — Mrs. Esko Loewen

Activity 3 — Mission Project

Recreation — Addison Myers

Camp Pastor — Rev. Esko Loewen

Junior Camp Dean — Olin A. Krehbiel

The Junior Retreat will be held with the Senior Retreat at Camp Mack June 20 to 26. The set-up will be much like last year. The cost of the Retreat will be $15.00 which includes registration, board and lodging.

YOUNG ADULT RETREAT

Place: Mennonite Biblical Seminary 4614 Woodlawn Ave. Chicago 15, Ill.

Time: June 30 to July 4

Leaders:	Topics:
Director: Leonard Metzker	
Rev. E. J. Bohn, Pandora, Ohio	"My Work"
Rev. R. L. Hartzler	
Dr. A. E. Kreider	"My Church"

Dr. J. E. Hartzler will give the closing address.

There will be tours of various places of interest in Chicago that pertain to the subject in consideration. Sunday morning the group will attend church services in a number of churches around the seminary. The program is set up in such a manner that it will be possible to come in at any time.

Cost: $12.00 for the full time.

The young adult retreat of the Middle-Central Districts will be held here.

Western District Retreat at Murdock

by Henry Fransen

Plans have been made to conduct four retreats in the Western District Conference this year. These are to be held July 26-30, August 2-6, August 8-12, August 18-21.

The two mentioned, August 2-6 and August 8-12 are for young people of High School age and a little above. This is in two sessions because we feel that we can not handle more than 50 retreaters at one time, under the circumstances at our grounds this year. The period of August 18-21 is for young adults — married as well as single. This is also planned for the camp at Murdock. The period of July 26-30 is for Intermediates, ages 12-14. This is scheduled for the Bethel College Campus, unless there is a building on our grounds with a roof overhead. The retreaters will really have to be "campers" for the three older retreat periods. Probably the only shelter on the grounds by retreat time, will be a large convention tent. Campers will have to provide own sleeping quarters. We suggest bringing tents or cattle trucks with a canvas over the top.

Plans are to have a voluntary service unit work on our grounds this summer. They would help with the building program.

An additional 80 acres has been purchased so that now the retreat grounds compromise 160 acres.

Northern District at Huron, S. D.

by Bill Gering

The Northern District Young People's retreat will be held at Bible Camp Byron, located 14 miles north of Huron, S. Dak. It will be held August 22nd through the 26th. Retreaters are to be of high school sophomore class (or age) and up.

The faculty will consist of the following: (As far as I know at present).

Camp Director, Rev. Willard Claasen, Freeman, S. D.
Instructor of Class I
Rev. John Suderman, Mt. Lake, Minn.
Intructor of Class II
Mr. Erwin Goering, Seminary, Chicago
Instructor of Class III
Dr. J. W. Fretz, N. Newton, Kansas
Evening Speaker
Rev. Ed. J. Miller, Freeman, S. D.
Director of Music
Rev. Marvin Dirks, Seminary, Chicago
Director of Recreation
Rev. Arnold Nickel, Henderson, Neb.
Instructor of Arts & Crafts
Miss Esther Bohn, Freeman, Jr. College

Class I is a Bible class. Class II is Vocational Guidance and Christian Citizenship in a Secular World. Class III is a Class in a Christian's View of Courtship and Marriage. Last year the classes were conducted in two divisions, namely of a high school age group and a college age group. We hope this can again be done.

Ontario's Plans

by Peter Epp

Junior Retreat:

Sponsored by the Sunday School Organization of the United Mennonite Church of Ontario.

Date: July 2-9, 1949

Age: 12-15

Faculty: One Sunday School Teacher from each locality.

Place: United Mennonite Collegiate Institute, Leamington, Ontario.

Senior Musical Festival (one day)

Preceded by a Province-wide tour of churches by David Paetkau, music teacher at Rosthern Junior College, Rosthern, Sask. He concludes with an all day young people's music festival.

Date: July 31, 1949

Age: 15-35

Place: Beamsville High School Auditorium, Beamsville, Ontario.

Sponsor: Youth Organization of the United Mennonite Church in Ontario.

Manitoba's First Retreat

by P. A. Rempel, Altona, Manitoba

This year we are planning our first Retreat. The Retreat is to be held at the Youthpark, July 8-10. The program is to be published soon. The following is the general plan:

1. Four Bible lectures by any of the following: J. Pauls, A. A. Teichroeb, J. A. Dyck, Elder J. J. Thiessen.
2. Evangelism — A. Neufeld, elder, F. Sawatzky, preacher.
3. Mennonite History — Elder Vichert, Teacher, Schaefer, Peter Dyck.
4. Music and singing: Peter Harder.
5. Missions — Missionary J. J. Thiessen.

Sunday morning worship — Elder Schulz and G. Lohrenz.

Christianity isn't worth a snap of your finger if it doesn't straighten out your character.—Dwight L. Moody.

4614 Woodlawn Avenue
Chicago 15 Illinois

C-6

Our Small Plot

—by **Joanne Waltner, Freeman, South Dakota**

We were searching for a young People's project that would involve the entire group, one that would not cost too much and would be fun to undertake. Such a big order!

By investigation, we found that a plot of land in town would be available. "Well, why not raise potatoes? They have all the qualities you want." So this became our project.

From February until October all we heard was, "Potatoes, Potatoes."

Planting the Potatoes

First the ground must be prepared for planting by plowing and raking. At last the great day arrived. All of the members came dressed in their best working clothes, some with knives for cutting potatoes, others with pans, pails, and hoes. The sturdier individuals wielded the hoes, some dropped the potatoes into their new homes and covered them up, while others cut them.

A weary, but well-satisfied group left that evening, positive that a farmer's life isn't all it's cracked up to be. Now no more work until the weeds begin to appear.

All too soon that time arrived and the group trooped out again to destroy this invader. After that it rained little and the weeds worked in harmony with the rain, so were sadly neglected.

Harvest Time

Harvest time rolled around when we unearthed our potatoes. People were amazed to find out that something *was* under that jungle of weeds. The weeds were pulled out and raked together. The evening that we unearthed them there were many "oh's" and "ah's" and the potatoes were really beautiful.

After the work was finished, a barbecue was held at one of the member's homes and everyone took part. The project was so successful that this year we are planting potatoes in twice as big a plot of land.

Was it Worthwhile?!

The money received from the sale of potatoes, is going into the Young People's Fund toward the purchase of a piano for our new church building.

This project proved to each of us, that when a group of individuals work together for a common good, much can be accomplished.

As a by-line, I might add that this spring the youth group here is also sponsoring a concert pianist.

1900 Jubilee Gems 1950

50th Anniversary
celebration of
General Conference Mennonite Missions in India

The membership of our Bethesda leper church is almost five-hundred. Some of the members are symptom-free, and there are a few that are not lepers.

PLEASE mention both OLD and NEW address when WRITING

Other Uses for SBS Materials . . . Continued from p. 9.

separate meetings on the units covered. Each of the units would serve well as a basis for a series of meetings on the various fields which are served by our missionaries.

In the light of these possible uses of this material other than for summer Bible schools it would be well for someone in each church to order a set of grades three, five, and seven now, even though the church does not plan to have a summer Bible school this year and keep it on reference so that it can be considered by all in the church who have a responsibility for children's work in their choice of materials.

"I'D BEEN BOMBING HER COUNTRY"

William Carter, bomber pilot of the New Zealand Royal Air Force in the recent war, has become a pacifist and renounced all war. At an open air meeting of the New Zealand Christian Pacifist Society in early fall, a young man pushed to the front soon after the meeting started, and asked for permission to speak. This is his story:

"I was a bomber pilot, one of a New Zealand squadron. I was shot down over Germany and I had three years in POW camps. I came back threatened with TB in both lungs. What Mr. Barrington (Secretary of the Society) is saying is true and I'm with him all the way. My experiences in Germany opened my eyes and taught me the truth. And I want you to see it. Conditions were tough. I'd had enough, so I escaped. A German woman gave me food and soap and towel and great kindness. Her own son had been killed. I asked her why she was doing things for me when I'd been bombing her country. She answered: 'Because I'm a Christian.' That hit me fair. Wasn't I a Christian too? Why should Christians kill one another? Back in POW camp I read books by Tolstoy and others, and I can tell you war's 'had it' for me. I'm crusading for peace in future. I think what Mr. Barrington's saying is right and we should never allow war again."—*Fellowship.*

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The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Volume 64 — June 14, 1949 — Number 24

In every tree I find
A poem so designed,
By breezes stirred,
To be the word
Which calls God's love to mind.

Each leaf a tender prayer
To woo my heart from care;
And beg it to
But trust Him Who
Can make a tree so fair.

And if in autumn time
The leaves fall out of rhyme,
Trees sing in turn
Of spring's return
In winter birds sublime.

Yes-trees are poetry
As real as real can be;
For line on line
This heart of mine,
They let God's-craft here see.

—Ralph Weller Berky.

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COVER POEM

The cover poem was composed by Ralph Weller Berky, member of the Hereford Church, Bally, Pennsylvania, for a tree-planting ceremony held on May 15.

The Mennonite

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The Reader Says

Dear Mr. Editor,

I read in THE MENNONITE of May 10, page 5, that Reverend Neuenschwander is going to visit the "755 General Conference Mennonites in the two centers in Uruguay." I felt that I should call your attention to the fact that, so far, there are no General Conference Mennonites in Uruguay. Our Mennonites there are just Mennonites, without any *epitheton ornans*. I suppose that the error was merely accidental or due to the fact that the correspondent was led to this designation by his habituation to the American classifications.

This could, however, provoke some erroneous thoughts. Our West Prussian refugees, so far, had good relations to the representatives of *all* Mennonite groups in America, and I hope they will continue in this way.

Sincerely yours,
Gustav E. Reimer,
Bethel College,
North Newton, Kansas

Announcement

Accepting the suggestion of the Freeman-Marion, South Dakota, community, the General Conference Executive Committee announces August 23-30, 1950, as the tentative dates for the next session of the General Conference.

Walter H. Dyck, Executive Secretary

Of Your Pen Acquaintance

JACOB H. JANZEN, Waterloo, Ontario, is widely known in the Conference as author and Bible Lecturer.

ELMER EDIGER, Akron, Pennsylvania, serves as Director of M.C.C. Voluntary Service.

MELVIN GINGERICH, Goshen, Indiana, is Director of the Mennonite Research Center recently set up at Goshen College.

HOWARD J. ZEHR, Freeport, Illinois, is Secretary of the Illinois Conference (Old) and Pastor of the Freeport Church.

KATHERINE LINSCHEID, Cuauhtemoc, Chihuahua, Mexico, serves in the M.C.C. Unit as a nurse; she will return to North Newton, Kansas, her home, soon.

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

June 9-18, Kansas Institute of International Relations, Friends University, Wichita, Kansas, with speakers such as Kermit Eby, Margueritte Bro, Bayard Rustin, Henry Smith Leiper, *et.al.*

June 11-15, Northern District Conference at the Bethesda Mennonite Church in Henderson, Nebraska. Guest speakers will be Rev. A. E. Kreider and Rev. Paul Roth on the central topic of "Stewardship."

June 12, Children's Day

June 16-17, Mennonite Cultural Conference, Tabor College, Hillsboro, Kansas.

June 19, Western District Sunday School Convention, Eden Church, Moundridge, Kansas.

June 20-26, Middle-Central District Junior Retreat at Camp Mack, Indiana

June 20-26, Middle-Central District Senior Retreat at Camp Mack, Indiana

June 23-26, The Fiftieth Anniversary Sessions of the Pacific District Conference at the First Mennonite Church, Upland, California.

June 30-July 4, Middle-Central District Young People's Retreat, Mennonite Biblical Seminary, Chicago, Illinois

July 1 to 6, Men-O-Lan Young People's Retreat at Finland, Pennsylvania.

July 2-6, Canadian District Conference meets in Sardis, British Columbia under the theme, "The Church That Waits for the Lord." John Thiessen and Peter J. Dyck are the speakers. Ministers Conference, July 2; Mission Festival, July 3.

July 6-12, Men-O-Lan Junior Retreat at Finland, Pennsylvania.

July 13 to 20, Men-O-Lan High School Retreat at Finland, Pennsylvania.

July 20 to 27, Men-O-Lan Intermediate Retreat at Finland, Pennsylvania.

July 25-30, Oklahoma Young People's Retreat at Camp Hydro, Hydro, Oklahoma.

July 26-30, Western District Intermediate Rereat.

July 29, to 31, Men-O-Lan Adult Retreat at Finland, Pennsylvania.

August 2-6, Western District High School Retreat, Murdock, Kansas.

August 5-8, Central District Conference, Goshen, Indiana.

August 8-12, Western District Young Peoples Retreat, Murdock, Kansas.

August 11 to 17, General Conference Minister's Retreat, Estes Park, Colorado.

August 18-21, Western District Young Adult Retreat, Murdock, Kansas.

August 20-27, California Young People's Retreat, Sequoia National Park.

Aug. 28 to Sept. 25, Christian Education Emphasis Period.

September 3-5, Eastern District Laymen's Labor Day Bible Conference.

October 12, 75th Anniversary Celebration of coming of European Mennonites, Memorial Hall, North Newton, Kansas.

October 13, 14, Western District Conference.

November 29 to December 1, Council of Boards Meeting.

August 23-30, 1950. Tentative dates for the General Conference Sessions, Freeman, South Dakota.

Editorials

DO YOU KNOW? *Presbyterian Life,* a bi-monthly publication in striving to keep its constituency informed on the implications of the North Atlantic pact, wants to know if the public fully understands that: accepting the pact means U. S. military aid; that estimates thus far indicate the cost for the first year will be $1.5 billion to $1.8 billion and that the intention of Congress is to do this in addition to the current defense budget of $16 billion; that this will mean an increase in taxes even without any social welfare legislation; that controls and allocation of scarce material will have to continue and may be made tighter in spots. What is more alarming is the fact that many Congressmen who have been contacted report that they have received practically no mail on the question of appropriations which are obviously necessary to implement the program. One thing would seem to be quite apparent: there is no easy solution to a situation created by failue to do that which is right in the past. Furthermore it is obvious that mistakes, failures, and injustices of the past cannot be righted by actions inherently wrong in the present. Any program of arms is inherently wrong because it misuses God's gifts. To shift to an arms program now would mean that all the relief efforts of the Government would become neutralized. To use our God-given resources for the satanic ends of warfare is to reduce our potential for creating that which blesses; this is defying God. To progressively diminish our creative potential is to prepare the soil perfectly for Communism. It is probably not realized by them as such, but those who are stirring up the largest amount of hatred and fear of Russia are helping the system of godless Communism the most. The costliest feature of the solution proposed by this program of hatred, armed preparedness, and eventual war is that it is no solution. History has taught us that it only leaves the same problem, but in a much more tangled state for future generations. There is a solution to which the Church must continue to witness; it, too, calls for "blood, sweat and tears." But they are the blood, sweat, and tears of selfless sacrificial devotion to the Lord Jesus Christ and His way of love and peace who still is the only Way even among nations.—JJE

THE CHURCH HAS NEVER OUTGROWN THE TERRIFYING, soul-wrecking heresy of "docetism," the first century error that insisted Jesus Christ did not come in the flesh. This may have grown out of a sincere desire to exalt the Lord Jesus Christ; in being sure they exalted Christ enough they didn't want Him to have any connection with the material body. This also led them to the conclusion that Jesus never knew suffering because he did not have a material body. This led many to a double set of standards for living; Jesus saved the soul, but the soul has no connection with what the body does. Their heresy was believing too much about Jesus. John in his epistle makes it a test of salvation it would seem, as to whether a person believes that Jesus Christ came in the flesh or not. In other words there is as much danger in over-stressing the Deity of Christ at the expense of the humanity as there is in over-stressing the humanity at the expense of the Deity of Christ. If we over-stress the humanity of Christ we get a human 'saviour' who himself needs saving; if we over-stress the Deity of Christ we have no one who was really tempted in all points like we are and thus our true High Priest Who knows the feeling of our infirmities. If we grant, then with Paul, that "in the fulness of time God sent forth his son born of woman and born under the law," and if we accept Jesus own evaluation of Himself that He was the Way, then it must make a bigger difference as to what we do with our bodies, which are in fact the temple of the Holy Spirit.—JJE

"IT IS THE ORIGINAL SIN which infests mankind because of our native human propensity to selfishness and self-will, and because we are all born in a world where sin has become sanctioned by custom and organized into social, economic, and political institutions." These words by Luther Allen Weigle, retiring Dean of Yale Divinity School, in which he calls attention to the way in which we can become so used to sin that we call it good, accept it, and even make it possible to become more widespread by organizing it, is aptly illustrated in the following quotation from *Conscription News:*

"Frank L. Weil, Chairman of the President's Committee on Religion and Welfare in the Armed Forces, on May 5, 1949, urged the Annual Convention of the United States Brewers Foundation to aid young people in the armed forces. The committee of which Weil is chairman was set up as a result of a recommendation by the President's Committee on U. M. T. Several members of that committee—Dan Poling and Truman Gibson—also serve on Weil's committee.

The May 6 *New York Herald Tribune* described Mr. Weil's speech to the Brewers in these words:

"Complimenting the foundation on its record of co-operating with the armed forces authorities, as well as with civil enforcement authorities, Mr. Weil urged the members to continue their program which 'has received recognition in high places in Washington.' He cited the foundation's program of co-operation as one which might be followed by others and said: 'The foundation can do a lot for our program. You can help alert citizens to their duties and responsibilities to the young men—our own sons—in the armed forces. You can use your influence on the local level to overcome the apathy that exists on problems connected with armed forces that are a civilian concern. You can continue as you have helped before with the kind of co-operation that has produced such effective results, to the end that the men who go into the armed forces will come out better men than they ever were before."

An infidel is a man who builds a house without windows, and then blames God because he has to live in the dark.

Negroes and the Mennonites

by Melvin Gingerich

AND after this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Rev. 7:9-10.

Mennonite contacts with the members of the Black Race have been few, partly because of the accidents of history and partly because of our unwillingness to make those contacts. If we have avoided making these contacts or if we would not feel happy in a congregation that had Negro members, we very likely could not be happy in heaven where we will worship and have close associations with those of "all nations, and kindreds, and people, and tongues." It behooves us, therefore, to study our attitudes to see if they have been Christian.

Accidents of History

As to the "accidents" of history, most of our forefathers lived in those areas of Europe where there were few opportunities to associate with the Black Race. When they migrated to America, most of them settled in the North where there were only a few Negroes. In spite of this, however, our forefathers were not altogether blind to what the Christian attitude towards Negroes should be. The first statement against slavery in America is found in the constitution of the Plockhoy Mennonite settlement on the Delaware, established in 1662. A few years later Germantown Mennonites and Quakers signed the first written protest against slavery in America.

Although at an early date Mennonites migrated into the slave holding area in Virginia, they never owned slaves and generally held a more enlightened position on the slavery issue than their average southern neighbor. Although many of their leaders have taken an enlightened attitude on the question of equality for the Negroes, in practice the policy of the Virginia Mennonites has to a certain degree been dictated by expediency rather than by principle because of the influence of southern thinking upon a portion of their leaders and membership. For example, it was not until this year that it was possible to obtain the permission of the local board of the Eastern Mennonite College to admit Negro students to that school. On the other hand the Virginia Conference carries on mission activity among the Negroes.

Treat As Brothers

A member of that race who joined one of these mission churches testified, "One of the many fine things that caused me to join the Mennonite Church was their anxiety, their very deep desire to treat our people as brothers, to teach us through your example what real Christian love is; to have sympathy and a ready, helping hand for the one farthest down, regardless of color, thus bringing us closer to our Maker."

The Krimmer Mennonite Brethren have been working among the Negroes of North Carolina and Tennessee for twenty-one years. They have established eleven Negro Mennonite churches, in which four native Negro Mennonite ministers are laboring as well as two ordained and twelve unordained deacons.

The Old Mennonites, as was stated above, are also working among the Negroes. The Lancaster Conference had Negro members for over fifty years. They now have fifty-five members in eight churches. Five of these churches have a mixed membership of Negroes and Whites. The Old Mennonites have other mission churches among the Negroes, including churches in Philadelphia, Harrisonburg, Los Angeles and Chicago. They also have seven mission churches among Spanish speaking peoples and five among the Jews.

Service Units in Colored Areas

Another area of Mennonite work among the Negroes has been in CPS and in the Voluntary Service units. In Florida and Mississippi our young men were made aware of conditions among the Negroes and of the unfair treatment they had received. This led to a continuing work among them at Gulfport, Mississippi, where many of our young people from all branches of Mennonites have had an opportunity to practice goodwill towards our black neighbors.

During the summer of 1948, the young people of the Old Mennonite churches had fourteen service units, five of which were among Negroes, one among Indians, and one among Mexicans. In 1949 there will be seventeen units, six of which will work among the Negroes. An outstanding unit has been Camp Ebenezer at Millersburg, Ohio, where Negro children are brought into a Mennonite community for a two weeks vacation. During the summer of 1949, two groups from Cleveland and two groups from Youngstown will be entertained. This experiment has had a two-fold result. Not only has this been a rich experience for the Negro youngsters but it has also been an enlightening one for the local Mennonite Church where the children are entertained.

Mennonite Negro Ministers

Another encouraging aspect of the work among Negroes in the Central States is the venture in Chicago started by the Old Mennonites in 1944. The Bethel

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> *Mennonite contacts with the members of the Black Race have been few, partly because of the accidents of history and partly because of our unwillingness . . . If we have avoided making these contacts or if we would not feel happy in a congregation that had Negro members, we very likely could not be happy in heaven where we will worship and have close associations with those of "all nations, and kindreds, and peoples, and tongues."*

Christ's Forgotten Command
"Go and Sin No More"

by Howard J. Zehr

These words, "Sin no more," are seldom recognized as among the commands of Jesus, but they are found recorded in the Gospel of John on two occasions, and both are in the imperative mood. These words were spoken to a woman taken in the act of adultery. She had been brought to Jesus by the scribes and Pharisees, who were attempting to lay a snare before Him. The law of Moses commanded that such should be stoned. If Jesus declared the law, they would cause Him to lose His popularity; if He would acquit her, He would be guilty of breaking the law. At the moment, Jesus did neither. He simply asked that the one without sin cast the first stone. The crowd, convicted by their own conscience, left Him one by one but the woman remained.

The fact that this woman voluntarily remained with Christ proved her sincerity. She was willing to recognize her guilt before God and men. She had no reason to leave. Christ had something which was to satisfy the need of her sinful heart. She resigned herself to His mercy, fully recognizing His judgment as equity.

For Every Sin of Every Sinner

Jesus did not bring condemnation upon this woman, for she manifested a penitent attitude. Christ came into the world to save sinners. He did not come that the world might have life. Before Christ it is our attitude toward our sin that condemns us, for He is the propitiation for our sins and for the sins of the whole world. His blood shed upon the cross of Calvary was for every sin of every sinner. In His conversation with Nicodemus, Jesus said, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Souls are condemned because they reject Jesus Christ. Sin is not overlooked but forgiveness is always offered.

If We Agree With God . . .

Many Bible students have difficulty harmonizing this passage of Scripture with the whole tenor of the Bible because of Jesus' attitude toward this adulterous woman. Justification must always precede sanctification. But Jesus pronounced acquittal to the woman in the words, "Neither do I condemn thee." She was free after that pronouncement. Then He added, "Go, and sin no more." No one can live a holy life until he has experienced the forgiveness of sins. It is useless to tell one to sin no more until he is free from transgressions of the past. But Jesus did pronounce acquittal prior to these words. As in the case of the adulterous woman at the well, Jesus saw the heart and life of this sinful woman. Her penitent attitude became an object of His compassion. Once she confessed her sin and received pardon, she was prepared for further command to go and sin no more. Never can we expect to be free of the power of sin in our lives until we have been freed from its guilt. Perhaps many people never enjoy victorious Christian living because they haven't confessed to God all past sins. "If we confess our sins," John says, "he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." A more literal interpretation would be, "If we agree with God concerning our sins." We must see our sinfulness as God sees it. This woman saw her sinful condition and willingly agreed with Christ concerning it.

Absolutely Inseparable

While justification must precede sancification, the fact is equally essential that sancification must follow justification. The two are absolutely inseparable. The modern trend in evangelism is to stress the need of justification and to say little or nothing of the life which must follow. The grace of sanctification is the fruit of the grace of justification. We are saved by grace through faith, but we are His workmanship created in Christ Jesus unto good works. Paul wrote, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Therefore, if one is truly in Christ, justified, he is in Christ made a new creation.

God's requirements are just as rigid under grace as they were under law. Peter, in writing to the early Christian converts, calls attention to the moral law, "Be ye holy; for I am holy," and enjoins them to "Be holy as the One who has called them is holy." The exhortation to the Hebrews admonishes peace and holiness without which no man shall see the Lord. No passage of the Scriptures gives room for laxity in Christian living and conduct.

A Word of God

Sanctification requires a work of God. The help of God is required to keep the law. The law failed in that it was so weak through the flesh; therefore, God sent His Son into the world that we might have life through Him. In justification we have His righteousness upon us, but in sanctification, we have His righteousness in

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To accept Christ is to accept Him completely. If we accept His work for us, we must accept His work in us. Accepting Him is not merely giving assent to a certain creed or to certain historical facts, but it is the reception of the living Christ within us, along with the acceptance of all that the Scriptures say that He is and teaches.

In Cuauhtemoc

It is Two O'clock in the Morning--

by Katherine Linscheid

IT IS two o'clock in the morning. Our little five-day-old Mexican baby has just been fed and the hospital is quiet again. This baby's mother arrived from the direction of the "sierra" a day ago with a severe hemorrhage. The child looks like one would expect with its long black hair and little red face.

Our MCC unit moved to the new government hospital of the state of Chihuahua in Cuauhtemoc on April 3. It is an immense building and a striking contrasting to our ten-bed hospital which had been converted from an ordinary home into a temporary station of assistance. Our small hospital was in service almost a year instead of a few months as had first been expected.

Our city is surrounded by a strange combination of plains and short chains of mountains that rise abruptly out of otherwise apparently level country. To the east these mountains have a dry burnt look and the farther west you travel the more verdant they become, possessing scenery that rivals any we possess farther north.

Then Came the Mennonites . . .

Cuauhtemoc lies directly at the foot of one of these mountain chains. It is a dirty, dusty, noisy frontier town. Twenty years ago it boasted only seven forlorn adobe houses and sitting wearily along the railroad track to Creel. The people of Cusi, a prosperous mining town several miles south, looked with disdain at this little spot. Then came the Mennonites, intrigued by the farming potentialities of the plains; and, Cuauhtemoc grew to contain 8,000 people. Cusi became a ghost town. Its moldering ruins hold a strange fascination but little life.

Against this background the Mennonite Central Committee works. For a great part we have done hospital work, but some of our members have also made rich friendships through teaching English in the secondary schools and in night classes. Similarly, since these are a musical people, they have eagerly taken music lessons.

As the Dog Population Bayed its Protest

Medical work in connection with the seven practicing doctors has brought strange contacts with the common people. My first night on night duty with one of our registered nurses was a hectic one for me. Blissfully ready for sleep I made my way to one of the hospital beds only to be interrupted by a loud clatter at the door. Upon peering out we discovered a company of men one of whom had received a terrible blow on the head from a misdirected log in a saw mill. We let him in and I went out into the night. As the dog population of Cuauhtemoc bayed its mournful protest, I shakily started our rickety ambulance and went for the doctor. Discussing this patient later that night the nurse and I decided that greater men than he would very probably not have pulled through at home. In any number of instances these people seemed to show an unusual amount of resistance and stolidness to physical abuse and pain.

The Gun for Peace—the Bottle for Comfort

Being a frontier town many persons rely upon the gun for peace and the bottle for comfort. This violently potential mixture oftentimes explodes, touched off by a sudden outburst of anger. In our small hospital, closer to the center of town than the new one, we never knew what would confront us as we opened the door after the emergency bell had given its air-rending cry. It might be a mother in labor pains, a poor, stabbed, Tarahumari Indian, or a man riddled with bullets. On paper this sounds ominous and formidable, but it is undoubtedly not too strong a contrast to what takes place in some of our large cities. Then too, God always seemed very close and perhaps He seemed even closer to us in our sorrow for persons too poverty-stricken for good medical care, and for those who had spent time in riotous living.

This presents the more sordid side of Cuauhtemoc but all this is present in any place in the world rife with self-love and ignorance. This pueblo also has its lovely and thoughtful people, and the unit has made many friends it will not soon forget.

Our desire here has been to make our lives a living parable. We are forbidden by law to speak of the great Guide and Director of our lives. As the sower went out to sow, we have tried to sow His word with deeds of love and understanding, always keeping in mind the words of the man who said, in effect: take care how you conduct your lives for you may be the only Bible some people will ever read. We pray and hope that they may read of Him through us and then continue to read from the real source of Life.

> Our desire here has been to make our lives a living parable.

It is Hard to Understand

by Jacob H. Janzen

I would like to begin my article with hearty thanks to all those to whom I owe gratitude, of whom there are many.

First of all is God Almighty to whom I cannot be grateful enough for having remained the Almighty God although people have done their best to transform Him for me into a morose tyrant or to dilute Him into a mere psychological concept. As far as I am concerned, He is and remains the Almighty God, the Heavenly Father who provides for me, who loves me, who knows me, and calls me by name. He is ever near me in Christ Jesus, through His Holy Spirit and He provides for me.

He provides for me through good people, and there are two sides to this. The bright side is that experience reveals that there are in this evil world many more good people than one might think, who are ready to lend a hand to the Lord and be His helpers in service to poor, needy humanity. Lately, as I have become increasingly dependent on others, I have often been moved to gratitude because we mortals are not at all compelled to hate and to contend but are permitted to love one another. And love sanctifies. The gates to salvation are wide open to us here on earth because we do not absolutely have to hate an enemy, but may love all, leaving it to the Lord to deal with evil men.

> . . . And yet it is hard to understand why someone who has run his own business all his life and has been able to lay by money through his honest physical or mental labor should now have to care for the aged while people like us (ministers and missionaries) are dependent on compassion and charity. When charitable gifts smack of alms, the bread of charity becomes bitter.

This Drawback

But being helped by others has this drawback that it is usually very humiliating, and I have often prayed to God to deal with me as He has with so many others, for instance, to train me to be a skillful author, to allow me to write a best seller and thus acquire a large bank account on which I could draw for support, without always having to accept everything from compassion and charity.

But the Lord who has supplied me well with all my needs, has completely denied my request for money with which to secure my future. When I momentarily need funds, I ask God for some and He usually directs me to people who are able to help me. Then I have to ask these people and they help me although they are under no obligations to do so.

Usually the Lord refers me to several people, some of whom help me while others refuse. Merely to make the requests is very humiliating and refusals are utterly depressing. But that seems to be the way it has to be, for the Lord never gives me anything in any other way. I didn't think that I was very proud, but I must have a marked tendency toward pride that causes the Lord to keep humiliating me, and whenever I am unwilling to submit and recognize that there are people who are better and richer than I, the Lord simply keeps me in suspense until I become humble and a beggar again, as God has ordained for all my vanity and pride.

Not the Only One

Often it depresses me greatly to be such a poor business man and never to live on truly earned income. But on this trip which the Lord has again allowed me to make, I find that I am not the only one of whom this is true. My brethren in Christ would probably resent being mentioned by name and therefore I shall not do so. But I do want to speak about them briefly.

There is a laborer in the vineyard of the Lord who, in addition to widespread pulpit activity, has wisely administered many congregational and Conference funds with great blessing, and never has been accused of deceit, never has been under the slightest suspicion of wrongdoing. Now he is old and ill, he has been unable to save anything and his well-to-do children and relatives are providing for him. Happy they who have such relatives! But are the latter obligated to assume the care of the aged who have rendered a lifetime of universal service without having been able to save anything for themselves and who will certainly bequeath nothing when they die?

When Charitable Gifts Smack of Alms

The conferences and congregations, to be sure, are doing their share to help this man, blessed of the Lord. But no one owes him anything, he does not feel that he is living on his earnings. Merely charity. There is something even in this situation that is lovely and eases the mind. And yet it is hard to understand why someone who has run his own business all his life and has been able to lay by money through his honest physical or mental labor should now have to care for the aged while people like us are dependent on compassion and charity. When charitable gifts smack of alms, the bread of charity becomes bitter.

Not Even Charitable Support

And so it goes, not only with the above mentioned very deserving man, but also with many others. Some who have held less obvious but just as responsible and difficult positions do not even get charitable support now from conferences and congregations. What is to become of them? Will they not some day appear against us when the Lord will demand an accounting of our stewardship?

The above laborer in the vineyard of the Lord, in addition to many others, including myself, is too old to join the pension plan which the General Conference

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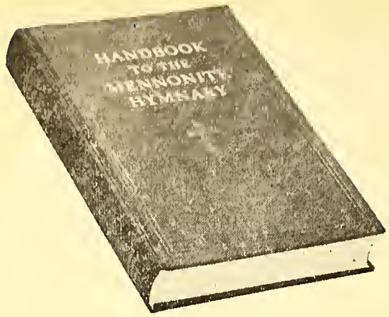


Book Notes

Handbook To The Mennonite Hymnary

Those who love church music will be glad to hear of the recent release of the *Handbook to the Mennonite Hymnary,* by Lester Hostetler.

This well-designed, 465-page book, written by a minister in the Mennonite General Conference Church, is released by the Conference Board of Publications.

As Reverend Lester Hostetler remarks in his preface, the book was written "to serve as a companion to the *Mennonite Hymnary.* It seeks to explain, as far as possible, the origin of the words and music of every hymn in the *Hymnary.*"

The *Handbook* does considerably more.

Those who know and use the *Hymnary* in their homes and churches will learn that the *Hymnary* is an outstanding collection of hymns from the twenty centuries of Christian music. The hymns are taken from all of the major church denominations, Catholic and Protestant; drawn from the Old Testament and Apostolic Christianity, Reformation and revival groups, as well as American hymnody.

Thus the *Handbook* becomes a comment on the history of our Christian hymns. In Reverend Hostetler's introduction, he devotes almost forty pages to such a resumé and study of the hymn movement in history.

In about half a page, Reverend Hostetler gives to each hymn a remarkable amount of historical information. He draws out of their obscurity the origins of the music, often dating back to the Dark Ages and the first centuries of the church, or the troublesome times of the reformation. He clarifies some of the legends and confusion that surround many of our best-loved church lyrics. He fastens upon the lives of the composers of music and writers of lyrics, brings them forward into our own day with understanding.

From his story-telling, his research, his selection of authentic and plausible material, we come to the deeper appreciation in deeper understanding of the men and women and the times that created our music.

One of the important features, often neglected and here an integral part of his work, is his indexing. The thorough cross references to scriptural texts, metrical psalms, composers and sources of tunes, authors, translators, and sources of lyrics, and first lines of lyrics—all of these cross references make the *Handbook,* and thus the *Hymnary,* a useful help to our religious life.

Lester Hostetler

The index becomes a small concordance to the *Mennonite Hymnary.*

In addition to the historical research, Hostetler draws upon his thirty years of pastorship. He makes suggestions for uses of hymns for home worship, programs, and seasons of the church year.

Although the *Handbook* was intended primarily as a guide to Mennonite hymnody, its value does not end here. Good hymnody is not exclusively denominational, but draws from many sources. Those of other Communions interested in the hymnody of the church will find his book useful.

Although Reverend Hostetler does not pretend to have exhausted his subject, he has none-the-less verified and authenticated his material by countless references and comparisons to findings of scholars in the field.

Throughout his book the theme persists from Saint Paul: "I will sing with the spirit, and I will sing with the understanding also."

Reverend Hostetler approached his task, twenty years ago, with caution and humility as well as with considerable preparation. He knows the pastorate, having served communities in Sugar Creek, Ohio; Upland, California; and now, North Newton, Kansas in the Bethel College Church.

He was educated at the Goshen Academy and Goshen College; he graduated from the Union Theological Seminary, and studied at the Oberlin School of Theology.

He served for a time as editor of the *Christian Exponent,* and for many years contributed to the *Mennonite Adult Sunday School Quarterly.*

He studied music and hymnology in college and seminary, and in addition to the work of the pastorate, taught music classes in public schools and churches, and for a number of years directed community oratorio societies. He is a member of the Hymn Society of America.

The *Handbook* has been modestly priced at $3.00, and is on sale in Conference bookstores in Newton, Kansas; Berne, Indiana; and Rosthern, Saskatchewan, Canada; and college bookstores. Agreements have been made between the publisher and the young peoples' societies for the sale of the book to support the local young peoples' projects.—*Ralph Bargen.*

IT IS HARD TO UNDERSTAND . . . from page 7

of Mennonites of North America has adopted (1947) for the congregations and their preachers, and I am too uninformed to explain the business aspects of the plan. But I have met several persons of experience who are already profiting by it and believe that this old-age pension for ministers is the cheapest and best that can be obtained today.

Without Misgiving or Distress

Wouldn't it be a good thing for every congregation to take a good look at this plan and come to an understanding of it? In this way an old-age pension plan could be created for many a minister which he could accept without misgivings or distress, and which would not have the bitter after-taste of alms. And the congregation would have the lovely feeling of having dealt with beloved and honored teachers in accordance with the dictates of conscience.

I personally would like herewith to thank my dear home congregation, my conference and my good friends for helping me without making it difficult to accept their help. They are under no obligations, yet they do their best for me. May they be rewarded by God who for His part provides me with sufficient humiliation to keep me from developing excessive vain pride.

GO AND SIN NO MORE . . . Continued from page 5

us. In the finished work on Calvary, Christ destroyed the works of the devil. He not only atoned for our sins which are past, but He broke the power of sin over us, thereby making it possible for us to obey the command, "Sin no more."

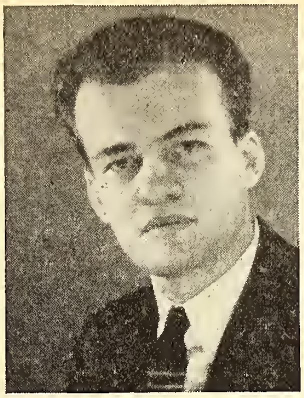
Not Merely Giving Assent

In the Epistle of First John, we are given a number of tests by which we may know that we have eternal life. A number of these have to do with the character of our lives. For instance, "We know that we have passed from death unto life, because we love the brethren." We know that we know Him if we keep the commandments which He has given. We know that we are of God if we love Him and do not have the love of the world in our hearts, for to love the world is not to love God. Christian living is evidence of our standing before God. John says that he that is born of God cannot sin because he is begotten of God and His seed remaineth in him so that he cannot sin. Holiness begets holiness just as love begets love. To accept Christ is to accept Him completely. If we accept His work for us, we must accept His work in us. Accepting Him is not merely giving assent to a certain creed or to certain historical facts, but it is the reception of the living Christ within us, along with the acceptance of all that the Scriptures say that He is and teaches.

In Romans 6, Paul teaches that in accepting Christ, we have been crucified with Him. We cannot receive Him without receiving Him in this way. Our old man is crucified with Him that the body of sin might be destroyed, or as a more literal translation might be, the body of sin is made inoperative. Our carnal natures are put out of business in our regeneration experience. When a business firm is put out of business, it is out of business until someone puts it back into business again. The same is true of our sinful desires. Christ has put them out of business, and they can only be used to follow sinful pursuits as we consent to sin. We must remember that our old sinful nature is not eradicated. It still exists and it must be kept inoperative. It must be suppressed. The Apostle Paul testified, "I keep under my body, and bring it into subjection." It will require conscious effort on the part of every one of us to mortify the deeds of the flesh.

Too many professing Chritians are ignoring this important command. If we are Christians, we cannot knowingly and habitually sin. In our baptismal vows we promised to forsake our carnal wills and desires, and by the grace of God and the aid of the Holy Spirit to give ourselves to Christ and the teachings of His Word. Have we been true to our promise?" "Go, and sin no more." "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." (Gal. 5:16). Reprinted *Gospel Herald*

SMUCKER JOINS *MENNONITE* STAFF



Rev. Don E. Smucker, widely known throughout the conference as a lecturer, retreat leader and Professor at the Mennonite Biblical Seminary, has accepted the appointment as Associate Editor of the *Mennonite;* he will serve on the Board of Associate Editors with Lester Hostetler, W. F. Unruh, and David C. Wedel. The Associate Editors assist the Editor with the editorial work—including such tasks as editorial writing. Rev. Smucker fills the vacancy on the Board of Associate Editors left by the Acting Editor who formerly served in that capacity.

Negroes And The Mennonites . . . Continued from p. 4

Negro Mennonite church in Chicago now has forty-six members, with Mr. and Mrs. James Lark in charge. Brother Lark as an ordained Mennonite Negro minister has been invited to preach in many Mennonite churches where he has won the friendship of thousands and has created a new interest in our responsibility to members of his race.

Here and there, however, in this conference as well as in other branches of the Mennonite church one hears rumblings of discontent with this new interracial emphasis. Here and there in recent years incidents have occurred that cause us to hang our heads in shame. Although Mennonites have made a creditable beginning in the area of race relations pioneering, it must be admitted that we have as yet not done very much in this needy field. If we expect to enjoy heaven in the presence of great numbers of Negroes, it is time that we learn how to enjoy their fellowship here and now.

Progress in Paraguay

Peter Dyck to Report

Java Next

AKRON, PENNSYLVANIA.—Commenting on his recent observations in the Mennonite colonies in Paraguay, William T. Snyder reports that the people there have had some good rains recently and have begun to plant their vegetable gardens for this season. The recent cotton crop was not heavy; but, the kaffir yielded more than had been expected earlier, because several timely rains were received.

In Volendam Colony the older villages look surprisingly well established as far as homes and yards are concerned, but many of the newer villages are still in the process of clearing forest and have only begun in their development otherwise. One observes there many of the problems that go with pioneering, and yet the people are facing the work courageously and are showing good progress for their efforts.

In the Chaco the villages which were established at about the same time showed similar development to that in Volendam. However the Chaco settlement covers a much greater area. Some pests such as grasshoppers and ants have been especially destructive in the past year, affecting particularly several of the villages on the western end of the settlement. Efforts are being made to combat these pests, and in recent weeks, STICA, a government agency, sent a group of specialists there to study the problem.

Indirect contact was made with the group of Mennonites who had come from Canada and settled at Villa Rica. Some of these have again returned to Canada but there does not seem to be any movement among them to join the other settlements in Paraguay. Visitors from the other settlements are cordially received by the group at Villa Rica.

Churches to Hear Refugee Story

Peter and Elfrieda Dyck have been a part of our work with and in behalf of the Mennonite refugees even since it was first possible to begin this phase of the MCC program. They are now returning from Europe, terminating their foreign service.

During the summer months they will visit as many as possible of our Mennonite communities. During June they will be visiting Iowa, South Dakota, Nebraska, Kansas, Oklahoma, Colorado, and Oregon. In July and the first part of August they will visit Canadian churches and spend some days at their home. During the latter part of August they will visit the Eastern United States area and come as far west as Minnesota.

The Dycks will be able to give a good picture of the refugee program as it has been carried on and also of the work that still lies ahead.

Personal Notes

Harry and Elva Gascho, Elvira Lehman, and Viola Amstutz returned from China on May 27. William Enns returned from Paraguay on May 29. Peter and Elfrieda Dyck and Margaret Janzen returned from Germany on June 2.

Relief in Java Possible

A survey of conditions in the area of the Mennonite Mission in Java has recently been made by Martin Schrag and William Yoder. They found there a definite need for clothing and medical assistance, and an invitation on the part of the Indonesian churches for the MCC to open a project. It is felt that the political situation is now such that work could be safely undertaken. Consideration is being given to this opportunity of service.

The Washington Scene

by Paul Goering

Federal Aid to States

The Senate has just passed the Taft bill, S.246, providing for 1300 million in financial aid to states for educational purposes. At this writing it is before the House Committee on Education and Labor. It would assure a minimum elementary and secondary education of $55 per child per year. At present some states spend an average of as little as $25 per child per year while others spend as high an average as $230. In effect, the high-income states would help the low-income states.

Would It Mean Federal Control?

The question most frequently raised is whether federal aid would not lead to federal control. In answer to this question, the bill specifically provides for state and local control. The states would administer the funds.

Will Catholic or Protestant Schools Benefit?

At present 18 states give state aid to Catholic, Protestant, and Jewish parochial schools for bus transportation, non-religious textbooks, and the like. Under the proposed law, these same states could use federal funds for parochial schools for these same purposes. Some Protestant groups want the bill amended to eliminate the possibility of any help to parochial schools; some Catholic groups want federal aid for parochial schools on the same basis as is provided for public schools. Amendments to achieve both these purposes were defeated in the Senate.

National Science Foundation

Another bill, which to date has received little consideration, would set up a National Science Foundation which would be concerned with granting scholarships and fellowships in many scientific fields.

Other Educational Bills

Several other bills from among the many before Congress are those providing for medical-education assistance, demonstration, public-library service, the school health bill, war equipment for colleges, scholarships abroad, and the like.

Are There Implications for the Church?

The Christian church is concerned about the best program of education for the youth of our country. Can this be achieved through increased local and state support, through federal aid, through building a system of private church schools, by a combination of these plans, or by still other means? The problem is worthy of the most serious study of Christian people.

Jottings

—Johannestal Church, Hillsboro, Kansas: Missionaries Alfred Habeggers, now from the Lame Deer, Montana, American Indian Mission Station, brought us the message and some reports of their mission work in word and pictures on the evening of May 25. Mrs. Habegger was dressed in typical Indian fashion. The Berean Bible Academy from Elbing, Kansas, brought us a program of songs, reading, and a short message on May 22; they love to sing. Our VBS closed May 20 and on the following Monday evening they gave us a sample of what they had learned.—Mrs. Arnold A. Plenert, Corr.

Deep Run Church Bedminster Pennsylvania: During the 100th anniversary of our church we were greatly inspired by the spiritual and very challenging messages brought by Rev. Russell Mast. our former pastor, and Rev. Howard Landes, a former son of the congregation. Dr. Elmer E. S. Johnson gave many historical accounts in his message, "A Mennonite Meeting in the Wilderness." Greetings were given by other former sons of the congregation and neighboring pastors.

—United Church, Wolf Point, Montana: This church is a result of the efforts of the Evangelization Committee of the NDC and of other interested men of God. We organized the church here less than a year ago with sixteen members. Since that time a church building has been erected. May 22 Rev. B. J. Nickel and Rev. M. M. Lehman were special speakers at the dedication and ordination services. Reverend Lehman is secretary of the Evangelization Committee of NDC and officiated at both services. Thank you for your prayers and contributions.—Lawrence Goerz, pastor.

—First Church, Richfield, Pennsylvania: May 25 seventeen of our members went to MCC Headquarters at Akron, Pennsylvania, and helped pack over 5,300 pair of children's stockings for European relief. Over 200 pounds of old and new relief clothing was also taken along to Ephrata. Stanley Shenk of New York Biblical Seminary was with us on May 29, preaching for the morning and evening services. Our building committee and church council are working towards the enlargement of our church and Sunday school rooms.—Mrs. Sheaffer, Corr.

—Hoffnungsau Church, Inman, Kansas: The church building is progressing nicely and has been completed far enough to use the basement for our services. May 22 the congregation gathered in the front of the church for a service of song, psalm reading, and prayer after which our pastor led the group into the basement. Missionary J. B. Ediger is back in the church after a period of illness. Reverend and Mrs. Ediger have retired after serving the Oklahoma Mission Station for forty years. The Happy Hour Sewing Circle rendered programs to three surrounding Homes for the Aged.—Mrs. Albert Ediger, Corr.

—Alexanderwohl Church, Goessel, Kansas: J. W. Warkentin of Hillsboro, Kansas, showed motion pictures of South America where he served under the MCC helping to settle displaced persons. At our child consecration service thirty children were consecrated.

—Meadow Church, Colby, Kansas: May 1 and 4 Martha Wall, missionary at Nigier French Africa, talked and showed slides. May 15 the five northwest churches at Hanston, Pawnee Rock, Ransom, Vona, and Meadow held a mission rally here. Missionary Albert Jantzen and Rev. B. H. Janzen were speakers with music from the various churches. May 26 the men's choir from Grace Bible Institute sang here. May 29 our choir went to Sublette to attend the song festival. The sewing society held an all-day meeting June 1 when officers for the coming year were elected.—Mrs. Peter J. Franz, Corr.

—Salem-Zion Church, Freeman, South Dakota: Three out of five couples were able to observe their fiftieth wedding anniversary on May 25. They were: Mr. and Mrs. John C. Mueller, Mr. and Mrs. John D. Kaufman and Mr. and Mrs. Peter J. Schrag. A large crowd attended the farewell services for Reverend J. J. Regier on Sunday afternoon, May 29. Reverend Edmund J. Miller, President of Freeman Junior College will serve our church until the arrival of Reverend Russell Mast about September 1. The wedding of Verlyn Schrag to Silas Waltner will take place on June 17.—Mrs. Robert Graber, Corr.

—New Hopedale Church, Meno, Oklahoma: Mrs. Herbert Schmidt spoke the morning of May 15 and in the evening showing slides and speaking on Paraguay. Baccalaureate sermon of the Oklahoma Bible Academy was given May 22 by Reverend Alvin J. Regier to a class of fifteen seniors. The commencement service was held May 27. Reverend Howard Nyce, pastor of the Mennonite Church at Pretty Prairie, Kansas, spoke on "Faithfulness." Reverend and Mrs. Arnold Epp and girls were here May 30. Reverend Epp spoke in the evening after which an evening of fellowship and refreshments were enjoyed by all at the Oklahoma Bible Academy basement. —Corr.

—First Church, Beatrice, Nebraska: The Bethel College Fellowship drive totaled $715.

—First Church, Geary, Oklahoma: This has been a very blessed spring for our church. From April 24 through 29 we had adult Bible study with Reverend Lester Hostettler as instructor. From May 2-13 we had our Vacation Bible School. The preschool age children met from 9:30 to 11:30 in the morning. The school-age group met from 7:00 to 9:00 in the evening. We had a total enrollment of 45 children, which represented six denominations. We thank the Lord for the wonderful time we had. The instructors for the Vacation Bible School were Mrs. Helen Lehmen and Reverend and Mrs. A. H. Peters. The ladies of the church mended and prepared 550 articles for relief, which weighed a total of 310 pounds.—Corr.

—Bethel Church, Hydro, Oklahoma: "Suffer the little children to come unto me, and forbid them not for of such is the Kingdom of Heaven." was the scripture passage read to begin our children's day program June 5. A fine program was rendered by both children and grownups, and enjoyed by all. Lunch was served in the dining hall in Hydro.—Corr.

Into the Beyond

JOHANN SCHMIDT, aged 95, passed away May 16. He was a member of the Alexanderwohl Church in Goessel, Kansas. He had the joy of celebrating with Mrs. Schmidt their 65th wedding anniversary.

JACOB AMSTUTZ, Columbus, Ohio, a member of the Ebenezer Mennonite church, was born March 31, 1871, and died May 26, 1949.

MRS. ANNA SPALLINGER, Findlay, Ohio, member of the Ebenezer Mennonite church, was born November 15, 1867, and died May 22, 1949.

GUSTAV W. RUTH, Trenton, Illinois, member of the First Mennonite Church, Summerfield, Illinois, was born August 24, 1878, and died May 30, 1949.

ROCKFORD H. BORMAN, Freeman, South Dakota, was a member of the Bethany Mennonite Church in Freeman, South Dakota. He was born September 7, 1910 and died May 31, 1949.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

Inasmuch As Unto the Least of These

The Mennonites, who represent about one-tenth of one per cent of America, are sending approximately fifty per cent of the relief goods of private agencies to Germany.

by John Howard Yoder

The following article is a presentation of the reasons for the Mennonite interest in relief work as presented by Mr. Yoder, former M.C.C. relief worker, in Motive magazine, a Methodist student magazine.

To begin with its philosophy is scarcely an adequate approach to understanding Christian philanthropy. Kindness, especially to the degree that its practice is prevalent among whole groups of people, is rather emotional than rational in its genesis; springs rather from a Christian attitude of conscience than from an explicitly reasoned set of ethical premises.

Such a phenomenon has been the relief activity of America's Mennonites. In every phase of its history, from famine relief in Russia during the twenties, to Civilian Public Service during World War II, the work of the Mennonite Central Committee has been a series of immediate responses to obvious but largely unforeseen needs. Yet there lies behind its achievements a unity of purpose whose appearance is anything but hap-hazard; and it is that purpose, seldom stated, yet ceaselessly applied, that gives significance to the feeding of a few million hungry Europeans, or to hookworm eradication in the southern United States, or to refugee settlement in Paraguay.

Boys, refugees, drinking soup in child-feeding program

Photo, Artier Pfau

The old word for it is Gospel; and we have found no better explanation of our purpose than to call it evangelism. If such terminology should sound archaic, we are not surprised, for we count ourselves among the unashamed orthodox. In the fruits of the last century of untrammeled religious thought, we find no more adequate ethical ultimate than the will of a sovereign God, no better expression for what is wrong with the world than sin, and no more effective remedy than the love of God in Christ Jesus. That the traditional Christian doctrines exhaust the meaning of the metaphysical realities involved, or that they have been adequately related to contemporary needs, we have not the shallow boldness to claim, yet such qualifications cannot destroy their ultimate validity.

That it has been possible to hold such a conservative doctrinal position without descending to ranting fundamentalism, and conversely, to minister to the world's physical needs without evaporating into the social sweetness-and-light of liberalism, is due to a religious-ethical synthesis that is ours through the providence of inheritance. Accident assigned to us as ancestors, by blood and by spirit, the Anabaptists of the sixteenth century. Far before their time, they pioneered in communal living, missions, separation of church and state, pacifism; in fact, they were so radically consistent about deriving their ethics from the New Testament that thousands of them died at the hands of Protestants and Catholics alike.

The central emphasis which the Anabaptists derived from their fresh study of the New Testament can best be understood in contrast to the incomplete Christianities which then enjoyed the support of government. While Luther was defining salvation as an experience of grace apart from works, Rome, as the reception of grace through works, and Calvin, as the irresistible election of God, the Anabaptists refused to separate vocation, belief, and behavior as disparate elements, and thus needed no system to relate them. Salvation was simply the total life process of the Christian in God, of which conversion is only the beginning. Christian behavior is then neither adiaphoron nor prerequisite to grace, but simply the way of foreign Christian acts; and he can make no compromise with the will of the state or with his own economic well-being without denying his very definition of Christianity. They called it WANDEL—"discipleship"; inseparable belief, obedience unto death, and proclamation; both opportunity and obligation; the response to God's invitation and command to participate in his saving will for the world, and in that process to be saved oneself.

The persecution involved in their revolutionary behavior was no surprise to them, for isolation and suffering must normally fall the lot of those whose beliefs give them cause to be different. As necessarily involved in separation, even suffering becomes a part of the evangel we proclaim; for our willingness to pay its price is the only final proof that we ourselves accept the message we propagate. "For even here-unto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."

Such concepts are no longer new. We've heard this before, but it was as startling then when applied as it would be now. That its familiarity in contemporary thinking is not casually derived from the Anabaptist example is due partly to consistent misrepresentation by state-church historians who couldn't tolerate disagreement with the human clarity of their legislated creed, partly to persecution which drove its survivors into the isolated upland valleys of Switzerland, partly to the desire for survival which let them be driven, and partly to the pietism which came as a friend and induced the radicals to exchange their birthright of life for a mess of cozy "experience."

. . . We are theists with no apology, and we find nothing so obsolescent about building our ethics upon the direct will of God. Whether we ascertain His will aright, we are ever ready to discuss; but once having decided that the New Testament teaches peace, relief, and preaching, we no longer consider ourselves at liberty to debate whether to obey simply because the commanded action appears unlikely to achieve its apparent (to the pragmatist) end. For, getting the hungry fed, perhaps, is not all that God desires. Perhaps the act itself of feeding, or praying, or loving, is just as important as is the full stomach, or the answered petition, or the lubricated society.

It is this radically complete view of the meaning of the Gospel in life, the rediscovery of which forms the ground and the guide of contemporary relief activity. If the Christian cannot separate belief and life, then he can preserve neither without the other. We make man no more than livestock if we attempt to feed only his body, and we inexcusably limit the meaning of the love of God if we proclaim that he will forgive without demonstrating that he also provides.

The proclamation of such a unitive evangel by means of material relief raises unique problems, for that method of distribution which most efficiently dispenses the goods themselves is not necessarily most effective in demonstrating that the label, "In The Name of Christ," which appears on every item is a significant part of the gift. The suit we give a man must be "a suit with a plus," and if in dealing with large numbers of both suits and people we come to think of them as digits, then our zeal for service will have defeated its own purpose. The essential task involved in Christian relief is thus the solution of a problem of spiritual logistics; and if the Mennonite Central Committee has achieved anything in the face of the world's need, it is not shown by statistics about meals distributed or giving per capita, but by the testimony of the recipients that the gift was to them an evangelistic demonstration of the provident love of God.

Although thus inseparable from the whole body of historic Mennonite faith, our philosophy of relief is of course especially related to our position as pacifist, for there would be little point in refusing to kill our enemies if we were willing to let them starve. We should have scant excuse to refuse the wartime service demanded by our society, were not that refusal balanced with a voluntary peace-making contribution to reaffirm the good faith of our conscientious objection. This conviction that undoing the effects of war is indivisible from unwillingness to cause them is nowhere more practically exemplified than in the fact that the three "historic peace churches" support the relief organizations most active in serving the needy without regard to race or religion or politics.

And what do we expect to achieve? Nothing earth-shaking; perhaps nothing even noticable in history. A quarter-million Mennonites would be stupid to expect their puny millions of dollars even to begin to banish from Europe the face of hunger. Yet to be dismayed by the appearance of futility would be to repudiate our entire purpose. For our work was not undertaken in any anticipation of success. We refuse to fight, yet with no expectation of stopping war; we preach in the face of the indications of history and psychology that we shall never get much closer to having everyone converted; we share our goods with no hope of ending economic centralization; and so we must feed the hungry regardless of whether we have grounds to expect that they will be filled.

The common reaction to such an attitude is quite understandable, for the common reactor is an EX ANTE pragmatist. His assent to the desirability of any action hinges upon the desirability of its end, and the "practicality," judged before the fact, of the means for attaining it; consequently, since the obvious purpose of feeding the hungry is to get them fed, and a few hundred tons of flour will do very little toward that end in all of Europe, why try so hard? Our answer is that we deny both the competence of human reason to judge clearly concerning ultimate ends, and the validity of practicality as an ethical standard, and cannot so far repudiate our principles as to attempt to prove them from pragmatic premises. We are theists with no apology, and we find nothing obsolescent about building our ethics upon the revealed will of God. Whether we ascertain his will aright, we are ever ready to discuss; but once having decided that the New Testament teaches peace, and relief, and preaching, we no longer consider ourselves at liberty to debate whether to obey, simply because the commanded action appears unlikely to achieve its apparent (to the pragmatist) end. For, getting the hungry fed, perhaps, is not all that God desires. Perhaps the act itself of feeding, or praying, or loving, is just as important to him as is the full stomach, or the answered petition, or the lubricated society.

When a historian says of sixteenth-century Anabaptist material aid, "They did not expect and did not work for any permanent alleviation of social ill or evil except in so far as people become followers of Jesus," he simply restates the theistic orientation of the Mennonite interpretation of Christian ethics. Its social benefits are not the ground of our moral obligation, nor our failures its disproof, nor our achievements its vindication. "WE HAVE THIS TREASURE IN EARTHEN VESSELS, THAT THE EXCELLENCY OF THE POWER MAY BE OF GOD, AND NOT OF US." . . . . ALWAYS ABOUNDING IN THE WORK OF THE LORD, FORASMUCH AS YE KNOW THAT YOUR LABOR IS NOT IN VAIN IN THE LORD. NOW CONCERNING THE COLLECTION . . . ."—*Motive Magazine*, by permission

The Oregon Retreat In The Cascade Mountains

Purpose: The aim of the Retreat is to make possible a vital experience with God, to provide Christian fellowship and recreation to foster spiritual growth, and to challenge retreaters to consecrated Christian living.

Theme: "For me to live is Christ." Phil. 1:21a

The Oregon Young People's Retreat was held at Trout Creek Camp in August of 1948. This camp has been the site of the Oregon Retreats for the last three years, and as usual the week spent there was not a disappointment to any of the 75 young people in attendance. The camp itself is located in the Cascade Mountains about 25 miles east of Portland. Being nestled in the trees it offers excellent opportunity for hikes as well as the facilities for swimming, softball, volley ball, and many other sports and games.

Before the waking bell rings each morning, a prayer meeting is held for all who are interested in attending. The larger part of the group were present almost every morning to start the day with prayer and intercession for the speakers, leaders and all who were in camp.

Chapel was held every morning before breakfast. These services were in charge of the individual churches represented. During the morning three classes were held. There were separate classes for the high-school and the college-age groups; these were taught by Rev. Clyde Dirks and Rev. W. A. Regier respectively. The subjects for these classes were "Making God's Standard Practical."

It was our privilege to have Rev. George Kopper of Monroe, Wash. as our guest speaker. He taught on the subjects "The Miracle of Modern Missions," for the combined class. The third class of the morning was the music class under the direction of Burt Russell. Certainly this class was a blessing and a joy to each of us, for what Christian young person does not love to sing of the One in whom he puts his trust?

The afternoons were spent in recreation and fellowship mostly centered around the swimming pool or the ball diamond. After the supper dishes were done, we enjoyed the Fellowship Hour which held a different activity every evening. It was during this time that we held planned hikes, "stunt nite," slides of Europe, and various other forms of recreation.

The camp-fire service closed the day; it was under the direction of Rev. Kopper. During this hour the challenge of salvation and consecration was presented to us in a very direct and effective way. As a result of the Bible teaching in the classes and evening services five young people found Christ as Savior and all who knew Him were caused to love Him more and long to serve Him better. Several dedicated their lives to Him for the first time.

All who attend our camps realize that the emphasis is placed on the spiritual aspect of the retreat instead of the recreational. Each one who spent time with us there would agree that the purpose of the retreat was a reality in the lives of the young people.

Why I Am a C.O.

By Allen Dale Kaufman, Voluntary service worker

Probably the most important reason I'm a C.O. is because of my training in the home. It is very important; had it not been for that which my parents drilled into me, I might not be here.

If you'll take a little for granted, it boils down to common sense. Wars and frictions have occurred time and time again through history, but have accomplished (as far as humanity is concerned) NOTHING.

God is a God of love, but He is also a God of wrath; in Old Testament times He commanded, in some cases, all things to be destroyed, but only because the people disobeyed His will. God led the prophets to conclusions that turned out to be some very bloody affairs. It was not God's will that man take these things into his own hands. "Vengeance is Mine; I will repay . . . "

God is truly a God of love. He sent His Son to die for the iniquity of us so-called "human beings." Christ said, "You have heard it said . . . (this way) . . . but I say unto you . . ." Christ's basic teaching, and the teaching of His followers after He left, was love for fellow men. Love thine enemy; love thy neighbor. How can we kill when we know that we were basically taught to LOVE? It doesn't work. In order to kill we must hate. "He that hateth his brother is a *murderer.*"

The taking of another man's life—by lawful or unlawful means—is to me the worst thing a person can do. Christ said, "If a man smite thee on thy right cheek turn to him the other also." If you don't like it, stop and think: "Vengeance is *mine,* saith the Lord." Kindness and love are like a hub in the wheel of an old wagon; all these things tie into and lead to the center. Also "Be not overcome of evil, but overcome evil with GOOD"! I believe that statement says much more than we really think; but if all people would have some understanding of it, this world would be a better place in which to live. The only way this can be done is by contact from the outside, and I think it is up to not only preachers and missionaries but also to us. Go ye, therefore, and teach *all* nations. Those people on the outside need education, but in order to have that it *must* be backed with love, kindness, and the Word of God.

Peaceful methods of settling national frictions have

Possibilities for Voluntary Service

By Elmer W. Ediger, director M.C.C. Voluntary Service

Suppose you had the responsibility of finding a place to invest the time, energy, and potentialities of 50 to 100 young men and women. What types of service and what places would you suggest? Voluntary Service operates on two observations. First, that there are many needy people in this world, having needs both physical and spiritual. Second, our Christian homes, communities, and churches are bringing forth consecrated young Christians who want to respond to the love of God and to help people who are in need. V. S. aims to unite these two. As we examine the needs about us in the world, we note many different types. The most obvious and dramatic are those which are emergencies caused by war, floods, etc. Then there are needs which are continuing, to which the real answer is not relief, but rehabilitation, helping people to establish themselves. The third general type would be that of "danger" areas, where it is not so much a matter of repairing but preventing some of the things that might happen. For example, there are young children who live in poor areas, who perhaps can be kept from lives of crime by useful activities and wholesome play.

We want to supply the present units with workers and replacements, but we are also on the lookout for new projects. It is somewhat hazardous to mention these for fear that they will be taken as definite possibilities; however, we do want to share with you some thinking and planning that is being done.

1. Under the Federal Bureau of Prisons, we may be opening a small unit to work in a training school for delinquent boys between the ages of 15 and 18. The location has not yet been determined. It may be Washington, D. C., Denver, Colorado, or elsewhere. Young men may be used as assistants in the vocational shops of mechanics, electricity, woodworking, laundry, and assisting the coach in recreation.

2. Industrial Home School in Washingtn, D. C., for children under the age of 14, who do not fit into a regular school home pattern, who are considered problem children is another possibility. Here we can utilize perhaps six young men and women, if other obstacles such as housing can be overcome.

3. In Paraguay, under the Institute of Inter American Affairs, we may place two young men with mechanical and general farm ability, who will assist on the experimental ranch of the Co-operative Endeavor of the U.S. and Paraguay government. If this project is successful, there is a possibility for expansion in Paraguay and other Latin American countries. Such would be financed by the government.

4. Los Angeles T.B. sanatorium is a high class institution needing a higher class help. They are very eager to have our assistance. Opportunities will be available as regular attendants on the floor for those who are above 21, and for others in the library, recreation, on the grounds, etc.

5. We are exploring the area of Indian Reservation work.

6. Soil Conservation Service is interested in the possibility of utilizing men in survey and tractor work. There are considerable obstacles left, however, before such might be considered further.

7. Boys' homes in Kansas, both Ellsworth, and Salina, have asked for volunteer help. These are small "boys' towns" operating under the Episcopal Church. Work would be that of helping in the farming, housekeeping, and in work with the boys.

We trust that these and our present service opportunities will challenge us to do our best. Some of us will be doing some work we have never done before but that is to be expected. Some of the work we may not like immediately, but firsthand seeing of needs are often appalling. The greater the evil and the diffi- overcome. We believe in a Christianity that has "teeth" culty we encounter, the greater power He has for us to in it for those who call themselves Christ's disciples. Let us take up our cross and follow Him. "He that loseth his life shall save it."

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never been tried. Theoretically, it ought to work, but people believe more in might in terms of guns, air forces, tanks, etc. Love never fails in the settlement of human strife. It may take a little more initiative, but once you're started you have something.

Christ was the only perfect human to walk on this earth. He had pain, He had love, He had temptations, He had trials, and He had to die. He is the most perfect example we have to follow; there are things we don't understand, but we must have faith in Him and look to Him for guidance. It is evident that He would be very dissatisfied if I were to destroy or to kill a person; He just isn't that way. He hung on the cross when at the bat of an eye He could have done away with His killers, but He died in the most humiliating way devised by man. In such a case I couldn't have gone I-A or I-AO.

Open Additional Voluntary Service Units

Plans have been made for opening three additional summer Voluntary Service Units. Fifteen to twenty young people will serve at the State Hospital at Greystone Park, N. J. Ten girls are to be assigned to the Vineland State School, N. J., for recreational therapy among the mentally deficient patients. Six to eight persons will serve at the Industrial Home School Annex, Washington, D. C. to carry on Bible School and recreation among the homeless and underprivilegd children cared for there.

In addition to this, the MCC office has made contacts for the establishment of two service units which are to be under the direction of individual conference groups.

Men at Work on Mental Hospital Farm in California

William Miller of Iowa City, Iowa and Joseph Beachy of Hutchinson, Kansas are working for about three months on the farm near Reedley, California, which is later to be used as a site for the Mennonite Mental Hospital. Also serving there are Lawrence Harder, for a one-year term, and Willard Hooge, Carl Derksen, Harold Pankratz and Vernon Friesen, each for a temporary period until the hospital unit in Los Angeles, to which they are assigned, is opened.

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all

PLEASE mention both OLD and NEW address when WRITING

Beyond Our Own

NEW YORK.—Church World Service is cooperating with CARE, the government approved, non-profit relief agency in a unique nationwide campaign which will provide millions of bars of badly needed soap for distribution overseas through regular Protestant and Eastern Orthodox church channels. In this campaign a bar of Swan soap will be sent to needy people overseas through Church World Service, for every two Swan soap wrappers collected by Protestant organizations and sent to Church World Service, CARE Soap Campaign, Boston 3, Massachusetts.

SPAIN.—Protestants going to worship have been the targets of rocks thrown by local citizens of San Sebastian, a town in northern Spain. Papers wrapped around the stones read: "Blessed by the Virgin! Down with Luther! Down with the Protestants!" The rock-throwing was apparently done without official sponsorship since the police still allow Protestants of San Sebastian to meet for services as usual.

RUSSIA.—"To put a stop to . . . speaking with tongues, in obscure foreign languages" at pentacostal prayer meetings is the reason Mr. N. A. Levindanto, a representative of the Union of Evangelicals and Baptists in the U.S.S.R., was sent to the Soviet Republic of Estonia. The Estonian Pentacostals assured Mr. Levindanto that henceforth there would be "no indulgence in speaking with tongues . . . . in Estonia."

NORMAN, OKLAHOMA. — Nine students from the University of Oklahoma have volunteered to reduce their daily consumption on calories to focus attention on the low eating standards of European students. The 1,030 calorie diet is being followed in order to bring other students to realize the hardships experienced by students in Europe and to push the drive for the world service fund on the campus.

ADDIS ABABA, ETHIOPIA. — three weeks as a period of prayer for Abunds Basilios, head of the Ethiopian Coptic Church, has designated the next three weeks as a period of prayer for the success of the sessions of the United Nations General Assembly at Lake Success, New York.

LONDON.—More than a million letters are being sent by Bishop John W. C. Wand to Londoners asking them to cooperate in a "Mission to London" to be conducted by Church of England missionaries from May 14 to 29. Anglican Church bells in the city will ring for three hours on the opening day to start the evangelistic drive. The first week will be devoted to plain statements of the Christian faith.

DALLAS, TEXAS. — Four hundred and fifty-nine Southern Baptist churches from thirteen states and the District of Columbia have signed tentative applications for low power frequency modulation radio stations, it was announced here by Dr. R. Alton Reed, director of Radio activities for the Baptist General Convention of Texas.—United Evangelical Action

NEW YORK.—The dramatic new forty-minute sound film, "Answer For Anne," is now available to local churches at a rental price of $10. The story of the picture is built around the efforts of Anne, a high-school girl to fulfill a civics class assignment by discovering whether or not her fellow-towns-people are willing to take in displaced persons. It involves seeing her pastor who then tells her more about the displaced persons and their plight, and what the churches of this country are planning to do to help them.

PHILADELPHIA.—Plans are being made by the executive board of the United Lutheran church in America for widespread evangelical work in countries behind the iron curtain. Secretary of this church body said recently that Christians should work diligently to make the United Nations "a more effective world organization," and also that Lutheran missionaries and evangelical workers must support U. N., particularly in "countries which may be kept to international war or peace."

Their First Soap

BERLIN, GERMANY — Two tiny frauleins work up a lather with the first soap received in Berlin through the CARE soap drive. German children like these have never seen honest-to-goodness soap. Bob Hope, who saw their plight when he was abroad last year, is continuing to urge support of the CARE campaign on his radio show. The drive lasts till August 1, during which time Lever Brothers will donate one cake of soap for every two Swan wrappers sent to CARE, Boston 1, Massachusetts. CARE delivers the soap to the children overseas.

NEED MONEY FOR YOUR PROJECTS?

If you wonder how to raise money for your various young people's society projects, write for the booklet, "Hints and Suggestions for the Sale of the HANDBOOK TO THE MENNONITE HYMNARY," especially prepared to help your local society earn a liberal commission. Write to the Mennonite Publication Offce, 722 Main, Newton, Kansas.

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Volume 64 — June 21, 1949 — Number 25

"... whither thou goest I will go;
and where thou lodgest, I will lodge;
thy people shall be my people,
and thy God, my God ..." Ruth 1:16
--ARV

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The Mennonite

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Of Your Pen Acquaintance

LYDIA SANTOS, Puerto Rico, is studying at Bethel College under the sponsorship of the Young People's Union. She is preparing to return to Puerto Rico to serve her people.

RICHARD E. JOHNSON is coordinator for Rural Work of the Association of Evangelical Churches of Puerto Rico.

HAROLD BULLER, with his wife serves under M.C.C. in Berlin; Mr. Buller is a native of Mountain Lake, Minnesota.

L. W. JANTZEN, with Mrs. Jantzen serve as Conference missionaries to India; Rev. Jantzen is a native of Paso Robles, California.

ED. G. KAUFMAN, North Newton, is President of Bethel College and chairman of the Conference Board of Education.

ARTHUR JOST, Reedley, California, serves under M.C.C. Administrator of the West Coast Mental Hospital Project.

Beyond Our Own

NEW YORK.—Roman Catholics are engaged in a growingly successful work among American Negroes. There are approximately 520 white Catholic Priests, thirty Brothers, and 1,900 Sisters devoting themselves entirely to Negro work in churches, schools, hospitals, and orphanages. In the United States there are 277 Catholic grammar schools for Negroes, sixty-one high schools, thirteen boarding schools, one nurses training school, one college, and one theoogical seminary, with a total enrollment of 58,294 pupils. There are 351 all-Negro Roman Catholic churches besides the thousands who attend mixed churches. There are twenty-two Negro Catholic Priests, fourteen Negro religious Brothers, and 540 Sisters of the Holy Family. —*United Evangelical Action*

VANDALIA, OHIO. — The first shipment of heifers to be sent to South America by the Heifer Project committee, inter-faith rehabilitation organization, left the Dayton Muncipal airport here on May 23 for Venezuela. In parallel with the Venezuelan project, the Heifer committee is also pledged to supply 1200 heifers for the rehabilitation of Western Germany.

SOMERSET, PENNSYLVANIA: — Amishmen from Somerset, Pennsylvania, were exempted from Pennsylvania school laws contrary to their beliefs in a ruling by Judge Norman T. Boose here recently. This court decision was the first legal victory for the "plain" religious sects since adoption of the State law of 1937 making school attendance compulsory until the age of eighteen years.

THE GENERAL CONFERENCE of the Brethren in Christ Church will convene in the Nottawa District, Canada, June 8-13, 1949, and will be entertained on the grounds of the United Missionary church at Stayner, Ontario.—*Evangelical Visitor*

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

June 20-26, Middle-Central District Junior Retreat at Camp Mack, Indiana

June 20-26, Middle-Central District Senior Retreat at Camp Mack, Indiana

June 23-26, The Fiftieth Anniversary Sessions of the Pacific District Conference at the First Mennonite Church, Upland, California.

June 30-July 4, Middle-Central District Young People's Retreat, Mennonite Biblical Seminary, Chicago, Illinois

July 1 to 6, Men-O-Lan Young People's Retreat at Finland, Pennsylvania.

July 2-6, Canadian District Conference meets in Sardis, British Columbia under the theme, "The Church That Waits for the Lord." John Thiessen and Peter J. Dyck are the speakers. Ministers Conference, July 2; Mission Festival, July 3.

July 6-12, Men-O-Lan Junior Retreat at Finland, Pennsylvania.

July 13 to 20, Men-O-Lan High School Retreat at Finland, Pennsylvania.

July 20 to 27, Men-O-Lan Intermediate Retreat at Finland, Pennsylvania.

July 25-30, Oklahoma Young People's Retreat at Camp Hydro, Hydro, Oklahoma.

July 26-30, Western District Intermediate Rereat.

July 29, to 31, Men-O-Lan Adult Retreat at Finland, Pennsylvania.

August 2-6, Western District High School Retreat, Murdock, Kansas.

August 5-8, Central District Conference, Goshen, Indiana.

August 8-12, Western District Young Peoples Retreat, Murdock, Kansas.

August 11 to 17, General Conference Minister's Retreat, Estes Park, Colorado.

August 18-21, Western District Young Adult Retreat, Murdock, Kansas.

August 20-27, California Young People's Retreat, Sequoia National Park.

Aug. 28 to Sept. 25, Christian Education Emphasis Period.

September 3-5, Eastern District Laymen's Labor Day Bible Conference.

October 12, 75th Anniversary Celebration of coming of European Mennonites, Memorial Hall, North Newton, Kansas.

October 13, 14, Western District Conference.

November 29 to December 1, Council of Boards Meeting.

August 23-30, 1950. Tentative dates for the General Conference Sessions, Freeman, South Dakota.

Editorials

ECUMENICAL VISION would seem to require that in our various publications as a Conference we begin to drop the denominational labels. In such a fine publication as the *Mennonite Hymnary* and its companion volume recently published the *Handbook to the Mennonite Hymnary* we have volumes that would prob- “Mennonite.” Hymnbooks, above all, are an anomaly ably have a much wider sale and use but for the word when they have a denominational title; for hymns are the property of no one denomination. If we used only those hymns written by Mennonites, how poor we would be. On the other hand, if the Mennonite denomination has a responsibility with the other Peace Churches to call Christianity back from its “apostasy in repudiating love as the Alpha and Omega of the Gospel,” then the collection of hymns made with that concern in mind ought to be made available to the whole Church. One would hope that in any future revisions these valuable volumes may be known simply as *The Hymnary* and *The Handbook to the Hymnary*. This obviously is not a criticism of either. On the contrary, it is probably one way of giving our highest commendation.—JJE

INTERMARRIAGE WITH COLORED PEOPLE

A READER OF *THE MENNONITE* invites comments on three questions: (1) Can a white man, and notably Christian, consistently claim freedom from race discrimination if he still objects to intermarriage with colored people of any shade, because of color only? (2) Is race amalgamation among Christians contrary to the teaching of the New Testament? (3) Does “Dan Cupid,” the god of love, recognize a color line?

These are pertinent questions which anyone who professes to believe in the Christian doctrine of the equality of the races must be prepared to answer. There are many people who would like to see the negroes treated impartially and justly but they cannot bear the thought of inter-marriage. They will admit that the negro is a brother but do not wish ever to admit him into the family as a brother-in-law. If racial equality means intermarriage, they will have none of it. They insist on drawing a color line when it comes to the sacredness of family ties.

The three questions are really one question. They all pertain to marriage.

To begin with the last question, the answer seems to us an unequivocal “yes.” Dan Cupid does recognize a color line. If it were not so, there would be many more mixed marriages. There are numerous instances, as in schools and on mission compounds, where young people of two races are on the most friendly terms. They eat and play and work together, yet they do not marry, for they realize that the social consequences would be such as to preclude happiness in marriage.

The New Testament gives us no direct answer to Question 2. We are not told whether race amalgamation is right or wrong. The New Testament gives us general principles, and we are left to draw from these our own conclusions. We are told that God made of one blood all the peoples of the nations of the earth, that no race is “unclean”; and we are left to infer that there is no such thing as an inferior or a superior race. Modern science supports that view. All men are children of the same God and all are in need of the same Savior. To quote a great hymn,

> In Christ there is not East or West,
>   In Him no North or South
> But one great fellowship of love
>   Throughout the whole wide earth.

On the other hand, the New Testament has specific teachings concerning marriage and the ends for which it was ordained. It was ordained by God for the lifelong companionship, help, and comfort, which husband and wife ought to have of each other; for the continuance of the holy ordinance of family life, that children should be duly nurtured and trained; for the welfare of human society, which can be strong and happy only where the marriage bond is held in honor.

If a man and woman of different races will marry, having given due consideration of the ends for which marriage was ordained, who shall withstand them? But let them ponder well, before taking such a step, the solemn admonition of the marriage ceremony, that it is “not to be entered upon lightly or unadvisedly, but thoughtfully, reverently, and in the fear of God.” In rare cases mixed marriages have been known to have succeeded remarkably well. The race problem is not primarily the problem of marriage but of elemental social justice.

There are 13,000,000 negroes in the United States, a tenth of our population. They constitute our major domestic problem. Booker T. Washington used to say that the negro was the one immigrant who had been “invited” to come to this country. He is a part of us and yet he is made to feel that he does not belong. He is denied the freedom and equality of opportunity which the Christian teaching declares he should have. His grievance is not that he cannot intermarry with white people but that he is constantly submitted to humiliation. He is denied jobs, and privileges to enter the professions, and opportunities for advancement, solely on the basis of color. He resents it and often doubts whether the United States really cares for him, or his wife, or his children, or the future of his race.

Our duty as Christians is to defend these elemental human rights. The Church must voice the dignity and value of human personality. The rights of colored people is not something granted them by white people; they are God given. Once we recognize that, God will grant us more light to deal with the perplexing problem of intermarriage.—LH

‘Men of Distinction’

Still another portrait which, it is safe to predict, will never find its way into the full-page whiskey ad: The North Carolina soldier jailed under charges of first-degree burglary and rape of a two-year-old child. He protested, say military police, “I was too drunk to know what I was doing.”—C. S. **Monitor**

Christian Mental Hospitals

The Only Satisfactory Solution

by Arthur Jost

MENTAL illness can be dealt with most effectively when it is recognized and accepted as a sickness. Among the Mennonite and Brethren in Christ churches there is good interest in providing for the mentally ill "in the name of Christ." In presenting the need and the plan to our churches, several factors indicate that the time is ripe to initiate this work.

A Christian Obligation

First, the conviction is shared unanimously that the spiritual and physical welfare of our mentally-ill brethren and sisters should be the concern of us as Christians. Having registered this conviction, however, many questions of a very practical nature arise. "Do we have so many mentally ill as to justify a separate hospital? Can we afford to give this service? Do we have sufficiently trained personnel? Does the state institution prove inadequate?" Those of us who have surveyed the need and who are aware of the potential support, those of us who have worked and lived within our state institutions, feel that the answer to the above questions must be in the affirmative.

Conditions in one mental hospital

Second, the personal concern of many of the brethren and sisters in the church for the spiritual as well as physical well-being of their mentally-ill family members or friends is evident. This concern finds expression especially among those who have a first-hand knowledge of conditions as they exist in mental institutions and who have some evidence that their loved ones are not in a place of desirable spiritual and physical environment.

'Inside' Information

Third, the insight of many of our brethren and sisters into the conditions of our mental institutions is a motivant for their support of a church program. While it is true that many folks never find admission beyond the "visitors' ward" and form their opinions from a superficial examination, many others have had a closer view. Some may have been employed in such institutions while others may have been patients. Such groups give ready assent and support to a mental hospital program where Christian standards of treatment and care are maintained throughout.

The mental hospital program of the Mennonite Central Committee is designed to strive for the following objectives:

First, it is to provide for the mentally ill a loving, understanding, and sympatheticly Christian environment. As Christians and Mennonites we have become environment-conscious. For our youth we have to a certain extent provided the opportunity of a Christian environment through our church schools; for our brethren and sisters of the church we are constantly seeking a more effective ministry; for our older people we are providing hospitality and a wholesome environment for the twilight of life in our homes for the aged. For the oft-confused mind and the despairing spirit of the mentally ill, a Christian environment is of untold importance.

Protestants Not Classified

The relative isolation of our state institutions and the limited experience of dealing with mental patients has apparently discouraged the extension of the services of our churches and pastors to that area. A hospital superintendent of a large institution told the writer that they did not classify Protestant patients into their various denominations as there were no inquiries concerning such data. At the same time the Catholics were classified because that church was concerned for her patients.

There is rarely opportunity in our contemporary mental institutions for pastoral counsel when desired. The writer once witnessed where a patient, while pleading to see a minister after a chapel program, was bodily taken away to her ward. Recently the writer was informed of a Mennonite patient who had been persuaded to accept a cult. With weakened or impaired mental faculties the entire gamut of temptations peculiar to institutional life often overwhelm the patient. The creation of a Christian environment is perhaps the most valid point favoring our church mental hospital.

Handled As Our Own Fathers . . .

A second objective is to provide kind and proper physical care. It is a farce which has been totally disproven and discredited that says mental patients must be handled with brutal force. To meet emergencies with control and kindness does mean that an adequate and well-trained staff must be on hand. Patients in our church hospital shall at all times be handled as our own fathers, mothers, sisters, or brothers, which they are in a very real sense. They shall be given comfortable beds, chairs on which to sit, clothes to wear, and shall be kept free from filth and vermin. To many

(Continued on page 10)

"The Seventy Returned with Joy"

THE CHURCH IN INDIA GROWS BY LAY WITNESSES

by L. W. Jantzen

AT the end of the evangelistic touring season at Jagdeeshpur this spring, the pastors brought in their reports of the work. One pastor, fairly beaming with joy as he entered, brought this report of victory. Rev. T. N. Paul, pastor of Antioch church, farthest away from Jagdeeshpur labors in a very backward, hilly area, which extends up to the border of Orissa province. Listen to him:

"Sahibji, I have good news for you. In our touring this year, we taught the Christians in every one of the villages where they live—now about thirty. But we also found that our lay Christians are at work. Here is what happened.

Not One Can Read, But They Witnessed

One of our Christian families from the south end of our church area moved away from their very mountainous, rocky home, to a village not far from the big road to the north (the state highway). They have been there now for some time. They are poor and uneducated farm people and weavers, and not one in their family can read. But they witnessed about Jesus Christ in their new home. They live far away from any of our workers, so we had never preached in their new village. Now, in tour, we heard of this family, and camped there for about ten days, to teach them daily. And, listen please, this family had been faithful, for now there were several other persons, in two villages, who wanted to become Christians. We taught and tested them, and found them quite ready. So, on March 6, 1949, the first baptismal service in Ghatkschhara village was held. A number of Hindus, too, came to see the service, and went away quite impressed. Now, we left one worker there for several weeks, to teach them more of the Word. But he just cannot stay there. He must go on. There is no worker living near them, and they are almost surrounded by mountains. Only this one family of Christians lives near them, and not one among them can even read. What can we do to teach them more?

Can't you send another worker to live there to help them?"

How Would You Answer?

How would you answer that question? It was hard to say no, but no other alternative was possible just then, for several reasons. We have still too few trained workers to send to such villages. Then, too, very often the trained workers do not want to live in backwoods areas, far away from fellowship and civilization. Besides, in the mountainous areas transportation is difficult, often having to be done by foot. The pastor and his few workers will do their best to reach these new brethren as much as possible, to feed them with God's Word. But it is a cause of great thanksgiving and encouragement, that untrained laymen are witnessing effectively for their Lord and Saviour. Pray much for a strong, witnessing laity in the Church of Christ in India. Therein lies much of its hope for the present and the future.

ITINERARY OF JOHN THIESSEN

June 22.	Coaldale, Alta.	Peter Schellenberg
June 23.	Springridge, Alta	D. P. Janzen, Pincher Creek
June 24.	Calgary, Alta	J. J. Sawatzky
June 25-26	Rosemary, Gem. Vauxhall	P. W. Dyck
June 27.	Didsbury Gem.	C. G. Neufeld
June 28.	Tofield, Gem.	David Boese
June 30.	Kelowna, B. C.	John P. Vogt
July 1.	Oliver, B. C.	J. J. Harms
July 1-7	Can. Konferenz Sardis	
July 10-12	Swift Current Retreat & District	Hans Dyck
July 13.	Herbert, Sask.	Is. H. Wiens
July 14.	Herschel, Sask.	C. J. Warkentin
July 15.	Langham, Sask.	J. J. Nickel
July 16.	Aberdeen, Sask.	B. Fast
July 17.	Saskatoon (morgens)	J. J. Thiessen
July 17.	Osler (abends)	Jacob Pauls
July 17.	Osler (abends)	Jacob Sawatzky
July 19.	Rosthern (abends)	J. G. Rempel
July 20.	Eigenheim (abends)	G. G. Epp
July 21.	Laird (abends)	I. I. Penner
July 22.	Waldheim (abends)	J. L. Zacharias
July 23-24	Meadow Lake (abends)	B. B. Friesen
July 25-26	Glenbush, Rabbit Lake, Mayfair	A. A. Martens
July 27-28	Carrot River	P. G. Epp
July 30-31	Drake Watrous	P. Schroeder

ITINERARY OF MRS. W. C. VOTH

June 17-18	Swift Current and area	(Rev. Hans Dyck)
June 19-20	Herbert and area	(Rev. Isaak Wiens)
June 21	Drake	(Rev. Paul Schroeder)
June 22	Watrous,	(Rev. A. Warkentin)
June 23	Hanley & Dundurn	(Rev. G. Warkentin)
June 25-26	Meadow Lake	(P. B. Friesen)
June 27-28	Glenbush, Rabbit Lake, Mayfair	(Rev. J. Janzen)
June 29	Langham,	(Rev. Jacob J. Nickel)
June 30	Waldheim	(Rev. J. L. Zacharias)
July 1-3	Rosthern Retreat	
July 3	(abends) Saskatoon	(Rev. J. J. Thiessen)
July 4	Carrot River	(Rev. P. G. Epp)
July 5	Petaigan	(Rev. C.C. Boschmann)
July 6	Lost River	(Rev. Jacob H. Enns)

Canadian District Conference Convenes

SARDIS, BRITISH COLUMBIA, JULY 2-6

The Mennonite Conference of Canada will be held in Sardis, British Columbia, July 2-6 using as the central theme, "The Church Awaiting the Lord."

Ministers' Conference July 2

Opening the Conference will be the ministers' conference on Saturday morning at 9:30 a.m., with William Martens, presiding. Messages will be given by Nic. Fransen on "Faithfulness of the Preacher in Offering Food for the Soul," and by H. T. Klassen on "How are we Solving Problems in the Church." C. G. Neufeld will give a report on the courses of study for Ministers in the Provinces. Elder J. A. Dyck will give the Communion sermon on Saturday evening.

Sunday: Mission Festival

Reverend J. M. Regier and Reverend P. J. Dyck will discuss Home Missions at the Mission Festival Sunday morning. In the afternoon Missionary John Thiessen and Reverend J. J. Thiessen will speak on Foreign Missions. The local Young People will have charge of the Youth Fellowship Program on Sunday evening.

Conference Sessions

After the usual opening and business matters have been taken care of, Reverend J. J. Thiessen will deliver the Conference Sermon. A memorial service will follow after which Reverend J. M. Pauls will give a message on "The Awaiting Church is Alert." Reverend Wm. Pauls will address the second day of the Conference on "The Awaiting Church Purifies Itself." Aside from the reports of various committees, messages on "The Awaiting Church Works for the Lord" by Reverend J. D. Adrian, and "The Awaiting Church Rejoices in His Coming" by Reverend John G. Rempel will be given on the Wednesday, July 6.

Women's Mission Activities

The business meeting of the Women's Mission Societies will be held Monday afternoon, July 4. At the evening service of the women's meeting, Missionary John Thiessen of India will deliver the message.

Youth Meeting

The Youth Organization of Canada will have charge of the program at the Conference Tuesday evening, July 5.

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Plan Anniversary of Immigration

Mennonites of the prairie states and the Canadian provinces should be urged to unite to commemorate the 75th anniversary of their immigration and settlement in these areas, it was suggested at a meeting of Western District officers and members of the Bethel College Board of Directors and administration, held at Bethel College. The meeting was called to consider plans to observe the arrival of the European Mennonites on this continent 75 years ago, the 100 anniversary of the birth of David Goerz and other prominent leaders of this period, and the development of the Mennonite Historical Library.

Rev. A. J. Dyck, Inman, and Arnold A. Epp, Burrton, Kans., were named chairman and secretary, respectively, of a committee that is to invite churches and communities to observe a special day of thanksgiving. A committee of five consisting of Rev. Henry Hege, Corn, Okla., Rev. Phil. A. Wedel, Alexanderwohl Church, Dr. Ed. G. Kaufman and Dr. C. Krahn, North Newton, and Rev. Walter H. Dyck, Newton, was appointed to work out a program for the celebration, with Walter H. Dyck, C. Krahn, and I. G. Neufeld, North Newton, in charge of publicity.

Churches and cultural groups should have local or community programs on or before October 9, it was suggested, while a general celebration is to be planned in Memorial Hall at North Newton for October 12.

It was further pointed out that all branches of Mennonites which came to this continent in the 1870's should be invited to participate in this jubilee.

Observance of the centenary of the birth of David Goerz on June 2 should be tied in with the anniversary celebrations because of his prominence in immigration, conference, school, mission, and hospital matters in the early years, it was pointed out.

Collections held during the celebration should be used for the transportation and settlement of Mennonite refugees, missions, and to assist in erecting the library building which is to house Mennonite historical materials. The lower floor of the new library at Bethel College in the process of construction is to be devoted for this purpose.

It was suggested the Western District Conference ministers hold their annual conference Tuesday, Oct. 11, and convene the District Conference on Wednesday and Thursday, Oct. 13 and 14, leaving the 12th of October free for the observance of Bethel College Founders' Day and the historic anniversaries.

Religion is not a compulsory subject for non-Christians in our Janjgir Middle School, but only one girl was irregular in attendance in 1946-1947. One Brahman boy (the highest caste) passed the Bible examination. He sat on the same bench with a boy from the lowest caste. This is a great victory of Christianity over caste.

M. C. C. Notes

Uruguay Land Purchase Confirmed

The purchase of 1199 hectares (about 2870 acres) of land in the northwestern part of Uruguay upon which the Mennonite immigrants may settle was endorsed by the Executive Committee on June 7. The tract of land, known as El Ombu, lies 280 kilometers northwest of Montevideo and is nearly equidistant from the cities Mercedes, Paysandu and Durazno. On the land are numerous buildings of burned brick construction, livestock shelters, implement sheds, an orange grove, a well, good fences, and other improvements.

Immediate steps are being taken to move the people from the temporary camps in which they have been located since they arrived in Uruguay aboard the VOLENDAM last October. This land tract will provide not only the necessary housing for the people, but it is hoped that there can be developed here a center for the church and school life of the settlement.

A recent cablegram expressed the appreciation of the people for the new land: MENNONITE LEADERS DEEPLY GRATEFUL GOD AND MCC SEND WARMEST GREETINGS MCC EXECUTIVE COMMITTEE AND CHURCHES.

Relief Shipments During May

During the month of May the following shipments of relief materials valued at a total of $100,167.05 left port:

To Germany: 11 tons of equipment and hospital supplies; 28 tons of clothing, shoes, soap, leather and certain foods; 18 tons lard; 52 tons soy grits; one automobile; *To Austria:* 7 tons clothing, shoes, soap; *To Italy:* 7 tons food and supplies; *To Belgium:* ½ ton clothing, shoes, soap; *To Holland:* 2 tons food; *To The Philippines:* ¾ ton powdered milk.

Our Children's Home

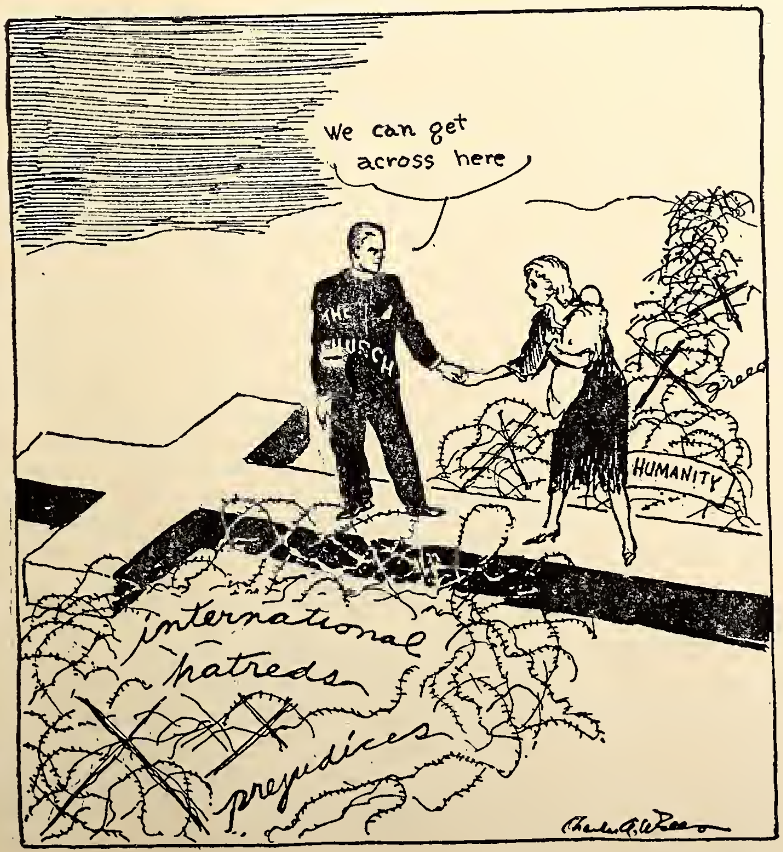
The Children's Homes in Europe represent another phase of the transition from direct relief work to that which is known as moral and spiritual rehabilitation, or the "plus" in relief work. Two of these are located in France (Weiler and Nancy) and one in Holland (Heerewegen). Each child represents an indvidual responsibility and opportunity. The MCC workers are with the children day and night and have the freedom of religious instruction along with their general care.

Radiating beyond the children and their parents, the influence of our Children's Homes is felt in the community and among the local Mennonite congregations. Deep appreciation has been expressed by many who have come into contact with this work.

Convicted on Counselling Charge

Publicity has been given to the conviction of Larry Gara, an instructor at Bluffton College, Ohio, for giving encouragement to a young man to follow his conscience in the matter of the non-registrant position under the present draft law. The legal clause upon which the case is based is found in Section 12 (a) of the Selective Service Act, which specifies penalties for "any person . . . who knowingly counsels, aids or abets another to refuse or evade registration" under the act.

This case is being appealed to a higher court in the hope that the decision will be reversed. The MCC Peace Section is keeping in touch with the developments in this case.



Crossing The Barbed Wire

By Charles A. Wells

There have been very few times when mankind has been so sadly divided and those divisions marked by such great barricades of prejudice, suspicion and hatreds. Our only hope for peace is to find some way over these barriers. The cross offers that way, for the cross is really a way of life. First, it is a way that the individual can walk that lifts him above so many of the pitfalls that destroy men. Then, on a larger scale, that cross is also a way of life for the nations. If its principles were more thoroughly accepted, more faithfully followed, we would experience miracles on the international scene. God still works when men give Him a chance. Thousands know this is true, for they have seen it happen in their lives. As God works through the experience of individuals so can He work through the lives of nations. It is through the teachings of Christ that men learn how to walk and work with God.

The Christian and Suffering

Part I. The Causes of Suffering

by Ed. G. Kaufman

Seniors of 1949, and friends of Christian education:

It may seem strange to discuss suffering on a joyful occasion of this kind. However, when one considers the magnitude and the seriousness of the problems of our time and the seeming impotence of current Christianity in the face of these, it becomes increasingly evident that this situation exists because in a large measure Christians have lost the meaning and place of suffering in the Gospel. Something very far reaching has happened. Somehow we have come to think that the Gospel should make us comfortable instead of uncomfortable and willing to suffer for its sake.

Jesus said, "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake, shall find it" (Matthew 16:25). ". . . . except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24). "If any man will come after me, let him deny himself, and take up his cross daily and follow me" (Luke 9:23). ". . . in the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).

Let us consider this problem of suffering from three angles: (1) The causes of suffering—backward look; (2) The purposes of suffering—forward look; and (3) How to use suffering, or how to meet it.

I. THE CAUSES OF SUFFERING

Suffering is the supreme mystery in God's world. Science has eased many burdens and conquered many diseases, but failure and pain and death remain with us and suffering is still a mystery. Suffering is a problem for the Christian, not for the unbeliever. If man is the product of blind forces that have no purpose, then evil with all its intended suffering is the most natural thing. But the Christian does not believe that. Since we believe that God is the creator and that he is Almighty, and that his nature is perfect goodness and his name is love, it is perplexing that this world which he has made should have in it so much tragic suffering—physical, mental, social, spiritual, individual, and group suffering. If God is like Christ who gathered little children in his arms and went to the cross for you and me, why should there be so much pain in the world which he created and is ruling?

The Havoc Side of Law

There are at least four factors in the universe from which much of our suffering comes. First, the world is regulated by a system of laws. Because these laws are inflexible, those who cannot or who will not cooperate are hurt. The laws of nature make the earth habitable but at times also produce havoc. The gentle breeze which today is a comfort may tomorrow turn into a tornado. The murmuring stream which today quenches one's thirst may tomorrow become a destructive torrent. Fire may warm us comfortably, or it may burn us painfully. Gravity may help us do our work or it may harm us and bring tragedy. The laws of nature are dependable and reliable and that is good. If gravity sometimes pulled downwards, sideways, or upwards, or at times even failed to function at all, this would be chaos and not a cosmos. The universe is law-abiding. How much tragedy comes from that!

The Price of Progress

A second cause of suffering lies in the progressive nature of human society. Life makes us struggle our way through difficulties toward better conditions. We begin with undesirable situations such as poverty, disease, ignorance, slavery, war etc., and struggle by faith and courage to better our conditions. Much tragedy comes from that constant struggle for progress and improvement. Change causes suffering. The transition from ox cart to airplane must be paid for with tears and blood. All progress in civilization entails suffering.

Friendship's Potential Sorrow

A third cause of suffering is the fact of the interrelationship of people. No person is completely self sufficient. Men are dependent one on the other. The relationship that civilized people sustain to each other is so intimate and the pressure of society so intense that strain and stress is inevitable. Depressions and war, oppression and tyranny, even carelessness cause suffering. A school child with scarlet fever who disobeys quarantine regulations and travels on the bus may infect the classmates with the disease. Human society is interrelated.

When a person exposes himself to intimate friendship or a great love, there comes with that attachment a potential source of sorrow. Not only because of possible clashes of opinion and misunderstandings, but even if all goes well, finally there is painful separation by death. The very intensity of the joy that men find in their affections, deepens, by contrast, the dark gloom

> *. . . it becomes increasingly evident that this situation exists because in a large measure Christians have lost the meaning and place of suffering in the Gospel. Something very far-reaching has happened. Somehow, we have come to think that the Gospel should make us comfortable instead of uncomfortable and willing to suffer for its sake.*

of the lonely valley which they later must walk. The bereaved may make fresh adjustments, but the aching void and painful longing for the beloved remains. A major source of suffering is human inter-dependence.

The Consequences of Freedom

A fourth source of suffering is human freedom. Men are not puppets dancing hither and yon in response to outside control. They are free agents. Heredity, environment, and glands may condition a person, but he is, nevertheless, basically free. The exercise of this freedom has far reaching consequences. A wrong choice produces suffering. The choice may have been made in ignorance or poor judgment, but it still produces suffering. Willful preference of evil is sin, and sin entails suffering. A person betraying his inner standards becomes bedeviled by an inner voice. He carries a cargo of memories and cannot escape remorse. Not only does it inflict mental anguish, but imposes physical suffering as well. Not only does he suffer, but he also causes others to suffer. That is true of individual as well as social sin. When the world collectively sins, the world collectively suffers. Man's power of choice enables him to sink to low levels, but also to rise to great heights.

From these four factors flows much of the suffering of men—the law-abiding nature of the universe, the progressive nature of human society, the inter-meshed relationship of human beings, and the power of human choice. Yet would we be willing to eliminate a single one of these factors from human life? Would we make this universe whimsical and not law abiding? Would we make human life static and not progressive? Would we break up all human relationship and leave us like bottles in the rain without any ties? And would we take from man freedom of the will and his power of choice? No, we would not give them up for they are, after all, also the factors that make life beautiful and worthwhile.

MENNONITE BIBLICAL SEMINARY

A powerful Commencement Address by Jesse N. Smucker, President of the General Conference brought the 1948-49 school year to a close on May 31. In his message, "Couriers of Christ," Mr. Smucker pointed to four paradoxes concerning a person who is a courier of Christ. First, he must be both narrow and broad; second, he must be both patient and urgent; third, he must have humility and authority; and fourth, he must hate sin and love the sinner. One of the unusual features of this final commencement service was a telegram from Mrs. S. K. Mosiman, widow of the late president S. K. Mosiman of Bluffton College. The telegram offered congratulations and God's richest blessing on the Seminary. It was deeply appreciated. Meanwhile, all of the seniors have left Chicago except Jacob Goering, who is assisting in the up-keep of the Seminary properties this summer, prior to his enrolling at the University of Chicago for his Ph.D. in Clinical Psychology.

Plans are going forward for the annual Daily Vacation Bible School held in the Seminary for children of the neighborhood and our own boys and girls. Two girls from the General Conference Voluntary Service Unit will be assisting with this work.

On Becoming Mature

Maturity is a changing concept. It does not mean what it meant a hundred years ago; nor does it mean what it did even twenty-five years ago. Maturity is a developmental process in mentality. Few people, in fact, have reached true maturity. . . . A considerable degree of immaturity prevails in large numbers of the population everywhere. The inability of people to live with other people, their inability to adjust to changing circumstances affecting them and those close to them, their inability to understand others' points of view is most marked.

Some grown-up people, although they may have developed physically, have not yet completed their social development . . . . In the relation of persons there is indeed a long way to go in development. A child discovers his mother and then others in his family. He sometimes goes as far as discovering the people in his province and occasionally discovers and develops a real relationship with the people in his own nation. But it is still rare, it is very rare, to find a person truly loyal to all kinds of people in his own nation, no matter what their race, creed or politics. Only through such a general development, through such maturity, is it possible for the world to develop enough world citizens in enough places . . . .

At all times there is movement and development . . . . At twelve or so the child should be functioning several months ahead of himself, at sixteen he should be eight or ten years ahead of his present self and should be planning his future. When a man has reached maturity he should be able to function, in terms of time at least, two to three generations ahead. The most important work being done in the world today will not reach its greatest fruition in this generation or even in the next, but in the generation after that . . . .

The world has a great need for these people, these mature people, people who see time in these terms.

—Brock Chisholm, director general, World Health Organization.

FATHER—*Christ of the American Road*—Jones ---------- $1.00
MOTHER—*Root out of Dry Ground,* a prize novel by Briggs ---------- $3.00
BIG SISTER—A selected novel by Grace Livingstone Hill ---------- $1.00
BIG BROTHER—*The Chain*—by Kansas' own Paul Wellman ---------- $3.00
THE CHILDREN— One of the Triplet series by Bertha Moore ---------- $ .75
GRANDMOTHER—A large print Bible or Testament to save her eyes -- $6.00 and $3.50

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Book Notes

"THE HEALING LIGHT"

by Agnes Sanford

It is encouraging to read Mrs. Sanford's book and to learn that men can be healed from physical and mental illness by obedience to the laws of God as given to us in psychology and in our Christian faith. Too many psychologists are unable to interpret psychology properly from the standpoint of Christian love as Mrs. Sanford is doing in her good book. She is right when she says:

> "Can we imagine a caveman finding out that wood burns and then refusing to use wood as fuel and insisting that stone should burn instead? Yet that is exactly what mankind has done regarding the fire of the spirit. Only love can generate a healing fire . . . . Yet the Christian church abandoned love as its heavenly fuel, and began to insist that the stone of cruelty should burn instead . . . . And so the church, by doing in the name of Christ the very things that Christ told them not to do, lost the power to heal. This want of Conformity to the law of God, who is love, is our greatest sin. And if we wish to receive more of the inflow of God's love, we must learn to give more of the outflow of God's love."

This is a *must* book for the preacher and the teacher in the social sciences and phychology.

It is a reliable guide to all those who suffer from sickness and disease, and who want to know what they can do to heal themselves. Mrs. Sanford uses such simple language that any one can follow her and make use of the power of God who can heal us from all our infirmities.

It is also a very good book for parents who want to know more about their great responsibility of rearing their children in the fear of the Lord. As a Christian mother, Mrs. Sanford gives some very interesting and helpful experiences out of her own life that will be a help to all parents.

It is also a good book for us Mennonites. It will help us to understand the doctrine of non-resistence.

I think, Glenn Clark, who wrote the introduction, is right when he says:

> "When you finish reading this book you will agree with me that this is far more than a book on healing. It is a guide to redemptive, creative living."

—by J. P. Baehr

GENERAL CONFERENCE BUDGET

The receipts for all the General Conference boards and committees up to the end of May total $206,556.53. This is 27.4% of a budget of $752,760.

The fact must be mentioned that the funds for the Foreign Mission Board, the Relief Board and the Peace Committee are very low. We urge you to carefully study the above information and earnestly solicit your sincere prayers to uphold and support the work of the various boards and committees of our conference.

Next month ends the first half of the year. This office will then prepare a tabulated report so all readers can better evaluate the receipts for each board or committee in relation to its budget.

Very sincerely,
A. Theodore Mueller, Office Manager

CHOIR DIRECTORS, LISTEN!

Choir directors will be interested to know that Walter H. Hohmann has recently composed a new choir selection for mixed voices entitled, "Bless Thou The Lord."

This item is put out by the Hall-McCreary Company, in Chicago, Illinois, their catalog No. 1666, priced at 18 cents per copy.

This is another in the growing series of productions from a much-loved leader in things musical among our Mennonite people; and churches everywhere, we feel sure, will welcome this edition to our church library. It is dedicated, "To Bethel College for its Sixtieth Anniversary Celebration," Anthem for Mixed Voices, A Cappella, based upon Psalm 103: "This is a psalm of praise to God for his great mercy.

This item is available in quantity through any of our Conference book stores: Berne, Newton, or Rosthern, Saskatchewan.

The Only Satisfactory Solution . . Cont'd from p. 4

readers the above requirements are perhaps assumed but many ex-CPS hospital men can testify to a lack of any one or all of these "conveniences."

Perhaps most of the reports given by returning CPS men who worked in mental institutions centered around the physical aspects of patient treatment. To be sure this aspect proved the most shocking to many of us. The contrast between the average mental institution and one manned by Christian personnel is truly significant.

Untold Damage!

A third factor is supervised treatment. It is important that the specialist (psychiatrist) who gives treatment understands our Christian convictions and our background. It is possible to do untold damage to the confused mind if this is not taken into consideration. Our own hospital will engage only such specialists and personnel who are understandingly sympathetic towards our Christian faith.

It should be understood that the state institutions are in a state of transition, and we should support every effort to improve them for the sake of humanity. In the next ten years it is quite possible that mental institutions may truly become mental "hospitals." Environmental standards may be comparable to those of our other state functions such as schools. But even though the physical standards may be improved in the future, we cannot hope for the state mental hospitals to develop a Christian atmosphere. To attain that Christian environment (and we must not be content with anything less than this for our mentally ill brethren and sisters), the church mental hospital seemingly is the only satisfactory solution.

Jottings

—**Bethel Church, Inman, Kansas:** The young people of the Inman Mennonite Church and our church met for an evening of fellowship. Approximately 70 people were present. This Youth Fellowship Night is planned to be held every two weeks through the summer to furnish Christian fellowship and wholesome recreation. Our men's chorus gave one of their last programs in the home church May 29. A solo, reading, and quartette numbers were also brought. We had our annual Children's Day program at 10:00 on Memorial Day. After dinner in church a group drove to Newton to meet Reverend and Mrs. John Thiessen and daughters of India.—Mrs. Elmer Neufeld, Corr.

—**Grace Church, Lansdale, Pennsylvania:** Mother's Day services were held Sunday morning, May 8. At the evening service a mission play "Andrew and Magdalena," a story of leper work in India was given by members of the Missionary Society. A mother-daughter supper was held at the church recently. We were fortunate in having Elsie Pfister, Margaret Slotter and Miss Joy, missionaries to Kentucky with us. Baptism and reception of new members will be a part of the morning service on Pentecost Sunday, June 5.—Mrs. Grace Phillips, Corr.

—**First Church, Fredonia, Kansas:** Ernest Wiebe was guest speaker at the C. E. program May 2. His topic was "Child Welfare as a Mission Work." This was followed with recordings and slides including those of our Sunday School picnic at Independence Park last September. May 15 was the silver wedding anniversary for Mr. and Mrs. Alvin Schmidt. Helmuth Dyck led the service followed by a program of volunteer numbers rendered by friends and relatives of the couple. Our pastor, Reverend Helmuth Dyck, is on a two-week vacation at his home in Canada. Alvin Frantz of Bethel College is serving in his absence.—Mrs. Sam Harms, Corr.

—**Brudertal Church, Hillsboro, Kansas:** Missionary Alfred Habegger from Montana brought the message on Ascension Day and they closed the meeting with a duet in the Cheyenne language. Mrs. Arthur Heidebrecht, member of our church, passed away May 27. The funeral and burial was in Goessel May 29. Three girls and seven boys were baptized Pentecost Sunday and June 12 Communion will be observed and on the 19th we will observe Children's Day.—Corr.

—**First Church, Burns, Kansas:** Daily vacation Bible school was held in the Methodist Church in Burns for two weeks beginning May 23. There were four teachers and 60 children. A program was given by the children the evening of June 5. The Women's Mission Society held its annual business meeting June 9 at the Carson Crawford home. Reports showed that cash contributions totaling $261 were sent for Home and Foreign Missions and relief. New and used clothing, bedding, etc. valued at $234 had also been sent during the year. May Ellen Gehring and Cecil Langenegger were married June 5. The annual Sunday school picnic was held June 12.—Mrs. Carson Crawford, Corr.

—**Bethel Mission Church, Winnipeg, Manitoba:** On May 29 funeral services for Mrs. C. Penner were held in the church with Rev. I. I. Friesen and Rev. Krahn officiating. Mr. Dubienski, legal advisor to the Mennonites who went to South America last year, gave a very interesting talk in the church. He described the experiences they encountered en route. Some of the main points of his talk were: the celebration of July 1 by the young people on board ship; the meeting of a sail boat in mid-sea in which three Dutch students sailing to Guinea stopped the ship to ask for food; the beauty of the Latin American cities; the easy-going habits of the South Americans taking twelve days to unload their cargo which had been loaded in three days at Quebec; and lastly, the disappointment awaiting the people upon arriving at their destination, which has resulted in about 500 of the original 1800 returning to Canada.—Corr.

—**Immanuel Church, Delft, Minnesota:** On June 5 we had a full day of services in our church. In the morning we had baptismal services. Seven young people were baptized and received as members into our church. In the afternoon we had our children's day program. Mrs. John P. Suderman from the Gospel Church in Mt. Lake was our guest speaker. In the evening we had communion services. Our pastor, Reverend Victor Graber conducted service in Orienta, Oklahoma, for one week. D.V.B.S. is scheduled to start June 20 in the schoolhouse. —Mrs. Russel Goertzen, Corr

—**Bethany Church, Quakertown, Pennsylvania:** May 19 our pastor Reverend A. J. Neuenschwander left New York by plane for South America to be with our Mennonite brethren there helping them with their many problems. He represents the Home Mission Board and M.C.C. Reverend Ward Shelly Coopersburg; Reverend Henry D. Kreider of Allentown, Rev. J. Herbert Fretz, pastor of the Deep Run Church, have filled the pulpit during Reverend Neuenschwander's absence.—Mrs. Ed. R. Stoneback, Corr.

—**First Church, Nappanee, Indiana:** The Vesper Choir of Bluffton College presented a program at our church on Friday evening June 3. Professor Lantz is the director of this fine choral group which has been much appreciated in previous years. Ronald Kirkwood is a member of the first tenor section and will accompany the group on the middlewest tour. Carol Pletcher graduated from Kalamazoo College June 6 and in about a week will join the Mennonite student group going to Europe.— Helen Yoder, Corr.

—**Bethel Church, Inman, Kansas:** Baptismal services were observed on Pentecost, June 5, The following six young people were baptized and received into the church by Elder P. T. Neufeld: Terry Doerksen, Walter Friesen, Henry Neufeld, Arlene Regehr, Evelyn Regehr, and Anna Grace Wiens. Reverend John Thiessen of India, and Reverend Harold Thiessen of Middlebury, Indiana, were speakers.—Mrs Elmer Neufeld, Corr.

—**Deer Creek Church, Deer Creek, Oklahoma:** By the right hand of fellowship Reverend Ratzlaff welcomed four new members to our church namely, Mrs. Ferd Reusser, Merlin Zuercher, Mrs. Allen Moyer and Mrs. Elton Krehbiel. Mr. and Mrs. Howard Reusser are the proud parents of a baby daughter, Elsie Mae. Ladies of the Mission Society held their regular annual meeting on June 2, at which time officers were elected, plans made for the coming year and cut garments for relief were handed out to be sewn through the summer months.—Corr.

—**First Church, Caldwell, Idaho:** On May 30 the ladies choir from Grace Bible Institute were here and brought us a message in song. Everyone enjoyed it very much. Supper was served in the basement at six o'clock for them. We have sent several boxes of used clothing for relief. Several of our boys have signed up to work in the forest for the summer.—Mrs. L. Schmidt, Corr.

—**Tulls Hill Church, Beford County, Pennsylvania:** Reverend George D. Greger, pastor, has been granted a two-year leave of absence by the Church and Home Mission Committee of the Eastern District Conference. His address will be South Broad & State Streets, Lansdale, R. D., Pennsylvania.—Corr.

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Editor
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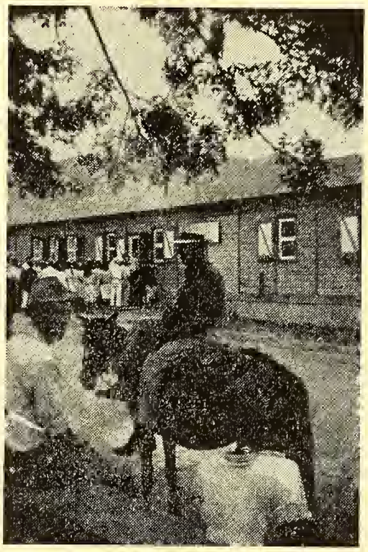
Puerto Rico: The Land of Contrasts

by Lydia Santos, North Newton, Kansas



Waiting line at the clinic. LaPlata Hospital

I read a book about Puerto Rico not so long ago. I don't recall the author right now, but I was so impressed at the way the author talked about the Puerto Rican people! In the first paragraph he writes: "Puerto Rico is a land of contrasts," and I really agree with him, not simply because he says so, but because I am a Puerto Rican myself and I know my people very well.

The American visitors who go with a critical mind to Puerto Rico can always find many faults and bad things as soon as they step out of the airplane; but there are those Americans who go there with a different purpose. They hear that Puerto Rico is a beautiful island with a climate that is nice, so they go down there to observe the beauty of it. They usually come back to the States full of enthusiasm and write books about the beautiful island. Of course let's not forget that they always carry their cameras around, and take pictures of everything.

Now getting back to my point, I would like to comment somewhat on this "Puerto Rico: a land of Contrasts."

Yes, it is a land of contrasts. We can seen on one side the nice green valleys with clear running rivers and at the other end we see rugged mountains, bare and rocky, with no grass. But this is part of the beauty of the island. There is something in those mountains that makes us feel at home, and we love to look at them, climb on top of them, and look down to the cities and the valleys. Those mountains are part of our history and we like to exalt them. Let us think for example of the chain of mountains crossing the island from east to west. They are called "La Cordillera Central." There are small towns near that chain of mountains. They are rather high up and the weather is nice and cool all year long.

Nature is the greatest source of contrast and we can always re-create ourselves by just observing and looking around. Lovely flowers, singing birds, rivers and lakes; all can tell us much about the island by just observing them. Puerto Ricans are fond of flowers, and in almost every home there is a little garden at least. We get satisfaction out of it and enjoy having flowers around all the year.

There is not only contrast in nature, but there is contrast in the people itself. Puerto Rico is made up of all kinds of people. When the Spaniards discovered the island in 1493 they brought with them many of their customs and ways of living. Then they tried to get rid of the natives—Indians; but some of them survived and married the Spanish conquerors. It is here where the Puerto Rican "race" originated. This intermarriage of Spanish and Indians gave rise to a third group of people. Those Spaniards who did not marry Indians kept their wives and had pure Spaniard children. The Indians were finally destroyed by the Spaniards so that we don't find any Indians anymore.

Then came the slave trade and this was when another kind of people came into the picture. The intermarriage of Whites and Negroes gave rise to the Mulattos. So that now we have many of them. We see that we are a people that come from different backgrounds. But there are still those who have kept their own descendancy clean. Now, about 75% of the people are considered as white and 25% considered as dark or negroes.

But even though we are a mixed race, we get along together. We love our own people and don't discriminate against them.

Negroes, Whites and Mulattoes go to the same schools, churches, and other public places. We are made of one blood like God made us.

This is one thing that has impressed me about the United States. They think that they are practicing what God tells them, that all people are made of one blood, and yet they discriminate against other races. A Christian country cannot have race barriers; this only leads to destruction. Let's be one, like the Father commands us to be and forget race and prejudice.

Another contrast is that of the rich and the poor. This is really one of the greatest problems in our island. In the first place only a few people own the land, and the rest of the people mainly *Jornal-*

(Continued on page 15)

Puerto Rico and the Rural Church

by Richard E. Johnson

The rural church, like any other church in town or city, has only one prime reason for existence—to change life through the power of our Lord Jesus Christ. The factors that affect that purpose are different for churches in different situations, however, and the rural church meets a very particular set of circumstances that make its approach necessarily distinctive. Ever since the Apostle Paul expressed his need to "be all things to all men" in order that he might awaken them to the message of redemption, the church has had to adapt itself to the needs of its constituents in order to make its sublime message effective at different levels of life. At times, certain churches have made the adaptation so radical as to change the fundamental nature of their message, and with this danger in mind, we may establish the two extremes of a governing principle for the work of the rural church: it must always speak forth its divine unchanging message in such a way that its power is not lessened nor its truth altered; on the other hand, that message must not be so firmly set in a man-made mold that it cannot reach needy individuals in varying patterns of living.

View across the LaPlata Valley

How can we apply this principle to the country churches of an island in the Caribbean, particularly when the island has a history of four hundred years of ineffectual religious domination which neither produced satisfactory level of spiritual nor secular culture? The tradition of those four hundred years still remains as a ghost of the past, and the people who have gotten out of its direct influence still carry with them superstitions and fears which do not allow them to break readily with the old way—even though they are not satisfied with that way. The problem in our rural churches is not evangelism, for people are ready and willing to accept the power of God to change their lives, but the problem follows that initial step; for the new convert must return to his home situation where buckets of cold water will be poured on his ardent spirit by those who are convinced that all of Puerto Rico is Christian (at least religious) and that this new step he has made is sheer nonsense. The only means at our disposal to confront the problem is to work our church program on a community-wide basis instead of a purely individual basis, and where this is being done, excellent results are reported. The little country chapel with termite-eaten walls and leaky tin roof is condemned to be a lonely voice crying in a wilderness until it embarks upon a broader program of evangelism and Christian service which leaves its impact upon the whole neighborhood.

In the face of all of Puerto Rico's puzzles, such as: overpopulation, unproductive land, shaky sugar economy, poor health, the church cannot stand mute and unmoved. Although we have come to minister to the spiritual needs of the people, we know that we must liberate captives, heal the broken-hearted, cure the sick, and teach the unlettered, for we cannot divorce these factors from the spirit of a man. When this spirit of service becomes the key to church activities in the community, the rural evangelical church in Puerto Rico will find a tremendous response from the *campesinos* and a glorious new outlet for its energies which will make it grow in grace every day. We shall then take our place with the common man and shall speak out prophetically against the inhuman exploitation of men by their brothers; we shall also stand out by contrast with the "old" religious tradition which has just announc-

(Continued on page 15)

Christian Witness in Bleeding Berlin

There are three and a half million people in Berlin. Fortunately they are not all starving and freezing to death. But very nearly all of them live under conditions which we would consider impossible if we were suddenly called on to part with the comparative luxury of our average Mennonite home. They are disillusioned with life and often insist that God has betrayed and forgotten them.

We can hardly blame them. How would we feel if our cities had been destroyed and looted, if those to whom we had blindly given our loyalty were suddenly proved international murderers and executed by foreign courts within our own borders, if foreign flags flying from our own flagpoles continually reminded us that our country no longer existed as such, and if we were no longer permitted to travel at will even to visit close relatives within the boundaries of that country which we had once called our homeland? And in Berlin all this that applies to Germany as a whole is concentrated in one city divided into four parts between the four powers.

As Christians of North America we see very quickly that we have an obligation before God to these who are less fortunate than we are. In the few weeks that Anne and I have spent in blockaded Berlin we have seen many ways in which Mennonites can begin to fulfill that obligation.

Mothers of Berlin need opportunity to mend the family clothes. At present they have neither the cloth nor the thread for this. Just today we saw an eight- or nine-year-old boy walking on pieces of board with straps for his shoes stumble over his awkward footgear and fall into a puddle of water. We did not laugh. Many children wear cloth shoes. Occasionally rugs are turned into shoes. Young people need an opportunity to see that there is actually something worth living for. We have heard of those who have tried to slash their wrists. One person out of every five in Berlin is sixty years of age or older. Eighteen per cent of these live entirely alone, very often in places that can hardly be called rooms and without a single person whom they can call their friend or relative. These people, just as much as our own aged parents, should have the privilege of a bit of comfort in their latter days.

As we give material things our lives and our testimony must also present God. A middle-aged woman sat in our room and for a solid hour unburdened her heart of a mournful tale of woe. She climaxed her account with the statement that the Christian Church is hopelessly lost in selfish greed and worldly politics. She was searching, she said, for something else to fill the need of a God in her life. We counted on your prayers while we told her of Christ and Christianity as we have learned to know it. We wish you could have seen, as an answer to your prayers, the expressions of new hope that we were privileged to see on her face.

Like our missionaries in China, Africa, and all other parts of the globe, we too count on the support and prayers of our church conference people as we minister to the needy in a great, bleeding city.

—Harold and Anne Buller.

Big Jim's Choice

For the third straight season Jim McIntyre, the University of Minnesota's All-American center and captain, has wowed basketball fans across the nation.

Big Jim is a basketball coach's dream. When he stands stocking-footed, McIntyre's hair brushes the six-foot, nine-inch mark, and he tips the scales at 235 pounds. Sports experts and fans around the country rate the lanky-legged Minnesota whiz an all-time great because of the terrific game he plays.

So it's no wonder that until recently Captain Jim thought or dreamed of little else but playing professional basketball after graduation.

Turned loose on any hardwood court, he is a oneman scoring machine. Last year this Scotch-Swedish giant poured in a total of 360 points, the highest individual score for a season in the University of Minnesota's cage history. He holds both the three and four-year conference scoring titles, amassing more points than any other cager in Big Nine history. And for two years, Big Jim has been named on various national honorary teams. The Associated Press twice chose him as All-American basketball center. When the magazine-for-men *True* polled basketball coaches for their choice of a championship team, the mentors selected the Minnesota pivot man, Jim McIntyre, for center.

As a matter of fact, Jim could have realized his life-long ambitions after his junior year at the University of Minnesota. A professional club in the basketball Association of America invited him to play one season on a Washington, D. C. team. Salary, $12,000.

But the invitation came too late. Earlier, Jim had accepted a better invitation, and turned over his personal ambitions to his Head Coach, the Lord Jesus Christ. Since then this All-American basketball star has used his reputation as an athlete as a means of witnessing for Christ.

Affiliating himself temporarily with Youth for Christ, the congenial, soft-spoken athlete has filled his week ends with speaking engagements. People flock to see this giant-sized champion, but he points them to his Redeemer. Big but humble, Jim consistently minimizes his own ability and emphasizes his utter dependence upon the Lord for strength and guidance.

McIntyre is enthusiastic about what he believes is God's plan for his life, youth evangelism. "As long as I can keep up with them," he laughs, "I want to work with young people."

Come next fall, McIntyre expects to enroll in seminary for his Bible training. He will also coach basketball. But his big job, he feels, is to continue to point others to Christ as Saviour.—*Christian Life*

"It is a truth that stands out with startling distinctness on the pages of the New Testament, that God has no sons who are not servants."—**H. D. Ward**

Kloeb Classifies Gara As Mentally Defective

Judge Frank L. Kloeb in his pre-sentence statement to Larry Gara reverted to the customary interpretation of the Conscientious Objector position. As seems frequently to be the case, Judge Kloeb discounted the first two sections of his classification of C. O.'s—Sincere Objectors and Opportunists—and relegated Mr. Gara to the third of his categories, that of the Mentally Defective.

Judge Justifies His Opinion

The Judge in attempting to justify his opinion cited numerous actions on the part of Mr. Gara which to His Honor appeared irrational. Actions such as refusing to cooperate with and protesting against race segregation in the prisons in which Gara was held for his convictions during the recent war. It should be pointed out, that it is impossible to understand the Christian mind by studying his reactions to the human legal system. The Christian follows a higher authority and this method of analysis is not applicable in the area being investigated.

Gara Keeps Convictions

Through the eyes of materialistically inclined individuals, the stand taken by Larry Gara certainly is foolhardy. A conversation between the judge and the prosecuting attorney indicated that Gara would be given freedom on bail until his case reaches the court of appeals, if he would only promise to keep his mouth shut, and keep his convictions to himself during that time, but Gara refused. Why? Why does a man endure prison, solitary confinement, meager diet, and psychological tortures when freedom is offered if he will only recant?

Our Faults and Excellencies

by Chrysostom

Let us not be over-curious about the failings of others, but take account of our own. Let us bear in mind the excellencies of other men while we reckon up our own faults. Then we shall be well pleasing to God.

He who looks at the faults of others, and at his own excellencies is injured in two ways. By the latter he is carried up to arrogance, through the former he falls into listlessness. When he perceives that such and such a one has sinned, very easily he will sin himself. When he perceives that in anything he has excelled, he becomes arrogant.

He who consigns to oblivion his own excellencies, and looks at his failings only, whilst he is a curious engineer of the excellencies, not the sins of others, is profitable in many ways.

And how? I will tell you. When he sees that such an one hath done excellently, he is raised to emulate the same. When he sees that he himself hath sinned, he is rendered humble and modest.

If we act thus, if we thus regulate ourselves, we shall be able to obtain the good things which we are promised through the loving kindness of our Lord Jesus Christ.

Puerto Rico and the . . . Continued from p. 13

ed over the radio that the fixed prices on certain special services of the church have been raised.

The economic problem makes it difficult to minister to the needs of our people, for there is not enough income in the communities to maintain church work at its needed level. As a result, mission boards carry a heavy load of subsidization to rural pastors and churches. Yet, by adapting itself to the situation, many a church has found the answer to this hard nut to crack. A pastor at the east end of the island in a fishing village has his own boat and fishes three days a week to enable him to carry on the work of the pastorate with the meager income he receives from the church and mission. Another at the south side is a skilled shoemaker who plys his trade to supplement a wholly inadequate income. They have found the answer to their challenging situation by adaptation; yet the adaptation has not altered the purpose nor the means of attaining it.

The Commission on Rural Work of the Associa-
gun to work at this matter of adaptation to the cir-
tion of Evangelical Churches of Puerto Rico has be-
cumstances in which the work finds itself, and it is the purpose of the various rural church "projects" throughout the island to furnish a concrete example of that adaptation on a working scale. Pastors' institutes, seminary extension courses, and literature are forming the front line of approach to the new program. We stand united with all the various cooperating Protestant groups on the island in this great plan: to preach the unchanging Christ to those who are perishing for want of Him; and to preach and teach Him in such a way that we shall meet people at the point of their greatest need with a loving concern for all that they may have suffered; and to identify ourselves with our brothers in the spirit of our Lord who came "not to be ministered unto but to minister."—*Rio La Plata.*

Puerto Rico, The Land of . . . . Continued from p. 12

eros or "wage-earners" have to work for the landlord at low wages. There are more poor people in the island as a whole, and it is difficult for them to find jobs in order to earn a living. So, poverty is a great problem and a very difficult one to get rid of.

At this time it will be well to mention the population, as it is very much connected with poverty; usually the poor are those with big families. The rich usually have few children or none. This is paradoxical, but is very true. Puerto Rico is over-populated; this is the greatest problem that the island faces. With the new scientific discoveries the life span as a whole is longer. Fewer people die now because the medical attention is better. The birth rate is large as compared with death rate. One of the things that has helped in this problem is the emigration of people to the United States, mainly New York City.

I could go on giving more details and mentioning more contrasts but this gives an idea of what Puerto Rico is like. A land of contrasts, yes, but also a land of poverty—and of beauty.

Katie Andres
4614 Woodlawn Ave
Chicago Illinois

C-6

PLEASE mention both OLD and NEW address when WRITING

Wedding Music

The month of June is known as the month of weddings. Pastors tell us however, that weddings occur in any month, and June has no longer monopoly on marriage cermeonies. However, June seems a logical time to consider wedding music.

Dr. Roberta Bitgood, director of music at the Ev. Lutheran Church of the Holy Trinity in Buffalo, N. Y., writes about wedding music in *The Telescope-Messenger*, and we cull the following from the article:

When the average person has a sentimental attachment for a piece of music he cannot as a rule judge its suitability in an objective manner, so it is rather difficult to discuss this matter without giving offense. However, it might be in order here to list a few compositions that seem suitable for a church wedding. There are those who are eager for suggestions—who would like to get away from some of the more hackneyed selections that are not particularly churchly. These numbers have all been used effectively. Solos:

If Thou Thy Heart Will Give Me -------- *Bach*
My Heart Ever Faithful -------- *Bach*
Open Wide, My Heart, Thy Portals -------- *Bach*
Be Thou Faithful Unto Death -------- *Mendelssohn*
Calm as the Night -------- *Bohn*
I Love Thee, Dear (Ich Liebe Dich) -------- *Grieg*
O Perfect Love -------- *Barnby*
The Greatest of These Is Love -------- *Bitgood*
Entreat Me Not to Leave Thee -------- *Gounod*
O Perfect Love -------- *Burleigh*

Organ selection are usually left to the discretion of the organist. However, requests do come in which can easily be met. Often, however, someone has a favorite piano selection which they request, and this may not be suitable for the organ or for church. I have had brides present me with quite a list of selections which were rather hard to collect when some of my regular repertoir would have seemed better —but we aim to please. Just to list a few from a long list of favorites:

Song Without Words -------- *Bonnet*
God's Time Is Best -------- *Bach*
Sketch in D Flat -------- *Schumann*
The Swan -------- *Saint-Saens*
Prize Song (Meistersinger) *Wagner*
Serenade -------- *Schubert*
Cantilene Nuptiale -------- *Dubois*
Londonderry Air -------- arr. *Coleman*
Echo Caprice -------- *Mueller*
Intermezzo -------- *Callaerts*
Will 'o the Wisp -------- *Nevin*
Aria in D -------- *Bach*
Melody -------- *Gluck*

—*Covenant Weekly*

Beyond Our Own

BIHAR, INDIA.—Establishing of a mission field and native church in a new field in the Province of Bihar, India, is being undertaken by the Mennonite Board of Missions and Charities. Construction has begun on one of five proposed mission stations in the fifty by eighty mile area, each station to cost between ten and twelve thousand dollars.

NEW YORK.—Needy children in Austria received more than 10,000 pounds of supplies through the Save the Children Federation in the first four months of 1949 it has been announced recently by the Federation, organized as a non-profit child service organization, with headquarters in New York City.

SWITZERLAND. The Swiss have cancelled an order for one hundred military training planes, to free funds for European relief work. On the other hand, the authorities have refused to modify the conscription law to permit alternative service for conscientious objectors.—*The Gospel Messenger*

JAPAN. Seventh-Day Adventists will build a school, a hospital and a mission station upon the ruins caused by the atom bomb in Hiroshima. Through these means the Adventists hope to minister to the physical, the mental, and the spiritual needs of the people of this city.—*The Gospel Messenger*

CHICAGO. Funds to provide five more tons of paper for German colportage literature have been sent overseas by the colportage division of Moody Bible Institute of Chicago, Illinois. The money will be used to buy paper from German paper mills and to pay German printing shops to print the tracts.—*The Gospel Messenger*

WITH MORE than twenty-six thousand foreign students in the United States this year the Institute of International Education reports that an all-time record has been set. These students are more representative of world co-operation than is the United Nations, for 151 countries and territories are represented. Twenty per cent are studying engineering, fourteen per cent are pursuing liberal arts training, ten per cent each are in medicine and in the social sciences.—*The Gospel Messenger*

NETHERLANDS. February 20 was a historic occasion for the Mennonite Church in Vlissingen, Walcheren Island, as well as for all Dutch Mennonites. It was on this day that the large brick structure was dedicated as the first house of worship built since the war by any Mennonite group in the Netherlands.—*The Christian Witness*

WE HAVE ABANDONED WAR

A typical modern state, cumbered with its heavy armament but well-nigh bereft of other values, reminds one of nothing so much as a naked savage, lugging around his javelin and poisoned arrows. States today seem nearer to the stage of barbarism than do many individuals.

By the abandonment of war, we in Japan have emerged from the era of barbarism. Thus we have been accorded a chance to make ourselves the most progressive and civilized.

If only we had done this willingly ten years ago, history would have taken another of all the nations.

Our new constitution will become a milestone in the realization of world peace. For the first time in human history, by our abandonment of war, the warning of Christ has been accepted by a national government: "All they that take the sword shall perish by the sword."

We are going to alter the definition of a "great" state. A truly great state is not necessarily big or rich or quarrelsome with its neighbors. The great state is the one which is wise, moral and God-fearing. The ideal we pursue is that of making Japan a state with which God can be pleased. Thus may we arrive at the summit of civilization and set an example of a peace-loving state. Though not large or rich or strong, we may thus become truly great.—Kagawa.

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 64 June 28, 1949 Number 26

MENNONITE
ICAL SEMIN

Before the mountains were
brought forth,
Or ever thou hadst formed
the earth and the world,
Even from everlasting to everlasting, thou art God.
Psalm 90:2 (ARV)

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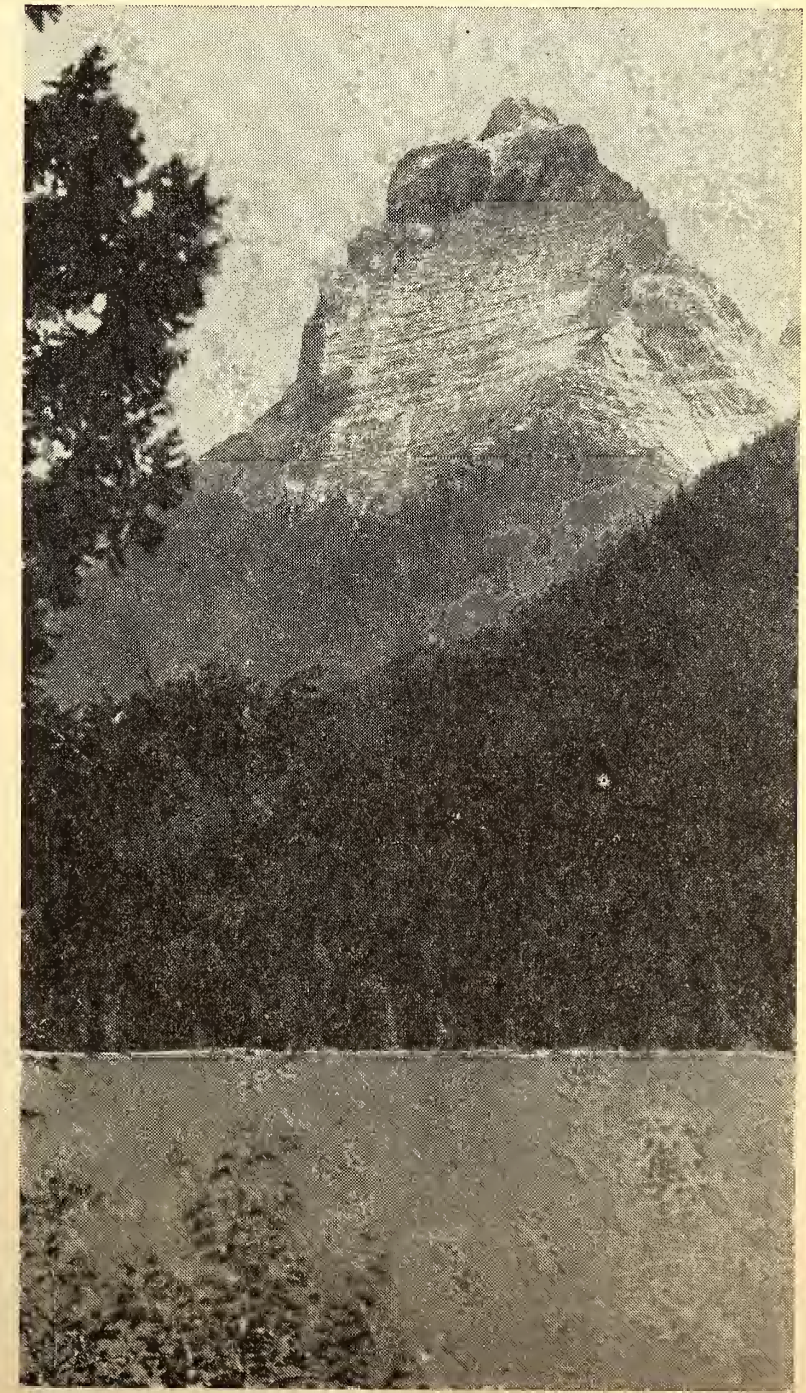

Courtesy, Great Northern Railway

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ANNOUNCEMEN

As is customary, there will be no issue of the *Mennonite* next week, the week of July Fourth.

The Mennonite

Acting Editor, Jacob J. Enz
Associate Editors: Lester Hostetler, Don E. Smucker, W. F. Unruh, David C. Wedel. **Contributing Editors:** Kenneth Bauman, Harold Burkholder, Willard Claassen, Walter J. Dick, Elmer Ediger, Walter Gering, R. L. Hartzler, J. H. Janzen, Mrs. Ed. Miller, S. T. Moyer, S. F. Pannbecker, Paul Roth, Don Smucker, Clifton Sprunger, William Stauffer, Freeman H. Swartz, Erland Waltner.

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Of Your Pen Acquaintance

HERBERT M. DALKE, Weatherford Oklahoma, serves with Mrs. Dalke as missionary among the American Indians.

L. W. JANTZEN, with Mrs. Jantzen serve as Conference missionaries to India; Rev. Jantzen is a native of Paso Robles, California.

ED. G. KAUFMAN, North Newton, is President of Bethel College and chairman of the Conference Board of Education.

NORMA JOST, Hillsboro, Kansas and relief worker in Europe is Editor of European Relief Notes from which these articles were gleaned.

MARJORIE YODER, Buffalo, New York, studied at Goshen College and taught at North Webster, Indiana. She is in charge of the student program at the University of Mainz and is stationed at Neustadt.

ERNA FAST, Mountain Lake, Minnesota, is a member of the MCC Hamburg unit. She works personally with students at Hamburg, Goettingen and Hanover.

Beyond Our Own

OCEAN GROVE, NEW JERSEY—The 163rd recorded Annual Conference of the Church of the Brethren was held here from June 14 to 19, with Dr. Paul H. Bowman of Timberville, Va., acting as moderator. Up to 10,000 were expected to attend, including delegates from all parts of the world.

The Church of the Brethren, a traditional "peace" church was founded in Schwarzenau, Germany, in 1708. During the time of William Penn the young church moved almost enmasse to the colony of brotherly love in America. Today there are 180,000 members and 2,000 individual churches.

MUSKOGEE, OKLAHOMA — Concern over the lack of educated American Indian leadership was expressed here by 250 Indian and government representatives, and Protestant churchmen, in a resolution calling for the establishment of a million dollar American Indian Scholarship Board.

At the closing session of the fifth triennial conference of the National Fellowship of Indian Workers, held last week at Bacone College, delegates asked for a scholarship fund to provide professional and technical training for some 400,000 American Indians and Eskimos.

An urgent appeal for Senate action to relieve the plight of Indians dispossessed from their homes through construction of the Missouri River Basin development plan was voted by the conference.

Noting that construction on Garrison Dam has already begun, the resolution declared that 155,000 acres and 289 of the 357 homes on Ft. Berthold Reservation will soon be flooded, causing disruption of the social and economic life of the people.

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

June 30-July 4, Middle-Central District Young People's Retreat, Mennonite Biblical Seminary, Chicago, Illinois

July 1 to 6, Men-O-Lan Young People's Retreat at Finland, Pennsylvania.

July 2-6, Canadian District Conference meets in Sardis, British Columbia under the theme, "The Church That Waits for the Lord." John Thiessen and Peter J. Dyck are the speakers. Ministers Conference, July 2; Mission Festival, July 3.

July 2-9, Ontario Junior Retreat, United Mennonite Collegiate Institute, Leamington, Ontario.

July 6-12, Men-O-Lan Junior Retreat at Finland, Pennsylvania.

July 8-10, Manitoba Young People's Retreat, Youthpark, Altona, Manitoba.

July 13 to 20, Men-O-Lan High School Retreat at Finland, Pennsylvania.

July 20 to 27, Men-O-Lan Intermediate Retreat at Finland, Pennsylvania.

July 25-30, Oklahoma Young People's Retreat at Camp Hydro, Hydro, Oklahoma.

July 26-30, Western District Intermediate Rereat.

July 28, Council meeting of the officers and committees of the Middle District Conference at Goshen, Indiana.

July 29, to 31, Men-O-Lan Adult Retreat at Finland, Pennsylvania.

August 2-6, Western District High School Retreat, Murdock, Kansas.

August 5-8, Central District Conference, Goshen, Indiana.

August 8-12, Western District Young Peoples Retreat, Murdock, Kansas.

August 11 to 17, General Conference Minister's Retreat, Estes Park, Colorado.

August 18-21, Western District Young Adult Retreat, Murdock, Kansas.

August 20-27, California Young People's Retreat, Sequoia National Park.

August 22-26, Northern District Young People's Retreat, Bible Camp Byron, Huron, South Dakota.

Aug. 28 to Sept. 25, Christian Education Emphasis Period.

September 3-5, Eastern District Laymen's Labor Day Bible Conference.

October 12, 75th Anniversary Celebration of coming of European Mennonites, Memorial Hall, North Newton, Kansas.

October 13, 14, Western District Conference.

November 29 to December 1, Council of Boards Meeting.

August 23-30, 1950. Tentative dates for the General Conference Sessions, Freeman, South Dakota.

Editorials

WHEN IS A SITUATION RIPE for beginning a home mission work in a given area? This was one of the perplexing questions that arose in the discussion of the work of evangelization at the Northern District as well as every other district of the couple of weeks ago. (For a detailed report of the Conference see page eight and nine.) In the Northern District as well as every other district of the General Conference families from our Mennonite churches move out of closely knit communities into the nearest large cities where there may be no Mennonite congregation to minister to them. Now while it is true that the old Jewish regulation called for a synagogue wherever there were at least ten Jewish families, the problem in denominationalized Protestantism is not quite so simple. Today a faithful Mennonite pastor feels bound by conscience to encourage a family moving from his parish to the city without a Mennonite church to become associated with another denomination rather than suspend all church activities except when visiting at the home church. In any case a family that is strongly spiritual will take the initiative in this matter, not even waiting for the pastor's suggestion. This, of course, is the unusual rather than the usual. There are probably many more families of a weaker spiritual dynamic who are, for some reason or another, compelled to move to the larger population centers, or who may be lured by the quick profits of city jobs. It is probably the latter group that has been the major concern of our home mission work. If this is true, then it would seem that the answer to the problem is not that setting up a church in every case. Futhermore, whoever is sent into such a situation must be especially prepared in spirit and in mind. For he will have a larger concentration of discouragement than the average pastor who has his block of solidly spiritual families as the foundation of his work. In a situation without such a basic working nucleus the entire evangelistic drive—the lifeline of any congregation—must come from the leader himself. For the above reasons the matter of selection of workers is most crucial, for a rapid turnover of leadership in such a work would be worse than none.

All of this would seem to lead to several conclusions. First, it is conceivable that district conferences may be responsible to send a qualified worker into a city having a number of Mennonite families who have neglected affiliating with some church, with the express intention of helping them find a church home. Ordinarily this task could best be done by the home pastor of each family, but usually a pastor's time is so crowded with various responsibilities that he is not in a position to give the detailed attention needed by such cases. If however, there is at a given period a concentrated movement of Mennonites to a given city, then the consideration of the establishment of a church is in order.—J.J.E.

AGGRESSIVE CITY-MISSION WORK is something quite different from the pastoral care of Mennonites that happen to move to a non-Mennonite community. It is high time Mennonites stopped hiding behind the excuse that because we are essentially a rural people, we have little responsibility to the unsaved and underprivideged in the cities. Perhaps we have become discouraged in this kind of work because we have tried to combine the pastoral care of Mennonites in the cities with city-mission work. Evangelistic dynamic can originate only in a group of fully consecrated aggressively Christian people, not in a group that are in need of pastoral care. For this reason it would seem that our larger, well-established, congregations may well send groups of workers to needy areas in neighboring large cities, rather than transfer this responsibility to one family as is often the case. This would solve a problem for our churches, too, in that they are inclined to use all their talents maintaining the *status quo* and thus stagnate.

Voluntary Service works somewhat along these lines with the exception of drawing its workers from one center. If Voluntary Service continues to infuse into all its activities a positive Christian witness it will not only help give young people vision to give their whole life to the task of city mission work, but also help us to newer heights in the field of home missions.—J.J.E.

SEVENTY-NINE CHURCHES of the General Conference are on the 100 Per Cent Plan for subscription to our church papers. This means that these churches each make themselves responsible to make **the Mennonite** or **Der Bote** available in every home of the congregation. Forty churches, or about 60 per cent of all the churches in the Western District are on The Plan. Four, or about 14 per cent of the churches of the Eastern District are on the plan. Ten, or over 50 per cent of the churches of the Middle District have joined the plan. Eleven, or over 33 per cent of the churches of the Northern District have joined the plan. ten, or 50 per cent of the Pacific District are on the plan. Six of Canadian churches have the plan. The circulation of the Mennonite is now over 8,000. The Board of Publication and the Editors continue to request your regular prayer that the paper may be planned in such a way that it may be used to the upbuilding of the Church of Jesus Christ and to the glory of God.—JJE

Churlishness among the people of God is unthinkable. Sullenness is sin. Crabbedness in a converted person is equal to crookedness. Fits of sulking, giving black looks, scowling, pouting are unpardonable in a Christian. We ought to give up our crusty, crabbed, surly, sore as a boil, spleenish and perverse way or give up our profession of salvation. Crossgrained and cantankerous individuals need to have their conversion converted.—from bulletin Zion Church, Souderton, Pa.

God never leaves His child to fail, when in the path of obedience.—*C. M. Messenger*

Another Milestone

by L. M. Jantzen

A NEW day dawned in February, 1949 for the General Conference Mennonite churches in India. It was the first Wednesday evening of that month. The prayer bell had rung in the Jagdeeshpur church. Soon one could see people gathering for prayer. Some were coming from Jungle *para* (section of a village), some from Jagdeeshpur para others from Nursingpur para. The gardeners could be seen putting down their hoes to come. The school boys and girls from their boarding homes began to gather. The missionaries, too, came from their hospital work, office work, and house work. Samuel Stephen, the Headmaster of the high school and a number of the Bethel church *panchayst* (board of trustees) had announced the hymn, number 37 in the Hindi song book: "Now thank we all our God." Those gathered lifted high the words of praise to God for answered prayer as they sang. The church members at Jagdeeshpur had been praying for months, even years, for an Indian pastor to shepherd them. Heretofore, some missionary living on the mission compound had usually filled this position, because there was no native pastor available. Now in the person of Rev. J. Walters, their prayer was heard, and the position filled. Rev. Walters had been teaching in our Bible School at Janjgir for many years. Now he has left the school for a time, to shepherd our largest church—the Bethel church at Jagdeeshpur, with its 500 baptized members, and many children. The task which Rev. Walters has undertaken is a heavy one; and he needs your prayer support.

The Greater Significance . . .

But there is a greater significance to this event than just a pastorate being filled. February 2, 1949 is noteworthy for this reason that on that date, for the first time, all the eleven organized and active churches in our mission area had native pastors. This church has had a native pastor for a short time before, but at that time some of the other churches did not have one.

Not until this date did all the churches have a shepherd of their own nationality. It is a milestone for which we praise God.

Let Us Labor Together

It does not by any means, however, mean that the work of the Mission is finished. The pastors need and seek help from their co-workers from abroad. But as we pray and work for a strong, indigenous church, this certainly is a necessary step in its development. Let us labor together with our Indian brethren to the perfecting of the saints in Christ.

Seminary Announces Appointments

President S. F. Pannabecker announced this week that the Board of Trustees has selected Rev. Andrew R. Shelly of Kitchener, Ontario, Canada, to be the full-time field man of Mennonite Biblical Seminary starting January 1, 1950. During the past year Rev. Shelly has solicited some for the Seminary in various communities across the United States. Hence, this appointment actually raises his status from part-time to full-time.

The new field man is a native of Eastern Pennsylvania, a graduate of Bluffton College and Hartford Theological Seminary and a former student at the Philadelphia School of the Bible. He has been widely used in many churches across the United States as preacher at special meetings and at Youth Retreats. His work in Kitchener had been distinguished by the sweep and completeness of the church program, and his accomplishments in Mennonite unity in working with the Old Mennonites, the Mennonite Brethren in Christ and the Mennonite Brethren group in Ontario. He is a brother of Professor Paul Shelly of Bluffton College. In addition to his field work he is expected to teach one quarter a year in the area of Mennonite Polity, The New Testament, and Local Church Programs.

At this same time announcement was also made of the appointment of Rev. Walter Gering of the Eden Mennonite Church, Moundridge, Kansas, as, guest lecturer on the staff for 1949-50. He will teach three courses including The Acts and the Epistles, The Rural Church, and Rural Life in America. He is a graduate of Yankton College, Biblical Seminary in New York and has attended Garrett Biblical Institute. He is well known as the pastor of one of the largest General Conference churches and as a relief worker under the MCC in Europe. He is a member of the Business Committee of the General Conference.

Following a long term plan to complete a line of structures of Woodlawn the Board of Trustees has announced the purchase of the half appartment a 4610 Woodlawn Avenue adjoining Franz Hall at 4612 With this purchase the Seminary now has an unbroken series of properties which will permit much more privacy and unity within the area in which we live. For those who own copies of the General Conference Handbook, 1948, the diagram on page 19 wil illustrate the sort of planning in regard to buildings into this new step fits. The Seminary rejoices in th wonderful way in which the Lord has blessed u during the past years and the growing life of th School manifested in many ways permitting us t develop a genuine Christian community within large American city.

Tornadoes and Floods in Oklahoma

by Herbert M. Dalke

ON May 20, while the commencement exercises were conducted at the high school at Thomas, a tornado hit and destroyed two Indian houses. It had been somewhat windy with occasional showers, but the weather did not seem to be threatening and so an effort was made to have the high School commencement. But the wind kept getting stronger and stronger until the whole meeting was interrupted and everyone began to go home. On the way home, however, most of the people took refuge in a storm cave at some neighbor's home, or wherever they were at that time. When our Indian friends came home they found their houses destroyed.

Miraculously Escaped

At the first home, the house was completely flat. One man had been in the house when the storm hit. He was thrown out with part of the building, and miraculously escaped with only a few scratches. Two of the boys of this family were graduated that evening.

At the second home the house was pushed off the foundation about five feet. The house was almost completely destroyed. The roof of the barn hit the house, breaking up the house. A daughter of this family was also graduated.

The Red Cross rendered aid to both of these families and tents have been loaned to them for temporary use. They are getting along. Nearly all the furniture, bedding, and clothes were blown away or destroyed by rain.

A Harmeless Creek Becomes a Torrent

The same fateful night that the tornadoes came, flood waters washed away bridges, washed out roads, washed out crops, and did other damage. A bridge, just south of our church was also washed away. Deer Creek that runs past the church to the west and south is normally a small harmless little creek. It seldom rises more than a few feet and even then remains approximately ten feet or more from the bridge. But this mighty current of water was too much. We are able to get to the church by going around to the north.

Special Programs Called Off

We had arranged for a special program to be presented at our church by the Ladies Mission Society of the Herold Church of Bessie, Oklahoma, May 22; but we were unable to get to the church because of the flooding. Of course we were all very much disappointed but everyone graciously accepted this disappointment.

Camping Days

May 31 to June 5 were our camping days. This year we had three days of "Young People's Camp" just preceeding the Camp Meeting. "Seventeen young people registered for camp. Every mission church was represented except Cantonement. We were well pleased with this fine group of young people and the success of the camp. The Rev. Waldo Harder of Elbing, Kansas was our guest speaker for the "Young People's Camp" and also for the "Camp Meeting."

REQUEST FOR INTERCESSION

On the evening of June 8, Dr. P. A. Penner, retired missionary to India living in Newton, fell and substained a fractured hip. He was later taken to the hospital to have the bone set by surgical nailing. His recovery is slow.

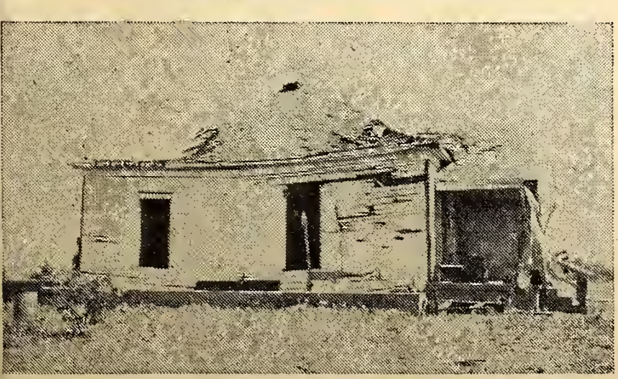
* * *

Rev. and Mrs. P. W. Penner arrived from India in Boston on Saturday, June 11 where they were met by Dr. Herbert R. Schmidt who went to Boston to take personal charge of Rev. Penner on the trip home; otherwise it would have been necessary for him to be hospitalized in Boston according to the suggestion of the ship's physican. He has since made gradual progress in his recovery and hopes to be able to see his friends soon. Mrs. Penner is staying at the Bethel Deaconess home temporarily.

* * *

Rev. and Mrs. Lester Wutrich missionaries in China, were booked to leave Hong Kong China on a freighter on June 12. Miss Aganetha Fast is also in Hong Kong, but has not been able to arrange for passage facilities.

Five Feet Off the Foundation



Total Loss

The Christian and Suffering

Part II. The Purposes of Suffering

by Ed. G. Kaufman

WHAT are some of the objectives or purposes for which we suffer? In both the Old and the New Testament there are many examples and teachings about suffering. In the main, these fall into three classes: (1) Punitive; (2) Disciplinary; and (3) Redemptive.

Suffering As Punishment

The purpose of some suffering is punitive. The reign of mortal law is stated in terms of sowing and reaping. There is an inevitable relationship between the beginning and ending of any course of behaviour. He who travels a road must face the outcome of it. He who picks up one end of the stick also picks up the other. Some suffering is punitive.

However, the New Testament does not assume that this is an adequate explanation of all suffering. Jesus asked about the tower of Siloam which fell and killed eighteen persons, "Think ye that they were offenders above all the men that dwell in Jerusalem? I tell you nay" (Luke 13:4-5). He points out that "God maketh his sun to shine on the evil and the good, and sendeth rain on the just and the unjust" (Matthew 5:45). In his parable of the two houses, the rain descended and the floods came and the winds blew on both houses alike. To the question as to who sinned, the blind man or his parents, Jesus answered, "Neither did this man sin nor his parents." Rain and sunshine, storm and flood, falling towers and tragic personal afflictions came to all. Three crosses were on Calvary. One bore a flagrant criminal; the other a penitent thief; the third the innocent Christ. Not all suffering is punitive. Certainly Christ's suffering was not.

Suffering As Discipline

A second emphasis regarding suffering is that it serves as discipline. Even the friends of Job at first tried to interpret his disasters not as punitive but as educative. "Behold, happy is the man whom God correcteth. Therefore despise not thou the chastening of the Almighty" (Job 5:17). They recognize that somehow suffering well handled adds new dimensions to character. The noblest attributes of man are inconceivable in an untroubled life.

That some trouble is disciplinary was taken for granted by Jesus. We are told he "learned obedience by the things which he suffered" (Hebrews 5:8). The roll call of faith's martyred heroes in Hebrews ends in an exhortation to bear afflictions gladly, not as punishment but as chastisement. Far from being an occasion of shame the church's suffering were a cause of hope, since their explanation lay not behind in past sins but ahead in future good consequence. "All chastising seemeth for the present to be not joyous but grievous. Yet afterward it yieldeth peaceful fruit unto them that have been exercised thereby, even the fruit of righteousness" (Hebrews 12:11).

Suffering As Redemption

But neither the punitive nor the disciplinary idea of suffering carries us to the highest attitudes of Bible teaching on this subject. Suffering can also be redemptive. That was the great contribution of Isaiah. Instead of looking only back to the past sins as explanations of suffering, Isaiah learned also to look forward to redemptive consequences as its purpose. National disasters were not only punitive and disciplinary, but also redemptive.

In Isaiah 53 he tells how the suffering servant was despised, rejected, a man of sorrows, acquainted with grief; and as one from whom men hide their faces. 'Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes are we healed. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all" (Isaiah 53:3-6).

Suffering Itself Is Redeemed

If suffering sacrificially borne for others is redemptive, then suffering itself is redeemed. In the Old Testament pain and sorrow started in disgrace, a symptom of preceding sin, but Isaiah lifts it up and points out that it can be redemptive. No wonder then that he began his mission with the touching words, "Comfort ye, comfort ye my people, saith your God." He saw too that this idea was far beyond the comprehension of men. "For my thoughts are not your thoughts; neither are your ways my ways, saith Jehovah. For as much as the heavens are higher than the earth; so are my ways higher than your ways, and my thoughts than your thoughts" (Isaiah 55:8-9).

The Organizing Center of the Gospel

However, the fact that suffering could be redemptive was not fully understood until Jesus came and died

(Continued on page 7)

Suffered was (in New Testament times) seen to be an integral part of the universe not an alien intrusion. God Himself was portrayed as the eternal sufferer. He cares, even to the point of suffering His Son to die for the redemption of mankind.

M.C.C.'s Spiritual Witness

331 Summer Volunteers

AKRON, PENNSYLVANIA. Speaking of the spiritual testimony which the MCC relief program has given, Norman Wingert writes, "The Material Aid program of the MCC has opened doors and given an entree which many a church and many an organization covets. For instance, I could promiscously go into one hundred homes in Kiel (Germany) and ninety of them would know of our work and would give us a.welcome... Our people at home can not even guess the total result of their giving. Superlatives are in order here. The joy, the love, the warmth that our gifts bring to these people is beyond reckoning. I have seen more than once a woman press a can of meat to her bosom as though it were gold. Tears of appreciation are almost daily sights. And when you consider that our program touches literally millions of people, how can it have been in vain! How often have I heard them say, 'There is still love in the world.' "

California Hospital Plans Approved

The MCC Executive Committee on June 7 approved plans for beginning the building program for the MCC mental hospital project near Reedley, California sometime during this coming fall. According to the master plan for the institution, there will eventually be three main buildings with central heating and other facilities. For the present, the building program will be limited to the one unit. Several Voluntary Service workers have been working on the hospital farm taking care of this year's crops and doing other work.

"King's View Home" has been chosen as the name for this West Coast hospital, the name referring to the nearby King's River which is well known in that area.

The MCC office in Reedley, California with Arthur Jost serving as manager, is being organized with MCC branch office status, similar to the offices in Waterloo, Ontario and Winnipeg, Manitoba. This western area office will therefore be increasingly concerned with the MCC work in Relief, Voluntary Service, Peace, Mental Health and Refugee Assistance, as these activities relate to this area.

Eighteen Summer Service Units Open

Eighteen MCC Summer Voluntary Service units were scheduled to open during the period of June 10 to 25. One other began work on May 1, and five will open in July. These twenty-four units, located in the United States, Canada, Mexico and Europe, and under the leadership of over 34 leaders, assistant leaders and matrons, will provide challenging work for the 331 Summer volunteers. Three of these units are under sponsorship of conference groups, with MCC administrative assistance. The work to be done in the units includes attendant service and recreational therapy in mental hospitals and other institutions, community welfare, work with delinquents, work among migrants, office assistance, Summer Bible School teaching, medical service, post-war reconstruction, and other duties.

In addition to this summer program, there are several year-round units in operation, utilizing workers during fall, winter and spring seasons, and for longer terms of service.

IV-E's Pass 6,000 Mark

According to the May issue of *The Reporter*, conscientious objectors classified IV-E (opposed to both combatant and noncombatant service) reached a total of 6439 on April 30. By states, Kansas leads with 1,050 in IV-E; Pennsylvania has 893, Ohio 843, Indiana 820, California 327, Illinois 225, Virginia 238 and Nebraska 191. These figures include registrants from various religious groups. Although inductions under the draft have been discontinued since January, local boards have continued to classify registrants.

Relief Personnel Notes

Margaret Pauls of Sardis, B. C. and Mrs. Isaac Baer of Hagerstown, Maryland left on June 10 for Germany and France respectively. Barbara Hershberger of Kalona, Iowa and Dr. and Mrs. Guy F. Hershberger and son of Goshen, Indiana, left on June 14 for Europe. Menno Klassen returned on June 14 from Paraguay.

The Christian and Suffering . . . Continued from page 6

on the cross. The redemptive idea of suffering in the New Testament became the organizing center of the Gospel.

Christ crucified was a stumbling block to the Jews, foolishness to the Greeks, but was the wisdom and power of God to those that believed, and the early Christians made it their ambition to know "the fellowship of his suffering" (Philippians 3:10). Instead of using the terrible and unjust suffering and agony of the crucifixion as a reason to curse God and die as Job's wife suggested or even to become skeptical about God as the Book of Ecclesiastes suggests, this tragedy became the source of a radiant and confident faith in God.

God, the Eternal Sufferer

Suffering was clearly seen to be an integral part of the universe, not an alien intrusion. God himself was portrayed as the eternal sufferer. He cares, even to the point of suffering His Son to die for the redemption of mankind.

At the center of our Christian life is not a proposition but a person. A person who has not been saved anything that makes life seem perplexed and cruel, and yet who through and above it all lived and died victoriously. Even when the final mystery was closing in upon him he could say, "These things have I spoken unto you that my joy may be in you and that your joy may be made full. In the world you will have tribulation, but be of good cheer, I have overcome the world." Here, then, are three great purposes for suffering —retribution, discipline, redemption, but the greatest of these is redemption.

Northern District C

Report b

Photos, courtesy, R

George Dick, President-elect Accepts Charge From Out-going President, J. J. Regier

HENDERSON, NEBRASKA, June 11-15. Some 280 delegates and guests from areas as far as Canada, Indiana, Oregon, and Oklahoma, who gathered in this little Nebraska village of some five or six hundred people for the 56th annual session of the Northern District Conference, heard that the churches of the Northern District had broken all previous records by contributing over $450,000 to the work of the Kingdom in 1948.

Concern for Lost

A deep concern for a lost and needy world marked the feeling of the large audiences that gathered for the various sessions in Bethesda Church, Henderson, which houses the Northern District's largest congregation of some 950 members. This concern was manifest in the report of the extensive work of the Evangelization Committee (called Home Mission Committee in some districts) given by Reverend M. M. Lehman of First Church, Butterfield, Minnesota. Ministry to isolated Mennonite families and others in Arena, North Dakota; Westbrook, Minnesota; and, Frazer, Glendive, and Wolfpoint, Montana, was discussed. Laurence Goertz of the Wolfpoint work and Leonard Harder of the Glendive work gave personal reports of their opportunities. The churches of the district contributed about $6,000 to this work in the past year according to a report issued by the Evangelization Committee. Among the recommendations submitted by the Evangelization Committee and passed by the Conference was one that committed the churches of the district to continue the quarterly offerings for the work of evangelization. Another committed the pastor to take the lead and encourage the laity in the work of evangelism.

Aggressive Evangelism

The Conference adopted a resolution brought by the Resolutions Committee headed by Rev. L. R. Amstutz of Mountain Lake, which committed the Churches to a more aggressive and integrated program of evangelism. It reads as follows: "BE IT RESOLVED, We continue to stress an aggressive program of evangelism vitally related to our Peace, Voluntary Service. Relief and Educational programs and by all means to save some."

High Inspirational Level

Reverend A. E. Kreider, President of the Foreign Mission Board and Reverend Paul Roth, Canby, Oregon, President of the Pacific District provided a solid spiritual food as they dealt wth the theme, "Stewardship." Among other speakers appearing on the program were Reverend and Mrs. Harold Ratzlaff of India, who gave an interesting missionary dialogue; Reverend Orlando Waltner, also of India.

Support Voluntary Service

Integration was the emphasis

AT

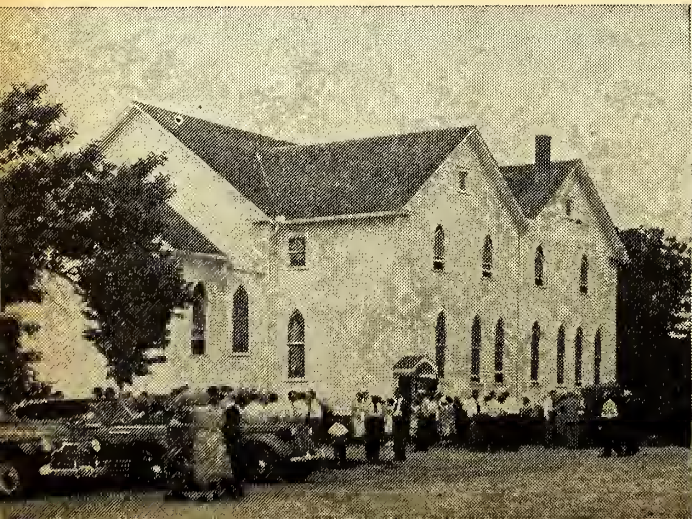
By

The Churches of our Northe
  District,
Rainy days of June had pick
  For Conference.
At Henderson we came togethe
Mennonites from town and heat
  er,
  In common sense.

The chairman was J. J. Regier.
Efficiently he led to steer
  The business.
Officers, committee members
Gave reports and some extempor
  On to press.

Messages for "A" and "P.M."
How we like to see and hear hi
  A. E. Kreider.

Between Sessions



Food for the Body . . .

e Has Record Year

Editor

, South Dakota

in decision by the Conference on the subject of peace. Adopting the resolutions of the Peace Committee as submitted by Reverend H. D. Epp of Henderson, the Conference went on record as accepting the conviction that peace has reference to a total way of life and not merely to such period when there is international strife. The churches also went on record as supporting Voluntary Service and implementing such support by studying the Voluntary Service Program encouraging youth to participate, and giving financial support.

N

ck

Paul Roth in evening hour,
e to us with voice of power.
Strain was lighter.

kindly hospitality,
thanks to where we came to
be,
Bethesda Church.
pastor Arnold Nickel
his able worker Mrs. Janzen—
Not a lurch

theme throughout was Stewardship.
things we have in ownership
And can afford,
not belong to us alone
are to honor God's own Son,
Christ the Lord.

Educational Committee

The Educational Committee presented Reverend Ronald von Riesen, Executive Secretary of the General Conference Board of Education who presented such matters as the new Summer Bible School materials, the Minister's Retreat, C.P.S. Educational Rehabilitation, report of the survey of General Conference students in non-conference schools, the presentation of the booklet for youth "The Master Calleth," etc.

Freeman College

Adolph Preheim of Freeman reported for Edmund Miller, President of Freeman College who was unable to attend the conference. In the 1948-49 school-year, there were 116 students in Freeman Academy of which 30 graduated this spring. In the Junior College were 56 of which 31 graduated. The first Indian graduate from Freeman (and probably from any Conference school) was among the three Indian students from our Conference mission field. There were also two foreign students at Freeman the past year. Among the faculty were sixteen full-time and one part-time teachers. Freeman College is in the process of erecting an auditorium; in this connection it was reported that the students of Freeman sold almost 4000 paper bricks at a dollar each in a recent one-day campaign in the Freeman community with the proceeds going to the new building.

The Seminary

Reverend A. E. Kreider read the report of the Seminary sent by Dr. S. F. Pannebecker. The Seminary reported 29 students for the

Picnic on Young People's Day

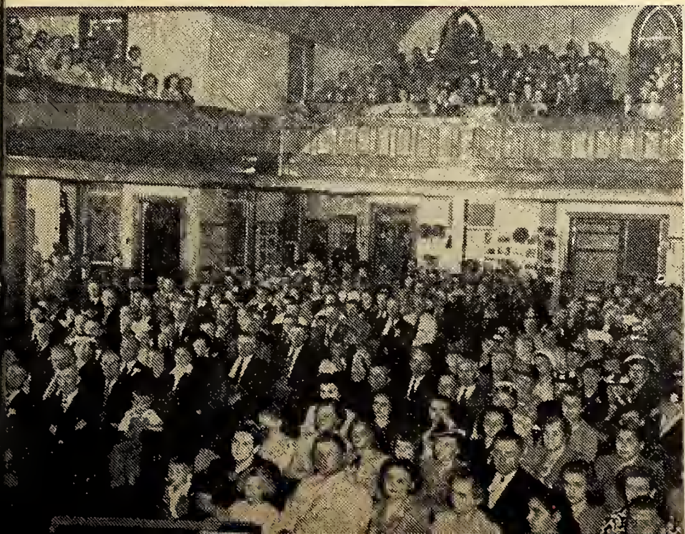
past year. Reverend Andrew Shelly of Kitchener, Ontario, is to join the faculty next fall dividing his time between teaching and field work. Reverend Walter Gering of Moundridge will act as visiting lecturer in fall. The net worth of the Seminary has risen from $66,000 in 1947 to $125,000 as of now. The Northern District contributed over $14,000 to the Seminary in 1948.

New Officers

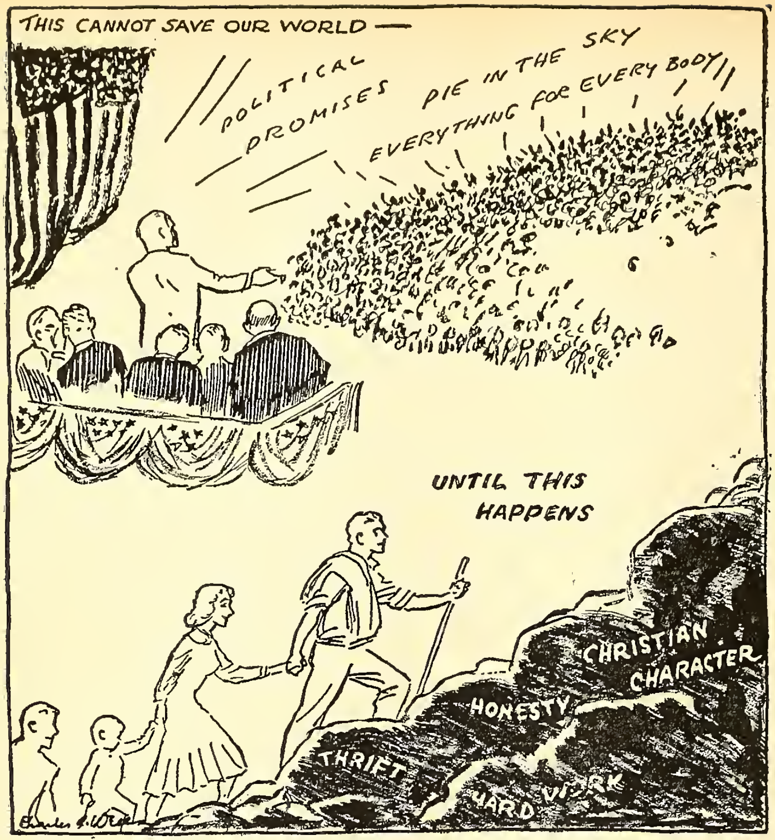
Reverend George G. Dick of Bloomfield, Montana, was elected President to succeed Reverend J. J. Regier of Freeman. Other officers and committee members elected were: Vice-president, Reverend Albert Ewert, Bridgewater,

(Continued on page 16)

. . . and the Soul



Bethesda Church from the Air



THE PREREQUISITE

By Charles A. Wells

The drift in the science of politics has been such that no man can win a strong political following today without wide appeal to public self-interest. For many years now no successful leadership has been able to take hold unless it was able to be "all things to all men." While this development has brought in the age of the common man, it also has brought great danger. When the world was filled with much greater exploitation and injustice, men had to be able to complete and look out for themselves to survive. No thinking person wants to go back to the old days of unlimited wealth and unlimited poverty, but there is also great danger that man will disintegrate into being just a creature of the mass herd, without character or responsibility bleating helplessly after whatever leadership offers him the most. The principle antidote of this increasing malady can be found in the teachings of Christ with emphasis on character, personal responsibility, honesty and faith. When He becomes "all things to all men" we will be on safe ground again.

The Washington Scene

by **Paul Goering**

$5,000 for Religion in Congress

On June 1, five Representatives were sent by Congress (by passage of H. Res. 232) to the World Assembly of Moral Rearmament in Caux, Switzerland. At a cost of $5000, the men were to leave June 3 and return June 8. The purpose of the Assembly is "to explore plans for moral and spiritual rebirth of nations, leading to peace."

Temperance Action in 1950?

According to the Presbyterian release on current legislation, there will be hearings in January, 1950, on S 1847, the bill to prohibit transportation and advertisements in Interstate Commerce of alcholic beverages. If the public responds enough to these hearings the Congress may take further action.

"Frozen Fund" to CARE?

A bill has just been introduced into the Senate by Mr. Sparkman asking that the "frozen fund" of over $1.2 million be given to CARE, Cooperative for American Remittances to Europe, Inc. This money was earned by conscientious objectors in World War II days and deposited in the United States Treasury. The outcome of the legislation is unpredictable.

Selective Service Repeal

A bill to repeal outright the Selective Service Act of 1948 (Public Law 759) has been introduced by Mr. Marcantonio; nearby outright repeal is embodied in a Senate bill introduced by Mr. Taylor. A dilemma arises for Christian people in that both these men are Progressives, a party with probable Communist backing. If Conservative Democrats, for example, had introduced these bills they would likely receive much more favorable attention.

Selective Service Whittled to $4.5 Million

During the current year, Selective Service is costing $27.5 million. Both the Budget Bureau and Selective Service officials asked for $16.7 million for fiscal 1950. The House Appropriations Committee cut it to $4.5 million. Many groups are now, as this is written, presenting evidence to the Senate while they should cut the figure still more in their version of the appropriation bill.

CONTACT WITH COLLEGES . . . Cont'd from p. 15

philology degree because they cannot find any copies of Shakespeare to do the demanded reading. Students of medicine are so eager for the latest books on the advancements in their field, a field in which Germany today stands in the shadow." E. F.

(From a letter from Walter Eicher, director of MCC in Germany, to Harold Wedel, Bethel College.)

". . .Your letter of December 24th surprised me when I noticed that the students of Bethel College again raised more than $1300 to use in helping University Students here in Germany."

Jottings

—First Church, Mountain Lake, Minnesota: Seven young people were added to the church by baptism and one by church letter on Pentecost. Reverend and Mrs. David D. Harder observed their sixtieth wedding anniversary last month. A program was presented by the children and grandchildren. Reverend Paul N. Roth of Canby, Oregon assisted with the morning worship service June 5. He will be the speaker for the Young People's Retreat at Lake Crystal. Miss Gladys Harder and Miss Annie Neufeld who have attended Grace Bible Institute will have charge of the Children's Weekly Bible Class during the summer months. —Corr.

—Johannestal Church, Hillsboro, Kansas: The Missionary Society gave their annual public program on June 5. It consisted of a short play, "White Unto Harvest," special music, and an address by Missionary Mrs. F. J. Isaac. Miss Renate Penner, an exchange student from Danzig, Germany told us of the conditions in Germany.—Mrs. Arnold A. Plenert, Corr.

—Apostolic Church, Trenton, Ohio: Miss Marie Regier of Kansas, missionary to China, brought the message Sunday morning June 5. The offering was given to China for relief.—Edna M. Kinsinger,Corr.

—First Church, Colfax, Washington: Four of our young people were baptized Sunday with a most impressive ceremony. A shipment of clothing and bedding was sent to Paraguay in May. The children's daily vacation Bible school is very well attended. Reverend Byes of Africa Missions showed pictures and told of the great need for more missionaries. Ten of the boys and girls graduated from high school and college with high honors. We enjoyed the Male Chorus from Freeman, South Dakota, Friday night. Children's Day was observed June 12 with a pot luck dinner at noon. The choir from Grace Bible Institute entertained us in the afternoon.—Mrs. Horace D. Rogers, Corr.

—First Church, Geary, Oklahoma: On Sunday, June 5, we had our Baptismal Services. Three young people were baptized and accepted into the church. In the evening of the same day we had our Communion Service. Our church will again unite with the First Christian and Methodist Churches in the Summer Union Services. Tre Ladies' Aid is still engaged in selling their "Mennonite Cook Books." They still have some on hand and will be glad to mail them for 85 cents postpaid. Although much of the wheat has been damaged we still give the Lord the honor and glory for all that He bestows upon us. Again and again we are reminded that the Lord blesses us with many opportunities which become our obligations. —Corr.

—Johannestal Church, Hillsboro, Kansas: Mr. and Mrs. A. Theodore Mueller spoke to us in words and pictures in the interest of our Mennonite Retreat and our newly purchased retreat grounds and its building program, on June 12, as a C.E. program.—Mrs. Arnold A. Plenert, Corr.

—Calvary Church, Barlow, Oregon: The first wedding was held in our church May 31 when Miss Ruth Roth became the bride of Donald Rabe. The bride's father, Reverend Paul N. Roth, gave the bride away and performed the ceremony. He was assisted by Reverend Wilbert Regier of Pratum, Oregon. The bride's two sisters, Mrs. Frank Morris and Miss Winona Roth, and a cousin, Miss Betty Hostetler, were attendants and Darwin Rabe was best man for his brother.—Corr.

—First Church, Paso Robles, California: Rev. and Mrs. P. A. Kliewer ministered unto us for one week of meetings. The Reedley Men's Chorus gave a program June 12. They also rendered a special number at the morning service. The Men's Chorus of the Grace Bible Institute of Omaha, Nebraka, was with us June 13. Mr. and Mrs. Gus Toews celebrated their 25th wedding anniversary June 12. Our pastor attended the Jubilee Conference of the Pacific District at Upland, Califronia.—Mrs. Edwin Schroeder, Corr.

—Mennonite Country Church, Monroe, Washington: Daily Vacation Bible School was held June 6 to June 10 with 33 pupils attending, Miss Green and Miss Kresterson of the Simson Bible School and Reverend Abraham Unruh were the teachers. The closing program was given June 12. Visitors in church June 12 were Oscar A. Burnhart and family of Tacoma, Washington, and Mr. and Mrs. Pete Holly, Reedley, California.—Mary Zerger, Corr.

—Emmaus Church, Whitewater, Kansas: Fifteen new members joined with our congregation June 5—seven by letter and eight through baptism. Reverend John Thiessen of India was guest speaker at our Sunday school picnic held at the Peabody Park on June 12.—Marie E. Fast, Corr.

—First Church, Wadsworth, Ohio: Reverend A. J. Neuenschwander has accepted the pastor of this church upon his return from South America this fall. Reverend Russell Mast, who has been serving the church, has resigned and will assume the pastorate at the Salem Zion Church, Freeman, South Dakota.—Mrs. V. M. Stover, Corr.

—Bethel Church, Inman, Kansas: The second Youth Fellowship was held June 9. Approximately 80 people from the Inman Mennonite Church and our church enjoyed games of softball. After refreshments we gathered around the bonfire to sing choruses and to hear Reverend Harold Thiessen of Middlebury, Indiana. The last program of this spring to be given by the Men's Chorus was brought to the Salem Church at Nickerson, Kansas. A solo, numbers by the quartet, and a short talk by Reverend John Thiessen of India were also presented.—Mrs. Elmer Neufeld, Corr.

—Immanuel Church, Los Angeles, California: Barbara Kay was born to Reverend and Mrs. H. D. Burkholder on May 26. The Men's Chorus of Grace Bible Institute, Omaha, Nebraska, presented a program June 7. Reverend Alfred Regier of Huron, South Dakota, has accepted the call to pastor of this church beginning September 1. Dr. Lewis of the Sudan Interior Mission was guest speaker June 5. Kenneth and Gloria Padack received their missionary commission at this meeting. Vacation Bible School will be held June 20 to July 8.—Betty Kroeker, Corr.

—Gospel Church, Mountain Lake, Minnesota. Farewell services were held for Marie D. Lohrenz who will serve as nurse in the M.C.C. Unit at Cuauhtemoc, Mexico. The Bethel College Choir presented a program recently. Baptismal services were held June 5. Our pastor was one of the instructors at the Young People's Retreat at Stony Point, near Lake Crystal, Minnesota, from June 5 to 10. The church building project is making good progress.—Eliz. Lohrenz, Corr.

—FARM FOR SALE: Madrid, Nebraska. 160 acres all in summer fallow wheat. Good stand. Improvements on ground. $100 per acre. Young Mennonite couple preferred. Write Board of Mutual Aid, North Newton, Kansas.

Into the Beyond

LEVINA REUSSER LICHTI, Wichita, Kansas, member of the Deer Creek Mennonite Church, Deer Creek, Oklahoma, was born September 30, 1875 and died June 6, 1949. The wife of Rev. John Lichti, she gave her life in unselfish service to her Master and was a faithful helper to her husband in the ministry of the Church.

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Conditions Faced by the German Student

by Marjorie Yoder

Soon this summer, there will be about forty young people representing the youth of our churches coming in personal contrast with youth in Germany. Many of those they will meet will be students. They will have a common story and common experience to tell to our American representatives.

To give us an idea of the significance of this personal contact with the German youth, the following series of articles are herewith being printed. They suggest in a most graphic way the great importance of the mission of the M.C.C. in Germany. They point to the great importance of our personal contact with German youth whose life is quite utterly different from ours.

These articles have been selected from "European Relief Notes," a mimeographed bulletin issued by th M.C.C.—Ed.

Many students in Germany today cannot work at their efficiency maximum because they have such perturbed lives. Many have poor food and eat very irregularly. Potatoes and cabbage are their basic foods, with very little milk and fat. This fact in itself greatly decreases their energy output. And with this minimum energy they must expend it on several financial, mental and social problems—"Where will I get money for my room rent?"...."Today it has been four years since our house was bombed...since my parents were killed." "I wonder if I'll ever see my parents again." These situations call for an overabundant supply of energy and the students lack it so they run on their "nervous energy" which slowly eats down their physical bodies. In addition to the problem of food, is the fact that many of them live in unheated and inconvenient rooms. This also lowers their effeciency.

Post-War Germany

Out of the war has come a period of social maladjustment. They are skeptical and sensitive, afraid to try anything new or unproven for fear of the agitation it may arouse. These people have so long lived within themselves that they must continue to do so with interest centered around self rather than others. This perhaps sounds very harsh but it is relatively simple to understand their attitude. As young children all of them were in the Youth Groups, brought up under the Nazi regime, and then they went to war and they were the losers, not only of the battle itself, but they were the losers of homes, parents, brothers, and sisters, and all their material things. These facts would easily bring young unsettled students on the road to skepticism and mistrust.

The interest in America, however, is very high, and when we recently called for the names of students who wished American correspondents, the response was surprising. They are not looking to England or to France for their pattern—they look to America for help, so our continual prayer is that America will be able to answer the call of a God-hungry nation.

Students in Germany today do not have the real sense of freedom which we in America feel but which we take so much for granted that we never realize its real significance. They have never had a real feeling of freedom—they are cramped for free speech, free press, free religion. And farthest from all this, they have not come to the realization that before they can have these trivial freedoms, they must come to the basic fact that THERE IS A GOD WHO FREES ALL MEN—when men's hearts and souls are once free, these smaller freedoms will follow after in natural sequence. The skeptical youth of Germany are ready to receive a new way of life. Are we able to offer them something concrete to which they may cling with new hope and optimism? The answer should be "Yes."

What of the future? "What will become of me tomorrow or next year or in the next ten years?" These are questions in the minds of the students. What will they do when they receive their degree? This year there are some 1300 philosophy students at the University of Mainz. What does the future hold for them? The fields are so limited, with no chance for study in sociology and related fields. Then why should these students continue their studying under all these, what appear to be unsurmountable obstacles? We as Americans cannot comprehend their attitude toward education. In the still distinct "upper class" it is an absolute necessity. If one's father was a professional man, certainly his son cannot be a common laborer. And so the higher education becomes a necessity rather than a thing of choice.

Among the social problems which present themselves is what we might most correctly term the "human need to do something." The German students do not have the outlets we have in America. Extra curricular activities are practically absent and hobbies are few and far between. There is the need to develop leadership, a need to develop a spirit of usefulness, a need to become interested in life, practical things rather than in the dormant stuffy and theoretical atmosphere in which they find themselves.

The greatest problem is financial. There is only one solution to that. Work. No matter where or how, money must be obtained. This is a very difficult chore in the European educational system. Family and country pride are almost unsurmountable—the fact that students must work as ditch-diggers in their spare hours is very difficult for many of the old professional people. Perhaps this problem in itself will make the greatest single contribution toward a democratic life in Germany.

These problems are not entirely unsolved—they do have partial solutions in many cases. All students do not have all of these problems, however, I am sure that at least one or two apply to every German student today. The solution of these problems must come from within the student group itself. Outside forces may contribute but the initial step must be taken by the problem-holders themselves. The German people are a strong, ambitious lot, ready to make the best of any situation. They have gone through considerable stress and strain during the last years, but they are not down and out, they are again looking for something better. The German student has courage and a will to go on and with such an attitude he will come through the troublesome days, a victor because of his experiences.

Here Are Some Students

H. E.-is studying law, fifth semester. Born in 1917 in West Prussia. Is married and has two children 5 and 1½ years. His father is missing in the East and his mother is living under very difficult and meager circumstances in the British Zone. He is a severely disabled student.

G. K.-is studying law. Married with four children. Disabled veteran. All their possessions were destroyed by bomb attacks. For a long time the family lived in a damp cellar room, but now they have a room in a more pleasant part of the city. Due to poor food, worries, and hard work the wife has had a nervous breakdown and must now spend some months in a hospital. The children are being cared for by friends in the meantime.

E. W.-is a widow with two children, studying to be a teacher. Her father is dead and mother lives with her. They are refugees from East Prussia and were able to bring a few valuables with them in their flight. Now she sells these one by one to finance her studies and live here.

C. S.-A refugee from East Prussia. Is a disabled vetern, one leg amputated. Father is missing. Accepts whatever jobs he can to finance his studies and thus to prepare for his profession. Still wears his uniform, the only suit he has.

C. L.-A student of political science. Married and two children. Contracted TB because of undernourishment and wife is also very weak and infected. Mother is dead and father was killed on the battlefield.

W. K.-a student of psychology. Comes from Dresden and is now unable to return to his home. Knows nothing of parents or any relatives. Accepts whatever jobs he can to finance his studies and pay for his room and bard.

A young man who spent Christmas holidays with the MCC in Hamburg wrote these words:

"I have little time to talk with others and to discuss problems with them, therefore, I can only speak for myself and a small group of my colleagues. Probably many people have different opinions.

"More with their hearts than with a critical brain many of us stood for an ideal (Weltbild) which was a mixture of national socialism, German Patriotism, economic considerations, and many other things. Then most of us went to war, not to conquer the world for Hitler but because we saw the development and prosperity of Germany endangered by foreign economic and political intrests.

"At the end of the war the foreign countries declared that we had served criminals, and also at home nobody speaks words of thanks and appreciation. Fine years of our lives we gave for nothing, and many of our good comrades died for nothing, and now nobody feels the desire to remember them. Therefore, we are very suspicious when we or asked again today to believe something or to stand for ideals or programs of any kind. Who can foresee if this is not wrong again?"

"In a hallway room a young couple lives in Altona. The young man is studying law, having completed five semesters. His wife knits sweaters day after day to earn money for him. In five days she can complete one sweater and receives about 16.50 CM for it. She is an experienced clerk, and has had two offers from excellent shops to work in their establishments, but because she does not have the "Zuzugsgensheimgung" (permanent permit to live in Hamburg) she is not allowed to do any other than home work.

Goettingen University is considered to be among the best in the field of theology. Before the war Karl Barth taught there, and he is supposed to have said that the best religious thinking in post-war Germany is to be found here. For this reason the theological department is very over-crowded here. Among the 480 theological students at Goettingen more than 200 are in need of support. This is either because they are refugees with no means of material aid, disabled veterans, married students, or bombed out from the Western Zones. Of the 200, about 50 who came from either the Russian Zone or are DP's from the regions now in Polish control are determined to return to their own homes as Christian pastors and church leaders as soon as they complete their studies. In fact, some of them return to their homes during every vacation period to serve in this way because the supply of spiritual leaders is so low in the East. Many realize that every time they dare to cross the border they are in danger of being apprehended and sent to the uranium mines or into Russia.*

*(Taken from *Die Welt*, a leading Hamburg newspaper.)

How the MCC Is Helping

...At HAMBURG

Here the material aid is carried on in cooperation with the Studentenwerk. A room has been placed at my disposal in which the food and clothing have been stored and from which they have been given out to the students. Although the building which houses this welfare agency of the university is badly bomb-scarred and dingy, the room itself is bright and pleasant. The students that helped were those chosen by Studentenwerk. First to be included on the list were TB cases, and to these were added others who for financial or health reasons were unable to provide sufficient food for themselves. Those included in the clothing list were largely refugee students who, because of circumstances under which they managed to reach Hamburg and of their temporary status in the city, were in great need of clothing supplements.

To 254 students six times a semester was given:

450 grams meat
200 grams fat
1000 grams flour
500 grams rolled oats
500 grams soya or 750 grams dried fruit

This method of distribution offers a far more satisfying personal contact with the students and develops in them a far more interested and responsive attitude. To know the names of the individuals as they come for their portion, to talk a bit with them about their interests and concerns, to give them an opportunity to see the names of the donors on the individual cans of meat—all this helped to achieve the friendly spirit wished for.

Twenty-two bales of clothing were allocated to the Hamburg student group. The larger share of the items were given to refugees from the East. One day a small allocation of children's clothing was given out. This was a great day for all. The Studentwerk officials had not heard childish voices or the patter of little feet in this bomb-scarred building for a long time. The parents were so grateful and the children very happy. Above all, I appreciated the joy with which the student helpers served these people. It was good to see how concerned they were to interpret the spirit of these gifts.

...At GOETTINGEN

Goettingen's location on the rim of the Harz Mountains makes it the first and natural harbor for many who flee across the border from the Russian Zone. Pastor Albertz, Stadtsmeister for refugees, told me that Goettingen has the largest number of refugee students.

At Geottingen a total of 230 students came eight times during the semester for the following:

450 grams meat
200 grams fat
250 grams raisins
500 grams soya
1000 grams flour

The larger project at Goettingen has been the mensa soup and "Broetchen" meal given three times a week to a total of about 1000 students. This was done in cooperation with the Swedish Red Cross which served the same group on the other three evenings. Students eligible were based on financial and health conditions. Whenever I was in Goettingen on the nights of our "Mennoiten-Speisung," I would help with the distribution and attempt to find ways to talk with the individual student. Many of the students are proud and forced to accept this aid unwillingly, and the greatest blow to them is to suddenly see how poor they actually are.

As I walked into the "Studentengemeindehaus" on the day the men's clothing was distributed and saw the line of waiting students I was convinced that our desire to reach the really needy ones had been fulfilled. A cooperative and understanding student assisted me. A total of nine bales has been applied to this project and to date over 250 students have been served.

...AT HANNOVER

In this city great need is also prevalent among the students of the "Technische und Tierartzliche Hochschule" and the "Pedagogische Hochschule." A very large percentage of these students are refugees and completely independent in their attempt to prepare themselves for a life's vocation. Although the degree of aid given here is small in comparison with the other two places, the degree of friendship and interest cannot be measured on a comparative basis. Two Mennonite students have helped in the distribution of clothing as well as to make the arrangements for a special Christmas gift to a small group of homeless students. A total of five bales plus some individual items was allocated for these schools at Hannover.

...AT MAINZ

Here 450 students received food five days weekly The meal which they receive at noon consists of ¾ liter of soup and an 80 gram raisin broetchen, which amounts to approximately 600 calories daily. Preference is given to students from the Russian Zone and those in greatest financial need.

Each week we visit the university clinic and distribute food packages to the students who are ill. A number of them are chronic cases but most of them have only minor illnesses and are there only for a short time. This is one of the most gratifying experiences because it means so much to them to have someone visit them and more surprisingly still, to receive a gift.

In addition to the food program we have a small clothing distribution. We have served them over a period of several weeks, devoting a half hour to the need and something which fits well, and then too, this gives another wonderful opportunity to personally contact the students, and find out some of the problems they face each day. When it comes to clothing the greatest need of course lies with the young men, rather than with the girls. When a girl had two dresses which are not good, she can skillfully combine them and make one good dress, but when a fellow has two pair of worn out trousers, there is little he can do about it. And that is where the greatest need lies. "Long trousers, long trousers," I hear again and again. Many of the fellows still have only their army uniform trousers. One came in one day with a pair which had been made out of an old army overcoat. In one leg there were four pieces of material sewed together, and one piece had three places where it had been darned. It had cost the fellow a small fortune to have these made at the tailors and to have them dyed, but it was the only solution for him. I am anticipating a small sewing room where the girls can come to sew and repair their clothes. MCC would provide the thread the mending materials.

An Expression of Thanks

"Please do not accept this thank you as a natural form of good manners, but rather be assured that I believe I have felt something of the spirit which has made your world-wide service of love possible.

"There has hardly been a moment in recent years that has given me so much joy as the moment when I received the invitation to come for the food package from the MCC. This was due not only because of the anticipated help in a material way, but far more because it meant that people—strange people—took it upon themselves to care for the plight of another, not as a form of social welfare, or taking into consideration the professional or special interests of those in need. It had become almost unthinkable for me to believe that there were still people today who—above and beyond their own circles—found the way to help others, and even to others who lived beyond their own shores and prayed in a different language.

"And this was my greatest experience: at least to really meet *people* again. And these people were Christians. I turned away from the church years ago because though they preached in the name of Christ the world of appearances was given more attention than the world of actuality, and their service was merely in words and not in living deeds. There, where the boundary of one's relatives ended usually the bounds of service also ended. I did not believe that this was as it should be. And your service has shown me that this is true. It reaches far beyond self, even to me. . .You did not ask who I was, where I belong, or to which church I go. You gave to me in my need—without reservations. And the most wonderful part—you gave from your hearts.

"I sincerely thank you for this. I also want to thank you that you do this 'In the Name of Christ' and thus present an example in this example-less time in which we live. And, too, I want to thank you that with your gifts you have lightened my loads of daily cares and thus have helped to improve my health .May 'He Who is Greater' repay you for your good deeds."

Richard T., law student,
Hamburg

Their Needs Are Not Only Material

(In this following paragraph is a summary of some requests which students themselves have expressed for this need. . .this "plus" which goes beyond material aid.)

We need personal contact—correspondence is not enough. We need warm, pleasant places where we can get away from the unpleasant surroundings in which we constantly live. It is so wonderful to be free to do as we please for a while. We don't want a "club" atmosphere. (Of course, what they hunger for is a "home atmosphere.) Is it possible to arrange for a "sprechstunde"? We need someone to go to with our religious and other problems. Often we are ashamed to turn to our pastor and afraid to approach the professors of the university. "Unterhaltung" is best. . . . from person to person, to talk about ourselves, our aspirations, problems, music, literature, etc., in a Christian atmosphere. We need to get away from thinking about ourselves, but the problems tend to make this impossible. Competition is always facing us.

To Meet This Need

In Hamburg on Wednesday evenings a group meeting has developed—ranging in attendance up to 18. . . meeting with MCC representatives for a discussion over such things as "The Church and State," "The German Church during Nazi Time," "The Meaning of the CHURCH," "Mennonite Non-Resistance." Much of the credit for the success of these evenings is due to Pastor Eisenbeiss, the former German pastor of St. Michael's House. His ability to understand the questions and concerns of the young people, his wise guidance of their discussion and the freedom which he allowed them, and above all his clear Christian witness, are things which we all miss now that he has left Hamburg. The evening discussion is followed by a devotional period.

Since Christmas an English Bible study on Sunday evenings (twice a month) has developed. Opportunities for personal conselling and witness are constantly growing, and we hope that in the coming months we shall be able to increase our efforts to serve this promising group of German youth. Above all, it is our constant prayer that in some way our service and witness will lead these young people to experience that the thing for which they are so diligently searching is found IN CHRIST.

Contact with Goshen and Bethel Colleges

Among the great needs among German students today is that for books as well as periodic publications. An appeal was made through Erna Fast to the Student Christian Movements at Goshen and Bethel to raise money for this purpose. The following are bits of correspondence which reveal the results of these drives and campaigns.

(From a letter from Erna Fast to Willard Krabill, Goshen College.)

"Your letter of December 18 with the astonishing news of the response to the Hamburg University appeal made me very happy.

". . .Over and over again we hear of the great need for books as well as periodic publications and so we are concerned that, if possible, some of this fund be applied to books. These books need to be chosen very carefully in order to serve as many as possible in this land so "poor" in the right kinds of books. For example, I know of students who are having a very difficult time to complete their requirements for a

(Continued to page 10)

Katie Andres
4614 Woodlawn Ave
Chicago Illinois

C-6

PLEASE mention both OLD and NEW address when WRITING

Beyond Our Own

BERLIN.—A warning against the "misuse" of church bells for political purposes has been sounded by Bishop Otto Dibelius, head of the Evangelical Church in Germany. He recalled that Soviet authorities had tried to force Lutheran churches in Saxony in the Russian occupation zone, to ring their bells for 10 minutes in honor of the communist-sponsored Congress of Partisians of Peace held recently in Paris. "Bells are the property of churches, and only church authorities have a right to order them rung," the bishop said. —*Watchman Examiner.*

NEW YORK—Dr. Albert Schweitzer, 74 year old missionary, musician, philosopher, and doctor is scheduled to arrive in the United States for the first time on June 28, aboard the New Amsterdam. He will be accompanied by Mme. Schweitzer.

His only public appearance will be at Aspen, Colorado, where he has been selected to deliver the principal address at the Goethe Bicentennial Convocation and Music Festival, June 27 to July 17. The gathering is being held to commemorate the 200th anniversary of the birth of the German poet and playwright, and is expected to attract over 4,000 persons.

Dr. Schweitzer will speak twice. His lecture will first be given in French on July 6. He will repeat the same lecture in German on July 8, the opening day of the second Convocation session. His lecture will be titled: "Goethe: His Personality and His Work," and will be translated into English, sentence by sentence.

Northern District Conference . . .

Continued from page 9.

South Dakota; Secretary, Reverend I. A. Derksen, Huron, South Dakota; Treasurer, Dr. Issac Thieszen, Marion, South Dakota; Statistician, H. M. Harder, Butterfield, Minnesota; Business Committee, Reverend T. A. van der Smissen; Evangelism Committee, Reverend J. L. Hoffman, Frazer, Montana; Educational Committee, Reverend Victor Graber, Delft, Minnesota; Peace Committee, Reverend Arnold Nickel, Henderson, Nebraska; and Examining Committee, Reverend A. P. Waltner, Freeman, South Dakota.

Satatistician's Report

The Northern District with members in Montana, North and South Dakota, Minnesota, and Nebraska has a membership of 5,708 which represents a growth of over 2,000 since 1931. In addition these churches are responsible for 2,275 children under 14. The Sunday school membership is 5,351; this group is served by 448 Sunday school teachers. The members of the District contributed as follows: for local church support, $151,850.67 (almost nine times as much as in previous year); District work, $8,094.44; Foreign Missions, $58,622.23; Home Missions, $16,246.50; Relief $101,862.39; Peace, $2,135.94; other General Conference causes, $14,722.52; Christian Education, $14,722.52; all other causes $64,603; total $453,411.03. The Bethel Church, Wolfpoint, Montana, had the highest per capita giving with an average of $237 per member for the year.

Conference to Mountain Lake

In other matters of business the Conference accepted the invitation of the Gospel Mennonite Church of Mountain Lake to hold next year's conference at that place, voted to become incorporated, and postponed action on revision of the Constitution.

Young People's Day

Rather prominent in the Conference program were the three sessions on the last day which, with the exception of the Conference communion service led by Reverend John C. Kauffman of Freeman, South Dakota, was devoted entirely to the youth work. Reverend Esko Loewen of Topeka, Indiana, Editor of *Mennonite Youth* in this paper, gave the messages. Among the recommendations passed by the young people in their business session under the leadership of Carl Epp, Henderson, was the decision to raise $1200, of which 43% is to go to the General Conference Y.P.U Another 30% is to go for a special project—a furnace for the Wolfpoint and Glendive, Montana Churches—projects of the Evangelization Committee. Significant, too, was the decision to send all money to one treasury which, in turn, is to be apportioned according to the quotas previously determined by the group.

Another significant action was the setting up of a permanent Retreat Committee which has been instructed to investigate the possibility of accquiring a camp site.

Officers elected for the coming year are Grace Miller, president, and Rosemary Linscheid (three years), Bill Gering of Freeman (two years), and Harvey Harder (one year), Retreat Committee.

Women's Association

One afternoon was devoted to the work of the Women's Missionary Association. The main feature of the program fas a pageant "Mercy at the Cross" written by Mrs. George Dick of Bloomfield, Montana, and presented by the Henderson group. Mrs. A. W. Lohrentz, President of the General Conference Women's Missionary Association, presented the challenge of the Conference task. Mrs. John P. Suderman of Mountain Lake was elected president while Mrs. Ed Graber was elected secretary-treasurer.

UTTER WASTE

ONE-HALF of the total adult population spent over *$10 billion* for alcoholic beverages in 1948. But this is not all. This expenditure caused over *$22 million* to be spent by private relief and welfare agencies to care for the alcoholic's family; over *$30 million* to be spent for custodial care of alcoholics in public mental hospitals and general hospitals; over *$25 million* to be wasted in the "drunk tanks" (jails) for taking in or handling the drunks (these jails, by the way, constitute mostly the only type of hospitalization the alcoholic gets in U.S.). Added to these expenditures is the *$1 billion* loss to industry annually because of alcoholic absenteeism What a constructive way of spending *$10 billion!!—The Spotlight.*

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

olume 64 — July 12, 1949 — Number 27

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

What is man, that thou art mindful of him? and the son of man, that thou visitest him?

Psalm 8:3-4

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by Elisabeth D. Goertz

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Beyond Our Own

SWITZERLAND. A well-known Roman Catholic theologian, Dr. Urs. von Balthasar, S.J., has gone on record with the statement that a unity exists "behind all the divisions of the churches through the presence of the Word of God."

The statement was made in a series of lectures at the University of Basel, Switzerland, on "Karl Barth and Catholicism," which was sponsored by the Catholic Union for Christian Culture.

"The significant thing about these lectures," states the official publication of the Reformed Church of Switzerland, is that "the witness to this unity should have been borne by a Catholic, where we otherwise feel our points of separation from the Catholics to be particularly sharp."—*The Ecumenical Review.*

The Mennonite

Acting Editor, Jacob J. Enz

Associate Editors: Lester Hostetler, Don E. Smucker, W. F. Unruh, David C. Wedel. **Contributing Editors:** Kenneth Bauman, Harold Burkholder, Willard Claassen, Walter J. Dick, Elmer Ediger, Walter Gering, R. L. Hartzler, J. H. Janzen, Mrs. Ed. Miller, S. T. Moyer, S. F. Pannbecker, Paul Roth, Don Smucker, Clifton Sprunger, William Stauffer, Freeman H. Swartz, Erland Waltner.

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The Reader Says

Since January 1, 1949, I am regularly getting *The Mennonite* paper and getting all the good things published in the paper. As I am getting the paper free of charge, I read it thoroughly till it is well entered in my mind.

I have been thinking of writing a letter to you requesting you to give me the address of the person who has subscribed for me so that I can express my thanks. I therefore request you kindly to send me the address.

I am a small businessman 39 years of age. I have worked for the G.C.M. mission for 20 years as a compounden. In 1943 I left the hospital and started my work independently witnessing for my Saviour among our Christians.

God has blessed me with 7 daughters and 3 sons. Six of them are studying in primary and high school and 4 stay at home. My family life through the Grace of God and my Saviour is quite pleasant. My children are all healthy. In the evening when we sit for devotions and sing lovely songs, all my tiredness disappears. I daily go to a village called Barna which is six miles from Jagdeeshpur. So I always thank God because my family is Christian.

Now I with my large family send our Christian greetings to all the readers of *The Mennonite* and request you to send me the address of my beloved unseen friend who sends it to me.

Yours in Christ,

C. Daniel & family

Jagdeeshpur (via Raipur) C. P. India

Of Your Pen Acquaintance

Ed. G. Kaufman, North Newton, is President of Bethel College and Chairman of the Conference Board of Education.

Elisabeth D. Goertz, Ch'engtu, Szechuan, China, serves as Conference missionary to China.

Mrs. H. A. Toews, Nyanga, par Tschipapa, Belgian Congo, serves with her husband as Conference missionary to Africa.

Evangelism Committee members: J. T. Neufeld, W. F. Unruh, Jacob T. Friesen.

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

July 13 to 20, Men-O-Lan High School Retreat at Finland, Pennsylvania.

July 20 to 27, Men-O-Lan Intermediate Retreat at Finland, Pennsylvania.

July 25-30, Oklahoma Young People's Retreat at Camp Hydro, Hydro, Oklahoma.

July 26-30, Western District Intermediate Rereat.

July 28, Council meeting of the officers and committees of the Middle District Conference at Goshen, Indiana.

July 29, to 31, Men-O-Lan Adult Retreat at Finland, Pennsylvania.

August 2-6, Western District High School Retreat, Murdock, Kansas.

August 5-8, Central District Conference, Goshen, Indiana.

August 8-12, Western District Young Peoples Retreat, Murdock, Kansas.

August 11 to 17, General Conference Minister's Retreat, Estes Park, Colorado.

August 18-21, Western District Young Adult Retreat, Murdock, Kansas.

August 20-27, California Young People's Retreat, Sequoia National Park.

August 22-26, Northern District Young People's Retreat, Bible Camp Byron, Huron, South Dakota.

Aug. 28 to Sept. 25, Christian Education Emphasis Period.

September 3-5, Eastern District Laymen's Labor Day Bible Conference.

October 12, 75th Anniversary Celebration of coming of European Mennonites, Memorial Hall, North Newton, Kansas.

October 13, 14, Western District Conference.

November 29 to December 1, Council of Boards Meeting.

August 23-30, 1950. Tentative dates for the General Conference Sessions, Freeman, South Dakota.

Beyond Our Own

USSR. "A break-down of a religious feeling among the peoples, an intensified quest for a religious way to calm bewildered souls, a healing of the relations between human beings and a reshaping of the life of society," all these factors were described as contributing to the state of Christian faith in Russia, according to Archbishop Hermogene of Kaan, rector of the Academy of Theology in Moscow.

In an address published by the periodical of the Moscow Patriarchate (No. 12, 1948), on "The History of Christian Thought in the Twentieth Century," the Archbishop called on the faculty of the Theological Academy "to canalize the flow of religious feelings of the Russian people within the dogmatic, canonical river-bed of the Orthodox Church."—*The Ecumenical Review.*

Editorials

WORKING ON THE LORD'S DAY seems to be a special temptation during harvest time. People are inclined to rationalize their disobedience to God's Sabbath law by saying that if God gives us a crop of grain it must be His will to harvest it when it can be harvested. They forget that by breaking this law of God they do infinitely more damage to life about them than could possibly come through a ruined crop. Such disobedience to God would set before young people an unfortunate example. Loving parents, surely, would rather lose a part of a crop than risk leading their children into a life that disregards God.

There is another type of Sabbath-breaking which whole churches often sanction. This happens in connection with Sunday funerals. In a land like India where because of extreme heat it becomes imperative to bury a corpse within a few hours after death, funerals on the Lord's Day are unavoidable. But in our land with our embalming laws and embalming facilities a funeral may be easily postponed a few days if necessary to keep the Lord's Day sacred. Often funerals are set for Sunday so that people will not need to take time off from work to attend. Some may think that on Sunday the attendance will be large and the funeral will take on the appearance of greater importance. The motive then is pride.

There is another consideration that should be made. Funeral directors are subject to call at all hours of the week. When the ambulance or hearse is called for they go regardless of the hour. For them a funeral is a demanding work. Should they not have opportunity to rest and quietly worship on the Lord's Day like the rest of us? The florist also needs opportunity to rest and worship. Weddings often take his time on Sundays. Shall he also be asked to serve at funerals on this day? Those who open graves are given a hard task to do on the Lord's Day when a Sunday funeral demands of them to close the grave. And let us not forget the pastor. A funeral service is often a strenuous task for him because of the emotional strains involved. His regular sermon (sometimes there are two sermons) on the Lord's Day are strain sufficient for the day one would think. If in addition there is a funeral service the Lord's Day becomes the hardest day of the week. Considering all these facts should it not become our fixed policy not to plan funerals for Sunday in our Mennonite churches. W. F. U.

THE CHRISTIAN MISSIONARY CREED

We believe in a Christ-like world. We know nothing better, we can be content with nothing less. We believe that men are made for Christ and cannot really live apart from Him. Our fathers were impressed with the honor that men should die without Christ—we share that horror; we are impressed also with the horror that men should live without Christ. Herein lies the Christian motive. We cannot live without Christ and we cannot bear to think of men living without Him. Since Christ is the motive, the end of Christian mission is nothing less than the production of Christ-like character in individuals and societies and nations through faith in and fellowship with Christ, the living Saviour, and through Corporate sharing if love in a Divine Society. Christ is our motive and Christ is our end. We can give nothing less and we can give nothing more. (Int. Missionary Conference, 1928).—Reprinted from Stirling Avenue Mennonite Church Bulletin, Kitchener, Ontario, Canada.

THERE HAS COME A REPORT that a ban on sky-writing was lifted by the Ministry of Fuel and Power for the opening of the "Mission to London," conducted by Church of England workers from May 14 to 29. Six aerial smoke crosses in different parts of Greater London marked the opening day of the mission. A procession of witness to St. Paul's Cathedral on May 14 began the enterprise. Bishop John W. C. Wand, of London, solemnly commended and commissioned the missioners at a service where it is estimated seven hundred and fifty of the clergy were present. Another service was planned to be held in St. Paul's Cathedral, at which Queen Elizabeth was scheduled to be present. Although entirely Anglican, this evangelistic mission has been praised by the Free Churches. *The Christian World* says: "Free churchmen everywhere, we are sure, will watch the outcome of this great Anglican effort with utmost sympathy and will not fail to remember it in their prayers. Godspeed to all taking part in this splendid adventure in evangelism." Bells of Anglican churches throughout London pealed for three hours on May 14 to signalize the opening of the evangelistic drive. Slowly the great Christian denominations are coming to see the heavy responsibility resting upon them to evangelize the people.—*Watchman-Examiner*

BABE RUTH'S TRIBUTE

The following testimony to the useful life of an old minister was given by "Babe" Ruth, the famous baseball player: "Most of the people who have really counted in my life were not famous. Nobody ever heard of them, except those who knew and loved them. I knew an old minister once. His hair was white; his face shone. I have written my name on thousands of baseballs in my life. The old minister wrote his name on just a few simple hearts. How I envy him! Because he was not trying to please his own immortal soul, fame never came to him. I am listed as a famous home-runner, yet beside that obscure minister, who was so good and so wise, I never got to first base."—*Sunday School Times.*

"The Christian church is not a society of integrated personalities, nor of philosophers, nor of mystics, nor even of good people. It is a society of broken personalities, of men and women with troubled minds, of people who know that they are not good. The Christian church is a society of sinners. It is the only society in the world, membership in which is based upon the single qualification that the candidate shall be unworthy of membership.

—Charles Clayton Morrison.

United Evangelistic Advance

An Introductory Statement by the Evangelism Committee

The Evangelism Committee, working under the auspices of the Home Mission Board, met in Chicago to consider the United Evangelism Advance, planned by the Federal Council of Churches of Christ in America and other groups. We print, herewith, a brief summary of the plans for this United Evangelism Crusade, or Advance.

The following is the Call to Advance, as taken verbally from the information sent out by the Department of Evangelism. We believe every word of this call is important and could have our hearty, "Amen." Certainly, we, of the Mennonite Churches, would want to lend our hearty support to such a nation-wide effort to win people to Christ, and for that reason the Evangelism Committee wants to urge each congregation separately, or in cooperation with local church groups to work whole-heartedly for the spreading of the Gospel of Jesus Christ, in cooperation with the nation-wide effort.

THE CALL TO ADVANCE

The present situation calls for a revival of genuine Christianity on a national and world scale. The churches need to be saved from their complacency and importance and empowered and inspired to do their appointed tasks.

The whole land needs a cleansing of its unrighteousness and a resurgence of the spirit of repentance, faith and responsibility. Vast areas of our land, and of the world, have become alien to the FAITH. These must be reclaimed. Other areas have never been confronted with the claims of the Gospel. To these, the Gospel of Jesus Christ must be brought with fresh wisdom and spiritual power. Jesus Christ is Lord, and all things and all men must be brought in obedience unto Him for "there is salvation in no one else for there is no other name under heaven given among men, by which we must be saved."

America's unprecedented wealth and influence can mean the weal or the woe of the world. This nation must be dedicated to holy purposes, if it is to fulfill its mission and bless the world under God.

The time is urgent. The call to advance rests upon the seriousness of the days in which we live; upon the authority of Jesus Christ; and upon the necessity of new life for all men through faith and obedience to Him. "If any man is in Christ he is a new creature."

THE MESSAGE OF THE UNITED EVANGELISTIC ADVANCE

The Advance is based upon the firm conviction that the Gospel of Jesus Christ is the one hope of our sad and distraught world. The power of God is still available to those who will humble themselves and believe in the Gospel, repent of their sins, and live and work in obedience to the will of God. The Gospel is the good news that Jesus Christ is "word became flesh"; the gospel is the good news about the mighty acts of God in behalf of man; the atonement for sin; the death and resurrection of Christ; and the establishing of the Christian Church by the Holy Spirit. The United Evangelistic Advance proclaims the Christian Gospel which is the power of God unto salvation to everyone that believeth. The Lord of the Church calls the whole Church to witness for Him, in worship, in word, in charity, and in fellowship. Only world movements toward Christ can offer any hope for mankind individually or socially.

THE MEANING OF THE ADVANCE

The meaning of the advance. From October 2, 1949, which is World-Wide Communion Sunday, to December 31, 1950. The different churches proposed to engage in a united witness to America. The banner under which they wish to carry on this task is "America for Christ." Every worthy method is to be used to witness and to bring the Gospel of Jesus Christ to all men, and to assist the denomination in strengthening their churches and their membership both spiritually and numerically.

THE MISSION OF THE UNITED EVANGELISTIC ADVANCE

The Advance is to achieve a five-fold objective!

1. The spiritual renewal of the ministry and membership of the churches.
2. The reaching and winning of the unchurched multitudes for Christ.
3. Careful instruction of every new member who is brought into the church.
4. The enlisting of all members who have moved to new communities.
5. The vital transformation of persons through Christ, so that Christian personalities shall be developed in the home, business, and in all other human relationships in order that these new persons may produce a more Christian society.

THE METHODS OF THE UNITED EVANGELISTIC ADVANCE

United Evangelistic Advance urges the use of all worthy and effective methods by which the Christian Gospel is brought to men for acceptance. Each local congregation should employ those methods which will bring the most fruitful and abiding results. Ministerial Association, Councils of Churches and other interdenominational groups may build their own programs of Evangelism for the fifteen months' period of the Advance, from the suggestions made in the following paragraphs. There is an urgency in the present situation that calls all the churches to attempt the seemingly impossible for Christ and His Church and for the extension of His eternal Kingdom.

1900 Jubilee Gems 1950

50th Anniversary celebration of

General Conference Mennonite Missions in India

Over four thousand lepers have received care in our Champa leprosarium since 1900.

From China

The Lord Wants Us Here

by **Elisabeth D. Goertz**

Ch'engtu, Szechuan, China
No. 31 Tung Ma Peng Kai

"Endure Hardness as a good soldier of Jesus Christ," II Timothy 2:3 This was the verse proferred me by Sister Frieda at the time when I received my nurses' cap in Bethel Hospital in 1915.

Ever since then I have worn the 'uniform' of service. These 34 years my Great Commander has been my Good Shepherd, leading me forth and I am following Him. What leading! What fellowship! What glad following!

I do not know the way, but I know the Guide, and that suffices me.

"Where duty calls, or danger, be never wanting there." We all know the situation in this land is fluctuating. It is like a big ocean heaving this way and that way. Only it is not water that is moving here—it is a great multitude of people, swaying to and fro. China is an exceptional challenge right at present. Here is where two ideologies—the Communist and the Christian—are just head-on against each other and so we feel this is no time for the Church to retreat.

We have a letter from the American Consulate in Chungking. This same Consul was in our city a few weeks ago and he and his wife both stated, that come what may, they are staying on. In his letter a few days later he says in part:

"In view of the further deterioration of the situation in China American citizens including those with complelling reasons to remain are urged to consider seriously once again whether they are prepared to remain in the very likely event of serious disturbance and inconvenience. You are urged to consider whether you are prepared to remain in circumstances in which your access to food supply and source of obtaining funds might be stringently limited, utility service such as light, water, telephone and telegraph unavailable and the outside world limited or impossible.

"Review your decision in the light of the changing situation . . . . conditions serious and unpleasant, may soon obtain, and in the event of a change in government the opportunity for the Consulate to render representative or protective services may be limited or rendered impossible."

With the above possibly become a reality, even yet, the Consul and his wife expressly told us, that they expect to remain. This is true of other large cities already under the northern control. There is that hope that amicable relations will be possible in the future.

In the light of the above, I wish to go on record as a Soldier of the Cross. I have not yet received orders to clear the field from our Great Commissioner whose ambassadors (of reconciliation) we are called to be, and stationed in this city "where there is much people."

I have been teaching English classes and have made many contacts with students, and now we have opened a "Gospel Health Service Center" where we hope to serve especially the poor, the sick, and the laboring people.

As to the situation—the "curtain" is expanding. We do not know when, or if, it will reach as far as our western city. We do not know whether it will be flexible or transparaent. Whatever, in any case, on this side or on your side, please let me assure you that my confidence is still in such a saying as "If the **outlook** is not good (or possible) try the **upward** look; it is always open."

In reports from Peiping comes the news that things went quite well for a while. Then a later letter told of this friend that he is watering his garden (confined to his home and yard). At such a time there will be time for prayer and more prayer.

I am supplied with materials for writing and reading (a whole box of books), my Bibles in three languages, clothes and bedding for 5 to 6 years, food (foreign) for months and money in goodly supply. At present I live in a Chinese house with tile roof, and eat Chinese food with the nurse's family. Local food supplies are easily obtained and cheap. The climate here is like California, not cold in winter, only chilly, plenty of rain in summer, and many kinds of fresh fruit (oranges, lemons, pomeloes, cherries and others) and fresh vegetables all the year around. Good fresh eggs and cow's milk, good quality—for US $1.00 a month—a pint each day. I drink the milk, skim the cream and make my own fresh butter.

Let me tell you some more about our work here. Just before Easter we opened a new chapel outside of the West City gate. We have room for 200 people to be seated. This place used to be a rice market. It has large barn-like buildings, with open sides and large open front. Narrow board six inches wide are stood up on end to close the front when the meetings are in session. Our Mission truck needs to be driven into this yard; there is no other opening in the big walls all around, so we open up the front wall of the church building and drive the truck **through** the main church (assembly) building. What do you think of that? Adaptable, eh? How would you like it if in your church there was only such little space and you had to go through your main-building back into your yard? But we are willing to do the best we can. You should see the crowds every night of the week and on Sunday evenings too, besides the women's meetings on three mornings and clinic in a room in the same building every afternoon. You ask, "With so many meetings when do you rest?" Well, I so often tell folks that I expect to rest in heaven. With the doors so wide open and the time perhaps short who would not put in all that you have and pray the Lord for more? That is why I am assured and confident that the Lord wants us here yet for a while. There might be danger

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M. C. C. Notes

Sponsorship of Protestant DP'S Lagging

With the arrival of the transport "General Howze" in New York City on July 3, the number of displaced persons who entered the United States under the "Displaced Persons Act of 1948" is approximately 38,000. The total number that may enter under the Act is 200,000. A displaced person must have assurance that housing and employment await him before the authorities arrange departure from Europe. Assurances have been flowing into the office of the Displaced Persons Commission, Washington, D. C., in ever-increasing numbers; it is estimated that by August the entire 200,000 possible admission will have assurances provided. The Protestant churches of the United States have lagged far behind the better-organized Catholic and Jewish DP agencies, and there is reason to believe that many fully qualified Protestants will remain behind because the Protestant people in America have not provided employment and housing assurances.

Church World Service is the principal Protestant agency recognized by the Displaced Persons Commission and has many more eligible DP's than housing and employment assurances. MCC is also recognized by the Commission, and thus far has brought 15 Mennonite families into this country. Another group of 18 families is ready to sail as soon as several technicalities can be cleared with the Immigration and Naturalization Service. The Mennonite families that have entered are settling nicely into the Mennonite communities that have received them and are appreciative of the "hand of love" that was extended by American Mennonites.

Many who have been close to the total DP problem have regretted that our migration and resettlement endeavors had to be confined to Mennonite DP's because there were over 13,000 and also because our financial resources did not seem adequate to help more than these Mennonites whom we consider our first responsibility. Now that over 5,000 of our Mennonites have been moved to South America and a similar number of close relatives to Canada, we have approximately 3,000 eligible DP's left in Occupied Germany. Most of these will go to Canada under the Canadian Government's kind offer to receive non-relatives. A comparatively small number will desire to enter the United States whereas the interest latent in the Mennonite constituency could provide assurances for many more.

The MCC Executive Committee approved contacting Church World Service to determine whether interested Mennonites could receive non-Mennonite Protestant DP's in the absense of sufficient Mennonite families. Mr. Roland Elliott, Director of the DP Department of Church World Service, was glad to extend Church World Service cooperation, and the Displaced Persons Commission in Washington also offered encouragement as it is generally recognized that Protestant DP immigration is much too low. A trial group of 25 non-Mennonite families will be brought to the United States to fill assurances given by Mennonite folk willing to take either Mennonites or non-Mennonites. MCC representatives abroad will make selection of the non-Mennonite families keeping in mind that:

1. The DP's selected will be Protestant;
2. They should have resettlement possibilities and should be interested in permanent settlement in the area of the sponsors; and
3. They should have a definite church interest that can be served by either non-Mennonite or Mennonite churches in their communities.

The ocean transportation for the DP's is borne by the International Refugee Organization. Sponsors must pay only for the inland rail transportation and this may be reimbursed by the immigrant family from earnings.

Churches or individuals who wish to consider offering housing and employment assurances for non-Mennonite people are invited to write the Aid Section of MCC, Akron, Pennsylvania, for forms on which their interest may be indicated. It is not necessary to furnish the usual "affidavit of support" customary in quota immigration because the DP Act requires only the "assurance" of employment and housing. Akron will try to comply with any specific reasonable requests that are made regarding the type of family desired. Those who have already provided assurances for Mennonite families may also write whether they are willing to take non-Mennonites.

One of the portions of Scripture that has become especially meaningful to us in our relief and refugee work is Matthew 25. We see the righteous asking the King, "When saw we thee a stranger and took thee in? or naked, and clothed thee?" And then we see the King answering, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." May all who feel led to participate in this wider service to DP's feel the reward that comes from helping our fellowmen "In the Name of Christ."

Tool Program Activity

Recently another shipment of agricultural implements left Canada for Paraguay. Such shipments are being made as rapidly as the staff in South America call for additional amounts. A continuing effort is being made to distribute this material as promptly as possible, but with sufficient care that it will be given out equitably and according to the needs. The cost of shipping additional used items to Paraguay is also reviewed from time to time and compared with purchase prices of new items that may be available nearer at hand. Only recently has the Bank of Paraguay accumulated rather large stockpiles of certain implements, thereby lowering the purchase prices in Asuncion. Except in a few instances, it is advantageous to send the used gifts-in-kind from North America.

The tools that have been distributed are serving a very useful purpose and confirm the value of the program. It was decided recently by the MCC Executive

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The Christian and Suffering

Part 3. How to Meet Suffering

by Ed. G. Kaufman

Now if suffering has unavoidable causes back of it and worthy objectives before it, how then can we best meet it, use it, and make the most of it?

Oh, is trouble a ton, or is trouble an ounce.
Or is trouble whatever you make it?
For it isn't the fact that you are hurt that counts,
But only, how did you take it.

Well, there are different ways of taking it. Some resent it and get bitter. Others pity themselves and pet their trouble like a kitten. Others meet it stoically, grin and bear it with a bloody but unbowed head. Then there are those who deny the reality of it. Still others seek some substitute excitement such as getting drunk. There are those who meekly resign to it, which leads from patience to resignation to stagnation. The Christian attitude is active cooperation in it with God which alone gives the sufferer the spirit of victory.

The Secret

The secret of the quality of anyone's spiritual life depends upon the way he is dealing with tribulation. Let us recall a few examples. Here is a scientist like Pasteur who did so much for modern medicine. He had a paralytic stroke at forty and suffered for the rest of his life. Here is Henry M. Stanley who went after Livingston, was acclaimed by the whole world and was buried in Westminister Abbey; he too had his troubles. He was an illegitimate child. brought up in a poor-house and Stanley was not his real name at all. John Bunyon had to choose between his principles and prison and he took twelve years of prison. Here is Beethoven writing music, although deaf; Milton writing poetry, although blind.

Here is a person who in youth had all the natural ambitions for success, but who now recognizes that he never will arrive as he had hoped. He will never write the poetry, or compose the music, or preach the sermon or hold the business position that he had expected. Again and again he has stepped on the gas but the speed is not in him. Nature did not equip him with eight cylinders or with six, or even with four; only with two and those none too good. It is a crucial hour in that man's life when he stands open eyed before that fact.

Here is a man who was highly endowed and whose promising youth at graduation from college awakened in his friends great expectations, but like a beast from ambush an accident leaped. Now he must work, crippled and handicapped. Again and again he has tried to throw on the old power in the old way, but it only burns out the fuse. Somehow or other he must face and live with his tribulation.

Joseph did not want to be sent to Egypt, to be betrayed by his brothers and sold into slavery, lied about by his master's wife, and be put into prison. But he used these tribulations to build character.

Paul had his thorn in the flesh. "A messenger from Satan to buffet me. I besought the Lord thrice, that it might depart from me and he said unto me, my grace is sufficient for thee, for my power is made perfect in weakness." Isn't it interesting that nobody knows what Paul's thorn in the flesh was? Oh, there have been some guesses—eye trouble or epilepsy—but nobody knows. If Paul had been like some of us, writing all those letters—the Ephesians, Colossians, Thessalonians, Corinthians, Romans—all would have been informed about the details of that thorn. However, we know nothing about Paul's trouble except that behind the scenes it was there and he prayed to escape it, but could not and had to settle down and somehow live with it. No doubt there were qualities in Paul's life and there is deep and moving music in some of the great passages of his letters that never would have been there except for the thorn in his flesh.

When Paul and Silas were in jail, they sang. No one can really sing under such circumstances unless he has learned the song of the lamb—the song that is learned through suffering, through taking the cross to one's bosom, putting strings on it and making it into a harp.

Not Merely Submission, but Action

Jesus accepted his tragic suffering not only in a way of passive resignation, but in the spirit of active cooperation with God. His emphasis was not merely submission, but action. After wrestling in Gethsemane, He came to the sleepy disciples with the flaming word, "Arise, let us be going!" Let us be going to the humiliation, the agony, the death, the cross—and the glory! Even before the suffering there was already the spirit of victory.

Expect it!

No one, least of all the Christian, is to be spared suffering. Three things he can do about it: (1) to expect it; (2) to accept it; and (3) to use it. By expecting it we do not mean that one is to seek it. Naturally, one would want to avoid needless suffering. But in such a world as ours no one can hope to avoid it all. Jesus warned, "In the world ye shall have

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If one whose powers are crippled by disease asks, "Why should the usefulness of a good person be curtailed by suffering?" the cross answers, "Was the influence of Jesus diminished by his suffering?"

Central District's 50th Anniversary

Conference, August 5-8, Goshen, Indianna

The 50th Annual Session of the Central District Conference will be held in Goshen, Indiana, August 5-8 using as the conference motto, "For Christ and the Church."

Conference Sessions

After a devotional service lead by Reverend Ben Esch, the Conference will be opened by the Reverend H. E. Nunemaker who will give the address of welcome, followed by a response by Reverend Wm. B. Weaver. Reports of Conference officers and Committees will be given Friday morning and reports of institutions will be read in the afternoon. "Reminiscenses from 50 Years of Conference History" will be given by Reverend George Gundy and Reverend Allen Yoder, and Reverend A. E. Kreider and Reverend Esko Loewen will speak Friday evening.

Reports of the Publication Board, Peace Committee, Mennonite Central Committee, Retreat Committee and Retreat Grounds Committee are a part of the Saturday afternoon session. The delegate business session will be held Monday morning, August 8.

Sunday: Home and Foreign Missions

The theme of the mission festival will be "Opportunities and Problems in Evangelism." Reverend Joseph Atherton will give a message on "In and About Comins"; "Among the Needy in Peoria" by Reverend Samuel Ummel; and Miss Fanny Schmallenberger and Reverend C. E. Rediger will speak on the topic "In Field in Congo." Reverend J. N. Smucker will give the message Sunday evening on "The Living Church." Devotional services Sunday will be in charge of Reverend A. E. Sommer and Reverend Ernst Hostetler.

Sunday School Sessions

Sectional meeting for Sunday School workers in various departments of the Sunday School will be held Saturday morning. This will be followed by a message by Reverend Russell Mast on "Living with Our Neighbors." The Sunday School lesson will be discussed Sunday morning in various departments. The Anniversary Sermon "History Speaks" by Reverend Wm. B. Weaver will be delivered at the morning worship service.

Sectional Meetings

Sectional meetings will be held Saturday afternoon with the following in charge: Mrs. M. E. Hartzler, Conference Women's Organization; Ernest Schirch, Conference Men's Organization; Melvin Norquist, Young People's Union; and Reverend H. E. Nunemaker, Ministerial Association. The Women's Organization program will be held Friday afternoon with Mrs. M. E. Hartzler, presiding.

Young People's Union

Lloyd Wayne Gundy will lead the devotional service after which Dr. Schwartz will give a report on Voluntary Service and our young people. Reverend Albert Gaeddert, Chairman of the General Conference Committee for Voluntary Service and Peace Education, will give the address at this meeting.

HOW TO MEET SUFFERING . . . Cont'd from page 7

tribulations." So the first thing is to expect it and not be surprised when it comes.

Accept It!

The second approach is to accept it. Paul writes to young Timothy to accept his share of hardship as a good soldier—not in self pity, not growing harsh, bitter, and resentful about it. That is not accepting it; that is only submitting to it. Accept suffering because it is an opportunity for greatness. As creatures rise in the scale of being, their capacity for pain increases. We are told that one crab can make his dinner on a lesser crab, while a larger one is making his dinner devouring the middle-sized one. Yet they are so low in the scale that there is too little pain for them to know what is going on. We dread pain, but we would hardly care to buy exemption from it by becoming a crab. Great suffering is possible only to a great creature. Great suffering may be a great trust. Accept your suffering then as a badge of honor, in that you are called to serve a difficult post. That is what the early Christians did. That is what Peter writes, "For this is thankworthy; if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (I Peter 2:19-21).

Use It!

Thirdly, one can use suffering. Pain in itself may be evil, but it is always possible to use it for good. God did not seek our comfort above everything else or he would have made this a less painful world. What God is after in us is character, not comfort; hence, he made the world in such a way that it is possible for us to have a very hard time. Those who have suffered most are usually the strongest and the most tender, provided they have allowed their suffering to bring them close to God.

In Ralph Conor's book, *The Sky Pilot,* he tells the story of a willful creature with an inflamable temper. One day this girl was riding her horse. The horse stepped into a hole and fell. In the accident the girl was hurt to the degree that she could never walk or ride again. She rebelled. For weeks she lay in her father's cabin raging in bitter agony. Then one day the sky pilot visited her. During the visit he asked her, "Did it hurt when they put the plaster cast on you?" "Cer-

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There is Still a Challenge

by Mrs. H. A. Toews

During our first term in Congo I often wondered just what would happen if suddenly wages went up for the Africans, if school teachers would have to receive high salaries, and if prices of commodities would suddenly go up. The work in Congo was carried on on such a large scale that such a change would bring hardship to missionaries and Africans. Mission children were being fed and clothed for a small sum of money, school buildings and dwellings were built for comparative low sums of money. Outstation evangelistic posts could be kept up with very little cost. Workmen could be employed at very low wages.

Must We Retract?

Some changes are taking place right before our eyes, and more are to follow. Can our mission still be carried on such a large scale or must we *retract?* Will our constituency at the home-end back us up so that we can continue to go forward? The challenge is before us today. Many Mission Boards are lengthening the cords; will our constituency also strengthen the stakes so that we can also lengthen the cords? A 36% *budget giving* for Africa hardly answers the question in the affirmative. No doubt there are many who have long wished that the General Conference had work in Africa. Now is our opportunity to show our interest in intercessory prayer and in giving.

Intercession Needed

We need prayer intercessors in the homeland. A missionary needs much tact and divine wisdom in dealing with the African of to-day. He is no longer the trustful obedient child, but a questioning adolescent. He realizes that he is a person in whom even the Belgian Government is interested. He needs guidance and advice in making his choices. He needs instruction in the Word of God.

No Time for Retreat.

This is no time to retrace our steps. When there are 145 Africans coming to the Station for instruction in catechism, preparatory to baptism, and hundreds of other believers in the villages, from one Station alone, how can we retreat?

Christ's command, "Go Ye," is still for us today. His exhortation "Give Ye Them to Eat," is still our privilege today. "Pray Ye the Lord of the Harvest," is still our challenge TODAY.

HOW TO MEET SUFFERING . . . Cont'd from page 8

tainly it hurt," she said, "it was awful." "It's too bad your father was not here," he replied. "He would not have allowed the doctors to hurt you like that." "Oh," she answered, "he was here; he wanted them to do it. You see they put the plaster cast on to help me sit up and maybe I can even walk someday." "Oh," said the pilot, "then they did not hurt you just for the fun of it." "Certainly not," she said. Then the pilot told her the story of the canyon, how the Lord of the prairie one day walked out over it, enjoyed its beauty, but missed the flowers which he loved so much. So he sent the winds and the birds to sow the seeds of the flowers, but as soon as the flowers sprouted they withered. So the lord of the prairie sent a thunder bolt that cleft and ripped the prairie to its heart, so that it groaned from its black wound. Soon a brook sprang up in that cleft in the depths of the canyon and the flowers began to grow and bloom. That canyon became the place which the lord of the prairie loved the best. And then the pilot continued, "You see the fruits of the spirit are love and joy and peace, and some of these flowers grow at their best only in a canyon like that."

A Part of Christian Witness

Christianity, far from becoming a means of escaping trouble, becomes a sure means of getting into trouble. It is an intergral part of the Christian witness. Jesus deliberately called his disciples to courses of action that involved suffering. "Behold, I send you forth as sheep in the midst of wolves" (Matthew 10:16). "Blessed are ye when men shall reproach you and persecute you and say all manner of evil against you falsely for my sake" (Matthew 5:11). "Then shall they deliver you up unto tribulation, and shall kill you, and ye shall be hated of all nations for my name's sake" (Matthew 24:9). "They shall put you out of the synagogue; yea the hour cometh that whosoever killeth you shall think that offereth service unto God" (John 16:2). "Then said Jesus unto his disciples, if any man come after me, let him deny himself and take up his cross and follow me" (Matthew 16:24).

Discipleship, therefore, while it saves men from lower orders of suffering such as penalty for sin, calls them to the higher order of suffering in self sacrifice. Self sacrifice suffering is not a curse, it is essential—an integral part of Christian living.

Early Christians were familiar with excommunications, and martyrdoms. Their faith was not like a candle flame, easily blown out by a high wind, but like a great fire fanned into more powerful conflagration by the wind. That is how Christianity won the day in its early history. Christians outlived, outworked, out-thought, and out-suffered their enemies. There is no other way today.

Conclusion

In conclusion, then, there are causes of suffering, there are objectives for suffering, and in between there is a victorious way for Christians to suffer. Tribulation is easier borne if one takes the suffering of Jesus into consideration. The full implications of troubles appear only as we see them in the light of Calvary. The crucifixion of Christ has a place in the philosophy of suffering. If we ask, "Why

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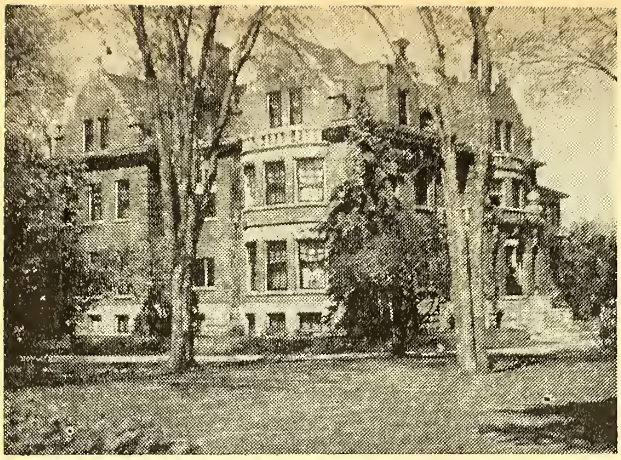


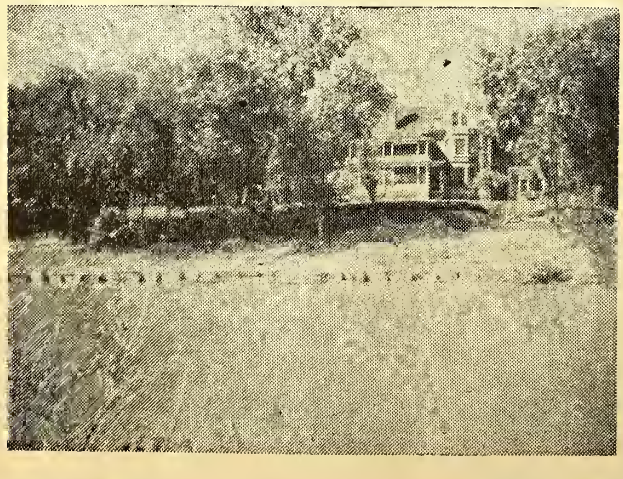
To New Home

The Canadian Mennonite Bible College has purchased a new home in Winnipeg, Manitoba. It is located at 515 Wellington Crescent on the beautiful banks of the Assiniboine River.

At the present time the college has been temporarily housed in the Bethel Mission Church at 103 Furby Street. These quarters no longer are adequate for future growth and expansion. For some time the College administration has been looking for a large building and campus. As an answer to prayer God has shown us this new location and has led in the purchase of it.

The new property is a large three-story dwelling with seventeen rooms, most of which are large enough for classroom purposes. It has a three hundred foot frontage with room for expansion toward the river front. It is situated among tall oaks with a beautiful view looking out upon the river.

A rich experience came to members of the College Board who dealt with the former owner. Her late husband had been a member of the Winnipeg Grain Exchange and was largely responsible for the building of Elim Chapel in Winnipeg. When the final transaction for the building was made she and her sons immediately set the price at a fraction of its cost and worth. Though many fond memories surround their former home they felt that its future use as a Bible College warranted a generous offer on their part.



Jottings

—**Bethesda Church, Henderson, Nebraska:** Some 200 outside guests attended our Conference. The main speakers for the Conference were Reverend A. E. Kreider and Reverend Paul Roth, and for Young People's Day Reverend Esko Loewen. On Pentecost morning 25 individuals received baptism and 12 were accepted by letter.— Clarence E. Friesen, Corr.

—**First Church, Beatrice, Nebraska:** The General Conference Bible School material was used in our Daily Vacation Bible School this year. Thirty-six pupils attended the two schools with two teachers in each school. Special attention was given to four and five-year olds. On June 12 Reverend A. E. Kreider brought the morning message. Peter and Elfrieda Dyck spoke June 14. Brother J. Olen Yoder of Goshen, Indiana, will be assistant to the pastor this summer. On June 26 our annual church picnic was held at Chautauqua Park with Reverend and Mrs. Malcolm Wenger as guest speakers.—Mrs. Abraham Jantzen, Corr.

—**Menno Church, Lind, Washington:** The well has been completed for the building program. Delegates to the Pacific District Conference at Upland, California, were Reverend Willard Wiebe, Mr. J. A. Franz, and Mr. and Mrs. P. C. Jantz. During the month of May Reverend Wiebe spent several days with the congregation in Aberdeen, Idaho, doing field work for the Seminary. A children's dedication service was held on June 12. The men's octet of Freeman Junior College gave a sacred concert Sunday evening, June 12; and the Ladies' Choir of Grace Bible Institute of Omaha, Nebraska, sang June 10. A fellowship luncheon was served to both groups.—Mrs. C. C. Claassen, Corr.

—**Stirling Avenue Church, Kitchener, Ontario:** We are sorry to announce the resignation of Reverend Andrew R. Shelly as pastor of our church. Reverend Shelly has accepted a call to serve the Mennonite Biblical Seminary at Chicago beginning January, 1950. Six babies were consecrated June 12. Mr. Clifford Zehr of Kitchener has the distinction of being the first Bluffton College graduate from Stirling Avenue Church. Radio broadcasts have been discontinued for the summer months, but we hope to start with a new series in the early fall.—Nellie Bachert, Corr.

—**Bethel College, North Newton, Kansas:** At a congregational meeting on Sunday afternoon, June 19, a general plan for proceeding with the church building project was approved. According to this plan, the first step will be the construction of the shell of the entire basement, including the main sanctuary and education wing. It was reported that funds now on hand totaled $57,423, with $14,200 pledged for the coming year. A large audience attended an inspiring sacred musicale given by the Junior Choir School of the church under the direction of Joan Veston Enz on Sunday afternoon, June 26. The closing program of the vacation church school was held the evening of July 1. A total of 60 children were enrolled for the four-week session. —Corr.

—**Grace Church, Dallas, Oregon:** Our church has arranged for a Christian worker to work among our own young people. Miss Helen Thiessen, formerly a member of this church, and who has attended Grace Bible Institute at Omaha, Nebrasha, will serve in this capacity. The parsonage has been cleaned and rennovated and is ready for our new pastor, Jacob J. Regier, who is expected to arrive about July 1.—A. J. Rempel, Corr.

—**Hereford Church, Bally Pennsylvania:** Our two weeks Daily Vacation Bible School came to a close June 24. The enrollment was 105 with an average attendance of 88. Sixty-seven had a perfect attendance. Reverend Wilmer S. Shelly was the director of the school. A Young Married People's Sunday School class was recently organized in our church. We find great possibilities in this group.—Mae Latshaw, Corr.

—New Hopedale Church, Meno, Oklahoma: J. N. Byler of Akron, Pennsylvania spoke in the interest of Relief under the M.C.C. on June 9 and showed slides. Peter and Elfrieda Dyck spoke and showed a colored film of their work in Europe with the refugees. Reverend and Mrs. Harold Ratzlaff gave an illustrated lecture on their work in India. Children's Day was observed June 26 with a program during the Sunday school hour and a message especially for children by Brother Levi Koehn. A picnic dinner was held in the basement of the Oklahoma Bible Academy.—Corr.

—Salem Church, Freeman, South Dakota: Children's Day was observed on June 19 with a fellowship meal and a program by the children in the afternoon. In the morning 21 families took part in the children's consecration service. Eighty-four students attended Daily Vacation Bible School. Five young people from our congregation are participating in Voluntary Service projects this summer. Peter and Elfrieda Dyck, relief workers from Europe, spoke in Freeman on June 13.—Alice Kaufman, Corr.

—Lehigh Church, Lehigh, Kansas: Twelve young people were taken into our fellowship on Pentecost. The following Sunday they took their first communion. A Bible School of about 70 children was conducted under the auspices of our church for two weeks. Lehigh will join with the Springfield church for Sunday evening services during the summer months.— M. E. Goering, Corr.

—Beatrice Church, Beatrice, Nebraska: The Bethel College Choir sang in our city on June 1. Mr. and Mrs. W. C. Andreas celebrated their 25th Wedding Anniversary June 5. Daily Vacation Bible School had an average attendance of 37. A program on June 17 closed their three-week term. A Young People's Choir from the First and Beatrice Churches has been organized with Mrs. D. Paul Miller directing. This group plans to take part in the Sunday evening Union Services sponsored by the Beatrice Ministerial Association.—Mrs. Donald Claassen, Corr.

—Country Church, Monroe, Washington: Mrs. Unruh entertained the Junior Choir at a weiner roast at the Parsonage June 17. A fellowship dinner was served in the basement of the church June 19 to raise money to send our Pastor to the Conference.—Mrs. Gus Zerger, Corr.

—First Church, Beatrice, Nebraska: Reverend and Mrs. Friesen left June 26 for Iowa where he will be a speaker at the Iowa Young People's Retreat.

—Meadow Church, Colby, Kansas: A community-wide Bible School was held May 29 to June 10 with 49 children attending. The closing program was given June 15. One hundred eighteen pounds of clothing was brought to Newton June 11. Mr. and Mrs. Case of California served in our church June 19. They will leave for Cuba in September working under the International Child Evangelism Fellowship. Miss Miller of the Oriental Missionary Society and Miss Flora Chun, a native Bible woman of Shanghai, spoke recently in our church.—Mrs. Peter J. Franz, Corr.

—Grace Church, Enid Oklahoma: Mr. and Mrs. Simon Unruh and Norma drove to Omaha, Nebraska, where they attended the graduation exercises and brought back Mytrle Unruh and Daha Koehn who had been attending Grace Bible Institute. On June 12, nine young people were baptized and eleven members were taken into the church. Reverend A. J. Unruh officiated. Mr. and Mrs. Herman Koehn returned from a three-week trip to California where they visited Mrs. Koehn's mother who is ill. The two weeks Vacation Bible School closed with a program by the 25 pupils and a picnic dinner at the park. Mrs. Simon Johnson, Myrtle Unruh, Dahna Koehn and Reverend and Mrs. Unruh were the teachers. At our Mission Circle meeting June 9 comforts were made and clothes mended for relief. The Men's Chorus from the Grace Bible Institute at Omaha, Nebraska, sang at our church June 11. Verna Jantz, daughter of Mr. and Mrs. Jantz, was married to Henry Regier on July 3.—Mrs. Kliewer, Corr.

—Bethel Church, Waka, Texas: Our revival meetings this spring were conducted by Reverend Henry Fransen, Buhler, Kansas. In May a girl's trio and Reverend and Mrs. Regier of the Oklahoma Bible Academy, Meno, Oklahoma, visited in our church. On May 24 a Ladies' Aid was organized with Mrs. G. H. Neufeld as president. Our community-wide inter-denominational Bible school closed June 10. Total enrollment was 61. The General Conference Bible Series was used and highly praised by both teachers and pupils.—Corr.

—Bethel Church, Fortuna, Missouri: Reverend and Mrs. Harold Ratzlaff from India were here June 3-5 for a missionary conference sponsored by the young people of our church. Reverend Harry Yoder was in our community several days recently in the interest of Bluffton College. He had charge of the Sunday morning services June 12. Reverend and Mrs. Jacob Unruh of Swift Current, Sask., spent several days in our community visiting friends. Reverend Unruh was a former pastor here. He brought the evening message June 12 and told of their work in the Bible School at Swift Current. Pauline Garber, daughter of Mr. and Mrs. Ed. Garber, and Reverend Walter Wulff were married June 10. Reverend Wulff has charge of a congregation in Illinois Reverend and Mrs. P. P. Hilty returned April 21 after having spent the winter in California visiting Mr. and Mrs. Calvn Hilty in Strathmore, California.—Mrs. Roy Gerber, Corr.

Into the Beyond

MRS. SAMUEL BAME, Bluffton, Ohio, a member of the First Church, Bluffton, Ohio, was born October 13, 1880, and died June 8, 1949.

MRS. MARTHA (JANZEN) REGEHR, Newton, Kansas, member of the Bethel Church, Inman, Kansas, was born April 3, 1920, and died June 10, 1949.

MR. AND MRS. EZRA YODER, both charter members of the Calvary Church, Barlow, Oregon, passed away within a few hours of each other on May 31. Funeral services were held June 3, with Reverend Paul N. Roth officiating. This was the first death in this church.

MRS. NETTIE BYLER HARTZLER, Goshen, Indiana, member of the Topeka Mennonite Church, was born June 15, 1866, and died June 2, 1949.

MRS. ANNA MILLER WALTNER, Freeman, South Dakota, was born February 18, 1867, and passed away June 15, 1949. She was a member of the Salem-Zion Church, Freeman, South Dakota.

CHRIS A. GOERING, member of the First Church, Pretty Prairie, Kansas was born September 20, 1890 and passed away June 16, 1949. His home was near Pretty Prairie, Kansas.

SELMA M. SCHMIDT, a member of the Bethel College Mennonite Church, North Newton, Kansas, passed away June 5, 1949. She was a faithful emplyee of the Midland Mutual Fire Insurance Company, Newton, Kansas.

MRS. BARBARA (DESTER) FUNCK, Gotebo, Oklahoma, was a member of the Ebenezer Mennonite Church. She was born August 27, 1864 and passed away June 28, 1949.

MRS. FRIEDA REGIER ENTZ, Newton, Kansas, was a member of the First Mennonite Church, Newton. She was born June 12, 1885, and passed away June 30, 1949. She was a member of the Executive Committee of the Women's Missionary Association for thirty years.

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Facing the Atlantic Pact

In Washington these days, the debate is on in regard to the Atlantic Pact which if passed, charts the course of our relations with other nations for an indefinite time. If past experience indicates anything, it sugggests the greater possibility for war with the passage of such a pact.

We are printing, first, an analysis of the pact's meaning so far as American people are concerned. Then, we are printing a statement made by a group of seminary students and Christian youth of Illinois who are seeking signatures to their statement to be sent in to governmental officials giving expression to their Christian concern on this matter.

Some express themselves to the effect that it is not our Christian duty to run to government expressing ourselves on these matters. Yet, these same folk, when the result of such a pact is war, are willing and anxious to man the instruments of war seeming to justify that as Christian duty. Rather, it would seem the reverse would be nearer the mind of Christ. Our testimony needs to be constantly expressd to leaders of state wherever an issue comes up which has implications regarding Christian behavior and morality. Our testimony needs to be expressed there just as it needs to be expressed to individual hearts the eternal message of the Gospel for their own souls.

When the conscription bill came a year and more ago and all through the war, men in government knew our stand. Now, when pacts are made implicating each one of us, government again needs to know our stand. It is in the light of this Christian concern that these articles are presented.

An Open Letter to Government

As theological students and young people of Christian faith, we must live for the redemption of the world by God, and therefore we work for a more just and lasting peace than the Atlantic Pact can promote.

The Pact substitutes military alliance for peaceful reasoning in international relations. In essence it rejects the Christian principle of human brotherhood. In the place of one world at peace, it commits us to a fatal policy of two armed camps.

This Pact diverts into endless and extravagant military expenditures the physical and human resources which the American people vitally need for social advances such as housing, health, education and full employment. Its advocates would have us embrace this Pact on the erroneous supposition that its large-scale production of destructive weapons of war can bring our country real and permanent prosperity. Our Christian principles and understanding compel us to reject these false prophets. Likewise our generation, in accord with the traditional policy of American youth, cannot accept the Pact's long-term perspective of universal military training and compulsory conscription.

By violating Congress' constitutional authority to declare war, this international military regime undermines the American institution of government of responsible to the people. By violating the spirit and letter (Article 52 and 53) of the United Nations Charter, this Pact undermines the prestige and authority of this indispensable organ for lasting peace. By imposing an overwhelming burden of arms and military regulations, this Pact impoverishes all peoples, and particularly impedes the economic recovery of the people of Western Europe. By pledging our support for questionable regimes in various parts of the world and by inviting interference in the internal affairs of other nations, this Pact is endangering America's reservoir of good will among the millions of their liberty-loving citizens.

Because, above all, the series of events let loose by the Atlantic Pact is in grave danger of climaxing in a global war of extinction, we call upon the President, the Congress and the people to reject this Pact. Furthermore, we urge the following program of peace as a substitute for the Atlantic Pact:

1. Negotaiton of differences by the highest officials of the concerned nations, in such meetings as the current Paris Foreign Ministers' conference.
2. World disarmament and international law through the United Nations.
3. The abandonment of extra-territorial military bases by all nations all over the world.

4 .The strengthening of the United Nations as the principal instrument for peace—using the agencies of the United Nations for the constructive purposes of world trade, cultural interchange, and developing backward areas of the world on a free and equal basis.

Signed:

Hilvie Benson, Paul Caton, Elizabeth Fulton, Don Heap, Neyland Hester, Massie Kennard, Hugo Leaming, Wallace B. Poteat.

Will the Atlantic Pact Lead to War or Peace?

A. Stauffer Curry

The Atlantic Pact is one of the truly momentous documents of our history, according to most observers. Very many think that, instead of preserving the peace, it will lead to war. Fortunately it will not be ratified at once, thus allowing time for discussion by citizens. Christians should probe several probelms.

1. *What is the fundamental nature of the treaty?* The heart of the Atlantic Pact lies in Article 5. In it each party agrees to assist any other party which is attacked, by any means it decides necessary. In framing the treaty, the European delegates insisted that Article 5 must guarantee actual military assistance. But our delegates knew that Congress alone may declare yar; to "get around" Congress the pact was phrased to read that each country shall take "such actions as it deems necessary, including the use of armed force." Underlying all releases and utterances by State Department officials is the bald assumption that this is a *military alliance*. The European countries would have had little interest in the treaty if it were not a military alliance.

2. *What is the history of military alliance?* A major factor in World War I was a series of military alliances. Likewise in War II, and in nineteenth-century wars. For us this variety of military alliance is new. Yet we know that it is the type which always led to wars in the past.

3. *Does the philosophy underlying the pact agree with the teachings of our church?* Christ's Sermon on the Mount is against the use of force. From Alexander Mack's day to the present our church has been opposed to the use of force. Any arrangement which commits our country to possible use of its resources in armed warfare is contrary to our historic position. No dialectic is needed to discover that the pact and our church doctrines hold nothing in common.

4. *What will be the reaction of the Soviet Union to the pact?* It is agreed and so stated that this pact is aimed directly against Russia. But even Mr. Dulles, at the Cleveland World Order Conference, warned that our country must be very careful lest the Soviet Union interpret this treaty to be an offensive measure. To show what could happen, look at the Chinese situation. I heard high officials admit in person that our sending arms to China after War II actually stimulated the Chinese Communists to atack. There is a tremendous possibility but that pact may actually stimulate the USSR to attack rather than to deter it.

5. *What effect will the pact have upon the United Nations?* One of the premises underlying the pact is the assumed failure of the United Nations. The pact increases the extent of this failure. The pact sets up a North Atlantic Council. This council would cease its work following an attack only when the United Nations would take steps to restore peace. But the Atlantic Council would have power to decide when the United Nations had taken these steps. Thus the Atlantic Council would sit in judgment upon the United Nations. In other words the United Nations would be subservient to the Atlantic Council. The United Nations is the one bridge over the "iron curtain" and may not be destroyed or impaired.

6. *Will our country be expected to send arms to other nations if the treaty is ratified?* It is now clear that the pact involves a tremendous program of military aid by the United States to other signers. Secretary Acheson has just informed Congress that the initial cost of a military assistance program under the pact be $1,300,000,000. To keep it going after the initial stages will cost up to $25 billion per year according to many observes.

7. *What will the pact do to our national life and thought?* Most observers agree that the pact will necessitate universal military training or some other type of draft. As twenty-two nationally known ministers said in a Lenten statement, "The adoption of the Atlantic Pact means continued stockpiling of atomic and biological weapons, continuance of peacetime conscription, increase of the already colossal arms budget, building a new world spy network, of military bases around the world, no relaxation in military influence of education, science, industry and commerce."

8. *From a purely military point of view can the treaty be successful?* James Warburg, an eminent New Yorker and international financier, opposes the pact because of the "military dilemma" into which it would lead. Even with our military help, he says, Western European countries could not withstand a Russian attack. The only real way to guarantee effective military help to Western Europe would be to send our troops there. But this act in itself would provoke Russian attack before all our troops had even landed, thus defeating at once the purpose of the pact. Furthermore, it is generally agreed that in the initial stages of War III the Soviet Union would overrun all of Europe. In this way she would capture all the equipment we would have shipped to Western Europe, thus strengthening her own power. Then, too, one fourth of France is now Communist; there may be mass desertions in the French and other armies in case of war with Russia. There is no assurance at all that the North Atlantic countries could win a war with the Soviet Union.

9. *Are there alternatives peaceful means of meeting the threat of communism?* The answer to this question is definitely in the affirmative, on several counts. First, the best way to stop the spread of communism is to help countries to rehabilitate themselves. Hungry, unclothed, unemployed, impoverished people always are the first to fall prey to communism. We have begun a program of economic aid to many countries. If we deflect both our own efforts and those of other nations into military preparations, the economic rehabilitation of Western Europe will be retarded. In terms of both the church and nation as a whole, to continue our relief efforts is a most effective means of preventing the spread of communism.

Second, further diplomatic efforts should be exerted to repair the rift between the United States and the Soviet Union. The regular meetings of foreign

Four Events Mark Eastern District Youth Year

by Grace Moyer

The C. E. Young People's Union of the Eastern District Conference have four outstanding events in a year.

Rally

The annual C. E. Rally was held at the Richfield Church at 3:00 p. m. on October 24, 1949. Special music was rendered by the Richfield, Napier and West Swamp Societies. The speaker of the afternoon was Rev. Geo. Greger of Napier and his theme was entitled "Abiding in Christ." He stressed the fact that we must live close to Christ day by day and need to be humble to abide. He also stated no obedience, no blessing and by giving our all, we abide in Christ.

Banquet

On February 26, 1949, the annual banquet was held at Trainers Restaurant, Quakertown, Pa. The toastmaster was Rev. A. H. Schultz and the Song leader was Rev. Walter Dick. Special music was rendered as follows: Brass quartet, Perkasie Society; Girl's trio, Bally Society; Girl's Trio, Schwenksville Society. The Speaker for the evening was Mr. Caroll Parks, a Junior High School teacher, from Allentown. He gave a challenge to young people to early in life give their all to the Lord Jesus Christ. He emphasized the fact that we need more young people to live for Christ in the High Schools and live for Him day by day.

Convention

The 54th annual C. E. Convention was held at our Retreat grounds, Men-O-Lan, May 30, 1949, The theme of the convention was "Living for Jesus, using the text of Matthew 7:21. At the morning session the theme was discussed as follows: "Requirements for Christian Living," by Rev J. J. Plenert and "Manifestation of Christian Living," by Rev. Walter J. Dick. In the afternoon the speaker was Rev. H. H. Scanvlin, from Allentown who also spoke on the theme. Many stayed for supper and in the evening, all gathered around the campfire to sing hymns and choruses and some gave testimonies as to what Retreat meant to them in the past.

Retreat

Many of our young people look forward to our annual retreats held at Men-O-Lan. Here is where many new acquaintances are made and is a time when we separate ourselves from the world and truly meditate upon the Word of God and worship Him in Spirit and in Truth. Many find Christ as their Personal Saviour and decide for full-time service in the Master's work.

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ministers were discontinued many months ago; for the heads of state have not met for years. These and other similar methods, while not a guarantee of success by any means, should not be discarded as a means toward world peace.

Third, we should work to strengthen the United Nations.

—Gospel Messenger

Plan Washington Retreat

by Alice Loewen

The Washington Retreat will be held August 25th through the 28th at Hall Lake, ,which is located near Seattle, Washington. The age group for which this retreat is being planned is usually from about 15 years to 30 years of age.

Plan Ninth Annual Retreat in Idaho

By Harold Isaak

The Aberdeen Young People's Retreat will be held at the Presbyterian camp grounds, several miles from Sun Valley, Idaho. The date is July 28-August 1. Our theme will be. "The Master Calleth for Thee" John 11:28.

Our faculty this year includes: Reverend P. D. Unruh, pastor of the First Mennonite Church of Colfax, Washington, speaking on the main theme; Rev. H. N. Harder, our local pastor, in charge of Bible study and Paul Bauschman speaking on missions and also music director.

The age includes all young people from the Freshman class and up. This year we are inviting the young people of our nearest Mennonite churches. These include: First Church at Caldwell, Idaho; First Church at Colfax, Washington; First Church at Newport. Washington; and the Church at Lind, Washington. This is the first year we have invited other young people of our denomination to our retreat. Because of the great distance between us and the nearest Mennonite church, we have had our retreats just with our own young people.

HOW TO MEET SUFFERING . . . Cont'd from page 9

should the innocent have to suffer?" the cross answers, "Jesus was innocent." If we in the throws or despair exclaim, "Why does God permit the waste of suffering?" the cross answers, "Was the crucifixion of Jesus a waste?" If one whose powers are crippled by disease asks, "Why should the usefulness of a good persons be curtailed by suffering?" the cross answers, "Was the influence of Jesus diminished by his suffering?"

There is deep insight in the stanza,

And all through life I see a cross,
Where sons of God yield up their breath.
There is no gain except by loss;
There is no life except by death;
Nor glory but in very shame;
Nor justice but in taking blame;
And Christ's Eternal Passion sayeth,
Be emptied of glory, right and name.

Seniors of 1949, if you would live greatly, if you would be useful, if you would make a worthwhile contribution, if you would really get joy and satisfaction out of life and be a worthy disciple of Jesus Christ, then be not afraid of tribulation and suffering—expect it, accept it, use it, yes more—find your cross, voluntarily take it upon yourself and follow your Saviour and Lord Jesus Christ. May God bless you all.

NEVER TOO OLD

. . . . . But!

That is the way it is with some Hymnaries.

If your Hymnaries don't quite match the new ones which you got (or which you so badly need) why not send your old ones on to a church that really needs them but cannot afford to buy new ones like your church can.

Take For Instance

Ward W. Shelly, of the Bethel-Saucon-Springfield Community out in Pennsylvania . . . . We were able to send him recently a few used copies of the Hymnary which had been turned in to this office and my! How happy he was. He writes: "I am very well pleased with the shipment of used Hymnaries . . . . That is not a sufficient quantity to use in any of my churches (he serves three churches) so I will be happy if you can contact some church that might be disposing of their old ones. Can still use up to 150 to 175 copies."

And there are other churches like that.

So, while we are sending our worn clothing to Europe, how about sending some worn Hymnaries to some of our needy churches?

Get the "new look" with some new Hymnaries.

THE LORD WANTS US HERE

. . . Cont'd from p. 5

ahead, but what soldier retreats because there is danger? I have said "Yes" to the Lord for all of my life-time.

The opening of the chapel was a great event. We had the good help of a fellow-missionary, Reverend Day, who brought his loud speaker. There were many hundreds of people inside and outside within hearing distance of the Great Gospel. I look at the crowds and I say to them, "I hope and expect that many of you will become Christians this year." This afternoon we had an English service and we had a nice line up of English speaking students and business men. It was my turn to give the message and my theme was "Jesus, our Perfect Saviour for life and eternity." My divisions were: Light, Life, Love, Peace, and Hope we have in Jesus. He gives it freely and we must receive it freely and be rich!

I wish you could see us work in our clinic. We were taking care of a mother the other day and how good it felt to have such fine supplies from America, those I had brought along. You can know how grateful we are for everything we have here for this time. And all the time to think that the time might be short! Keep praying.

Sallman's latest
picture of Christ "Follow Me"
all sizes and prices.

Order From
The Mennonite Bookstore
Nearest You:

NEWTON Kansas
BERNE Indiana
ROSTHERN Saskatchewan

THE EDITOR'S PLEA

The editor sat in his uneasy chair—
His thoughts ran on apace.
"How can I crowd a yard of repart
into a foot of space?"

'Tis three to one, you surely see
The thing cannot be done.
Therefore the editorial "We"
Will have to cut 'er down.

And now my dear contributors,
That nothing may go wrong,
Please send ideas one yard deep
But only one foot long.

(The Gideon)

SPONSORING OF PROTESTANT

. . Cont'd from p. 6

Committee that the cost of the tool program including freight and distribution expense, will be considered as "relief" and not reimbursable.

Currency Exchange Rate Clarified

Efforts were recently made to obtain a better rate of currency exchange from the Bank of Paraguay since the unofficial market rate is considerably higher than the legal bank rate at which U. S. dollars can be converted to Guanaries, the currency of Paraguay. Heretofore the rate received for dollars was 3.678. However the Bank of Paraguay has consented to grant to the MCC a premium for the exchange of U. S. dollars resulting in 5 Guaranies per dollar. This rate is still lower than the illegal market rate, but represents the highest rate the Paraguay Government is giving through regular legal channels.

The MCC makes available to the Cooperatives of the Mennonite colonies U. S. dollars at this same rate of exchange to be used in importing goods for colony use. This makes it possible for them to purchase certain essential items from North America or other world markets at a price which they can afford.

MCC Warehouse Addresses in Kansas

While the MCC Food warehouse is located at 314 Main Street, Newton, the MCC Clothing Center is at North Newton. Parcels should be addressed to one of these places according to the nature of the contents.

Personnel Notes

Vernon Neuschwander of Lebanon, Oregon left on June 20 for Paraguay, where he will serve for a second term assisting in the refugee resettlement program. Clifford Kanagy returned from Europe on June 21, having spent nearly all of his term in Poland. Evelyn Sensenig of East Petersburg, Pa. left on June 24 for Europe.

The Nature of Relief Work

Often relief work consists of ordinary tasks. In Puerto Rico the laundry performs an essential function. For the hospital alone, the total dry weight of laundry during a 30 day period was 7500 pounds. The work provides employment for a number of Puerto Rican persons, in addition to the MCC personnel.

Beyond Our Own

INTERNATIONAL News Service reports that for the first time in two thousand years the silver shekel of the Old Testament will shortly be in circulation in new Israel. It will be the first issue of Jewish money since 144 B.C.—*Gospel Herald.*

CHICAGO—Through the cooperation of American churches in the Christian Rural Overseas program (CROP), farmers in 26 states contributed for overseas relief 75,668,581 pounds of farm commodities in the year ending June 1, 1949. This total, announced this week by John D. Metzler, national CROP chairman, represents 2,392 railroad carloads of gifts in kind, with a value of $6,596,674.

CHURCH World Service has announced that the number of DP job and home assurances received from American Protestant and Orthodox churches has nearly doubled in recent weeks. The agency said that 600 assurances were received between April 18 and May 18, as compared with a previous monthly average of 330. Church World Service said it would stress the need for a continued increase in assurances during its DP Action Month campaign, which began on June 1. The drive seeks to have each church sponsor at least one DP family.—*Watchman-Examiner.*

A 306-YEAR tradition of Presbyterianism remained unbroken when the General Assembly of the Presbyterian Church in the U.S.A. voted to retain the Westminster Confession of Faith. A proposal to substitute a "Brief Statement of the Reformed Faith" was turned down after a short debate.—*Watchman Examiner.*

JAPAN. General MacArthur has asked the Pocket Testament League for ten million Gospels to aid in the Christianization of Japan. Not in 500 years has any nation afforded an opportunity such as Japan now offers for the presentation of the Gospel of Jesus Christ. General MacArthur claimed, and added that the direct distribution of the Scriptures is the surest and quickest achievement of this goal. With the General's approval, the Testament League will sponsor the printing of the Testaments in Japan, but, until the arrangements are completed, the League reports that over 30,000 have been shipped from America in Japanese and English. Missionaries in Japan have pledged their cooperation as channels of distribution.—*The Ecumenical Courier.*

PLEASE mention both OLD and NEW address when WRITING

One Stop Service

STIRLING AVENUE MENNONITE
CHURCH
Kitchener, Ontario, Canada
June 8, 1949
Mennonite Publication Office
722 Main Street
Newton, Kansas

A few minutes ago I got my mail out of our church mailbox, and noticed Sunday school literature from two publishing houses in the package compartment. I decided to put this letter on "top priority" and write to you, which I have been planning to do for quite a long time.

The subject of this letter can be stated very briefly—our complete satisfaction in the way your office is handling our complete order for our complete Sunday school needs. (I guess that makes a "complete" statement!)

During the past several years we have been thinking through our Sunday school needs. We discovered that to secure the materials we require necessitates dealing with five publishing houses in addition to your office in Newton. We used to deal direct with these companies. I believe it was early last year that we decided to "streamline" this and began the process of getting *all* our materials through your office. Instead of six invoices we now receive one. And, no matter what changes we wish to make in our order we write to one address—722 Main Street, Newton, Kansas. Further, through your summary check sheets, which I admit required a little time to understand fully, we can visualize the whole picture at once.

Now, the wonderfully amazing thing to me is that this service which is so very advantageous to us is also very desirable for you; for I understand you actually make money, through trade discounts, in providing this service for us. As I travel about and have occasion to discuss these areas of the work of the church, I discover there are many churches which have not yet discovered the possibilities of this relationship. You may be sure I boost it wherever I can.

There is one more thing I want to state. Our Sunday school leadership decided that the normal thing is to use all literature produced by our Conference. I believe I am correct when I state that we are now using every item published by our Conference for Sunday school work. We cooperate with our Old Mennonite Church here in the Summer Bible School and thus use the recommended materials for the area of work.

I can state without hesitation that we find the materials satisfactory. This does not mean that I feel every detail of emphasis is exactly as I think it should be. It would indeed be amazing if a corps of writers could produce a mass of material and in every particular emphasize precisely what I think should be emphasized in exactly the way I think it should be done. BUT, I do mean that I know of no other set of materials in the fields covered that could possibly meet our needs better—and would even approach them.

Now, again the "wonderully amazing thing" is that our conclusion that we should use our materials is not only advantageous to us, but naturally to you too; for unless materials are used, there is little point in publishing.

I suspect that you make the occasional mistake in your office, and perhaps someone whose nerves are edged through stomach disorders points these out to you in emphatic terms. I thought you might appreciate reading a letter pointing out strictly from the point of view of the church out in the field how many of us feel about the efficient service your office is giving.

Thanking you, and best wishes,
Very sincerely yours,
/s/ Andrew R. Shelly

P.S. When I read an "unsolicited statement" I sometimes question the truth of the statement. However, I am sure we can both affirm that this letter is strictly "unsolicited." This is strictly a letter from one person to another person on a particular subject, but no word in it is copyrighted, and if you wish to use any of it in any way you are at full liberty to do it.—A. R. S.

Incidentally, you will also appreciate knowing that the proper committee of our church has voted to meet the Publication Board budget apportionment in full—as that of other Boards of General Conference.
—A.

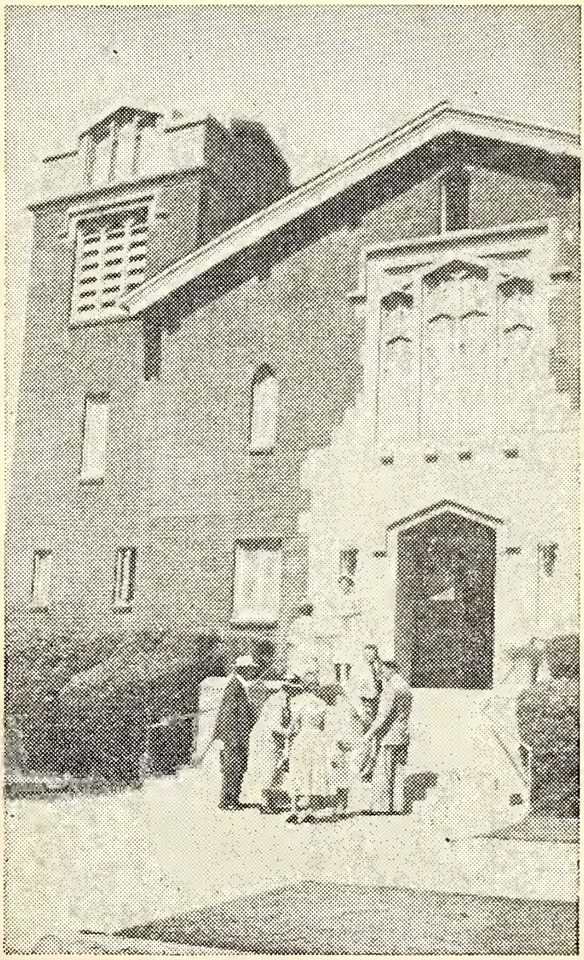
The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Volume 64 — July 19, 1949 — Number 28

I was glad when they said unto me Let us go into the house of the Lord.

--Psalm 122:1



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THE COVER pictures the entrance and front of the First Mennonite Church, Upland, California, site of the recent Golden Jubilee Session of the Pacific District Conference.

The Mennonite

Acting Editor, Jacob J. Enz
Associate Editors: Lester Hostetler, Don E. Smucker, W. F. Unruh, David C. Wedel. **Contributing Editors:** Kenneth Bauman, Harold Burkholder, Willard Claassen, Walter J. Dick, Elmer Ediger, Walter Gering, R. L. Hartzler, J. H. Janzen, Mrs. Ed. Miller, S. T. Moyer, S. F. Pannbecker, Paul Roth, Don Smucker, Clifton Sprunger, William Stauffer, Freeman H. Swartz, Erland Waltner.

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Of Your Pen Acquaintance

WILLARD WIEBE, Lind, Washington, is Editor of the *Workers' Exchange*, publication of the Pacific District and serves the Menno Mennonite Church.

HARRIET RUTSCHMAN, Cachipay, Cund, Colombia, is the wife of Rev. LaVerne Rutschman, and serves with her husband as Conference Missionaries among the Colombians of South America.

HAROLD D. BURKHOLDER, Los Angeles, California, pastor of the Immanuel M. Church, and soon to take up his duties as Vice-president of Grace Bible Institute and professor of systematic theology, has recently written a master's thesis on the history of the Pacific District.

MATHILDE PENNER, now of Hillsboro, Kansas, has with her husband Rev. P. W. Penner served as Conference Missionary to India for almost forty years.

The Reader Says

Gentlemen:—

I have just read the *Mennonite* weekly of June 21, 1949. In regard to inter-marriage with colored people. This writer has not read the whole Bible, just part of it.

Please let me know, as your subscriber, who is L. H., his address etc.

Yours truly,
P. G. Wall
Office of the Clerk
Village of
Mountain Lake, Minnesota

L. H. stands for Lester Hostetler, Associate Editor of the Mennonite. Pastor of the Bethel College Church, and author of the recently published HANDBOOK TO THE MENNONITE HYMNARY; he resides at North Newton, Kansas. Ed.

Dear Editor:—Your editorial comment on race amalgamation, was read with a good deal of interest and approval. I think your commentator, 'LH,' did a fine job in presenting the Christian viewpoint on this live issue. The thought that people of other races are not primarily concerned about intermarriage with the white people so long as their other social rights are safeguarded, eases the situation somewhat. They apparently have their superiority complexes. However I cannot quite accept the answer to question three —namely, that it is not likely that romance between people of different races developes, even when all other circumstances which usually get consideration, are normal or favorable. I think the possibility is not at all as remote as your commentator seems to think. The fact that mixed marriages do occur in defiance of widespread race- and class-consciousness indicates that cupid tries to be colorblind as well as blind to many other facts that candidates for marriage ought to consider.

Very cordially yours,
Edw. J. B. Waltner
Farmer, Freeman, South Dakota

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

July 20 to 27, Men-O-Lan Intermediate Retreat at Finland, Pennsylvania.

July 25-30, Oklahoma Young People's Retreat at Camp Hydro, Hydro, Oklahoma.

July 26-30, Western District Intermediate Rereat.

July 27, All-Mennonite Women's Meeting, Hess Memorial Hall, Hesston, Kansas, at 9:45 a.m. and 1:45 p.m.

July 28, Council meeting of the officers and committees of the Middle District Conference at Goshen, Indiana.

July 28-August 1, Idaho Young People's Retreat, Presbyterian Camp, near Sun Valley Idaho.

July 29, to 31, Men-O-Lan Adult Retreat at Finland, Pennsylvania.

August 2-6, Western District High School Retreat, Murdock, Kansas.

August 5-8, Central District Conference, Goshen, Indiana.

August 8-12, Western District Young Peoples Retreat, Murdock, Kansas.

August 11 to 17, General Conference Minister's Retreat, Estes Park, Colorado.

August 18-21, Western District Young Adult Retreat, Murdock, Kansas.

August 20-27, California Young People's Retreat, Sequoia National Park.

August 22-26, Northern District Young People's Retreat, Bible Camp Byron, Huron, South Dakota.

August 25-28, the Washington State Young People's Retreat, at Hall Lake, near Seattle, Washington.

Aug. 28 to Sept. 25, Christian Education Emphasis Period.

September 3-5, Eastern District Laymen's Labor Day Bible Conference.

September 4, Labor Sunday.

October 12, 75th Anniversary Celebration of coming of European Mennonites, Memorial Hall, North Newton, Kansas.

October 13, 14, Western District Conference.

November 29 to December 1, Council of Boards Meeting.

August 23-30, 1950. Tentative dates for the General Conference Sessions, Freeman, South Dakota.

Editorials

"WHEN A MAN has such a rich opportunity to help others, he has not denied himself a thing." These are the words with which Albert Schweitzer, medical missionary, theologian, scholar, and musician from Africa arriving in this country for the first time in his seventy-four years, answered a girl reporter who asked him, "Why did you give up a brilliant and promising career as a musician and theologian in Europe to become a missionary in Africa?" Here is something for those to ponder who think that a missionary is one who gives up the joys of life. There is a basic urge planted into the heart of a Christian that makes him restless unless he can directly and personally help people in their physical and spiritual needs. Regardless of how much else in earthly goods or position an individual may have, if this fundamental urge to help others does not find expression he is miserable. Regardless of how little of goods and position one may have, if he has and takes the opportunity to help others personally—that man is to be envied. In our churches we have much to learn here from this. There is entirely too little opportunity provided for people to help others directly through visitation, witnessing, and personal work in both physical and spiritual needs. There is too much indirect service in which individuals may live possibly weeks and months at a time without doing more for others than contributing now and then to the support of someone else who helps others. This may be one reason why the Church of Jesus Christ is so impotent in our time. The healthy soul and the healthy church is one that finds ways of helping people directly and personally as well as in a more remote way through the church enterprises.—JJE

DOCTRINAL PREACHING does not have to be dry and boring. There is some preaching which seeks to pass for doctrinal preaching but does violence to the word. Doctrinal preaching is setting forth the laws of God as revealed to or experienced by the people of biblical times in such a way that their relevance to the needs of our time are so clearly seen that men and women will be stirred to a wholesouled response. Doctrinal preaching which lacks a thoroughgoing application to the spiritual needs of the present will drive people away from churches as much as a doctor, who speaks to his patients about the glorious discoveries of medicine when they want help applied to their disease, will soon be without patients. Similarly preaching which is not rooted in the past revelations and the experiences of the people of God is bound to lack the ring of authority needed to speak to our time. Here again, for example, patients have little confidence in a physician who, disregarding precedent, is always experimenting. Yet in the field of religion that is precisely what happens when preachers move off the foundation of the laws of God as revealed in the Written Word and the Living Word—Our Lord and Saviour, Jesus Christ.—JJE

A MENNONITE MINISTER had made a change to a new locality. He was looking for a house or an apartment into which his family might move. He had apparently "closed the deal" with an individual who had a home to rent when the landlord suddenly asked if he had children. On finding that there were children in the family that was going to move into the home, the owner "called off" the deal. This had already happened a number of times in the course of the young minister's search for a home for his family. It appears that another godless form of discrimination has arisen. From the standpoint of people who have homes to rent, the childless couple (dogs and cats probably rate!), other things being equal, are the choice. This is another point at which the dollar speaks louder than the laws of God. Those who have houses to rent are also stewards of God. By welcoming families into their homes they are obeying the express command of Jesus, "Suffer the children to come to me." To shun children is to defy and contribute to the worlds ills. To be concerned about children is to work with God in healing the ills of the world.—JJE

HALF THE YEAR is gone and a third of our Conference obligations have been met. Calls for help come from many quarters. Churches are being built or re-built. Mission fields are more ripe than ever to the harvest. More and more young people are seeking training in our schools. America itself is ripe for an extensive program of evangelism that will not only save the soul for eternity but for the here and now as well. This is not the time to retract in our giving anywhere along the line. We must keep the whole line—home and abroad—intact. If cutting there must be, let it be in those areas of our lives that need simplifying anyway. If each of us would make an honest inventory of our spendings, it is quite possible that we would find considerable amounts used on nonproductive or selfish ends. The time has come that we see very clearly how our Conference obligations to spread the Gospel through word and deed are not optional. When we unite with the Church we accept such obligations. Uniting with the Church is the point where we have a choice. There is no choice as to whether we will accept the obligations thereafter other than openly breaking our relation to the Church. All that our local churches, district conferences, and General Conference have outlined can be done if we are sincere and forthright in the acceptance of this obligation.—JJE

You may listen to "gossip" if you have the fortitude to let it go out through the "other ear" rather than "the mouth."—Selected

You must distinguish between what you see Jesus to be, and what He has done for you.—Selected

He who is too busy to pray, is too barren to serve.—Selected

Colombian Excerpts

From a Missionary Diary

by Harriet Rutschman

IS THIS the priest's house?" questioned a little Colombian neighbor boy as he followed my husband up on the porch. As I opened the door, my husband responded, "Yes, this is the *casa curial,* but (pointing to me) I have a wife!" With no fanatical opposition to our living in their town, some of the people curiously enough have affixed the name meaning priest's house to our home.

Villages the world over have much in common—their small stores where people gather to visit, their garden and dairy produce brought into town to sell, their neighborliness, and interest in one another, and their strong or indifferent attachment to some religious faith.

So . . . in Cachipay

So it is in Cachipay, the small Colombian mountain town in which we live. Their stores—almost every house has one room converted into some kind of a store—are not what you'd picture in the States for usually they give one the impression of being ill-kept and dirty. Consequently, it takes one a little time to adjust himself to the idea of buying bread and other food from these stores for with cockroaches and flies having free access, would you want to buy.

> In the receptive and pliable hearts and lives of youth we find encouragement.

Our milk, which we have to boil for twenty minutes for safety, is brought to our door by Reuben, a ten or twelve-year-old boy. They say he's an orphan; nobody seems to know anything about his parents. In this respect he is like thousands of other children here. He is kept by a family to help do chores and milking the cows once a day, as is the custom, is one of his jobs. A good cow may give as much as a gallon a day.

Of Foreigners—Two or Three Prices

Eggs, garden produce, and fruit are often brought to the door, too, and as much as it's the custom to take for granted the price asked in the States, so here it is expected that one question the price. In fact, it sems that the women enjoy greatly the "bargaining process." As North Americans we, too, soon learned to "bargain" as it is apparently customary to ask two or three prices to foreigners.

For New Parents—All Sorts of Advice

When we first came to live in the village of Cachipay, we were just new parents, so of course, neighbors and friends often offered all sorts of advice. Practically from the first David refused to stay in a lying position when in our arms—he insisted on being held up. "Beware, beware," said our Colombian friends, "never hold him up till he's at least six or seven months old—his cheeks will fall!" And when at nine months we found it necessary to cut Davy's hair to keep him from looking like a little shaggy dog, some friends were astonished. Many believe that if a child's hair is cut before he is able to talk, he'll never be capable of speaking well.

A New Word at a Little Extra Expense

In the ever continual process of learning the language we often learn a new word at a little extra expense. One day my husband came home with a different cut of meat than usual and said the man had told him it was extra specially fine meat—a white meat not unlike chicken—which people considered a delicacy. When questioned further about the part of the animal from which it was taken the butcher seemed to think that an unnecessary question. "Why it's the 'ubre' " appeared sufficient answer to him. On arriving home my husband hastened to the Spanish-English dictionary and discovered to our chagrin that the special cut of meat was the cow's udder. With an interested recipient in mind our baby and I watched from the porch as people passed by and when the garbage man came along my husband brought out the "ubre." Needless to say, he received the meat very gratefully.

On Such an Occasion—Almost Too Rapidly

Spanish patios—the open space in one's house where one can have plants, flowers, and lawn chairs—are very enjoyable for one can have the outdoor sun and fresh air in privacy. However, our patio has not turned out as ideally for our house is built lower than the neighboring house and curious children and adults, too, are often seen peering down into our patio. This was not so bad, but when our baby's life was endangered, it was serious. One day while playing in his play-pen out in the patio to get the sunshine, a two or three pound rock came over the patio wall and landed just inches from the play-pen and David. He let out a scream of fright and I wasted no time in grabbing him up and going over to the neighbors to find out the cause of such action. It seemed a little girl—not knowing any better—had thrown the stone over. Though no more rocks have been thrown, needless to say, David is no longer kept out in the patio—he must get his sun from the front porch now. How slow Spanish seems to come at times, yet on an occasion such as this it came almost too rapidly.

One Memorable Day

Thankfully enough few days have brought danger, Others have brought interesting and amusing experiences. What Catholic priest would be asked to take a picture of a young Protestant after his baptism, communion, or such? Among our acquaintances is a young mother who used to help us occasionally

From "Home" to "Home"

by Mathilde Penner

WE ARE the folks who came from "home" to "home." Leaving home in India was very, very hard on the 27th of April our own field, then on the 12th of May Calcutta. Oh, what glory it will be when once the loved ones of both countries, India and America, will join together with us in the third and heavenly home for ever and ever. To the Lamb be glory! There also we are promised that our tears shall be wiped away. Oh, the unspeakable riches of Christ who gave us strength and peace when parting from our beloved Indian brothers and sisters seemed impossible.

She Would Sell Herself

It would fill a book to tell you all of the sayings and good wishes of our people from pastor to the poorest widow. How they begged, please, let us have a collection and build up a little mud house; one widow always said I want to sell myself and make you a little *jobri* (hut). At our farewells, more than 150 garlands were thrown around our necks as the last token of love. It is hard to write about it—our tears are always flowing. If God will grant us once more health and a little home here among you, we shall share with you the many poems, songs, farewell addresses, *etc.* Should the Lord grant us a little home place, we shall be glad to have you come and hear our testimonies "what the Lord has done in beloved India" the last 40 years among the many redeemed from Satan's snares, the terrible darkness, and misery in body and soul. Let us organize more prayer circles and pray the millions of souls into the Lord's Kingdom for there is no greater Power. But without gifts, we can not send the messengers of good tidings "Jesus saves"; therefore, let us store up treasures of souls in heaven.

The Lord Was Near

And now a little about ourselves. As our 40 years were about full, the Lord permitted my dear husband to have a stroke. His recovery was fairly good, and after three weeks we could go into the District again and celebrate the Lord's Supper at our out-stations. There were thanksgivings and farewells. The Lord was very near as the small groups of His saints gathered for these occasions. Christmas time was a very blessed time, and soon after New Year, we again went into the villages. For the last time we had the privilege of inviting them to come to the Saviour.

On February 12, my husband's birthday, 73 years, we had an "at home" all day for our Champa Christian community. Four-hundred-fifty little bowls made from leaves were filled with Indian sweets and a cup of tea. Our request was that as much as possible our friends should come in whole families, and this they did. A very thrilling, never-to-be-forgotten experience. Many songs and prayers by the different families were rendered. A string was tied up and the almost uncountable garlands strung thereon.

". . . . Und Gott Lenkt"

Monday, February 21, we had already packed bedding clothes, and food to leave at 4 a.m. to catch a train for 10 miles, then go by bullock cart 9 miles to our Christian groups in the Janjgir district where we had worked for 30 years. But *"der Mensch denkt und Gott lenkt,"* within a half hour of going Rev. Penner got very very sick with high blood pressure and great pain in his chest. Doctor Bauman had to be called and worked hard to give him relief. Anxious weeks were ahead of us, and with the wonderful service of Doctor Bauman, our nurses Ann Penner

(Continued on page 8)

From a Missionary Diary . . . Cont'd from page 6.
and one memorable day for her seven year old Jorge she brought him here dressed up in a new brown suit, carrying a bouquet of a kind of white lily. He had just taken his first communion in the Catholic Church here and his mother wondered if we would do her the great favor of taking his picture. So it was that Protestant missionaries were asked to take this young Catholic's picture after his first communion. We took it.

On another occasion when we were still having Sunday School in the garage right beside the main street, a *campesino* (man from the country) coming into town with produce for the big Sunday market, entered the garage during the Sunday School lesson. Taking off his hat and making the sign of the cross, he knelt down beside the wooden bench and would have remained there had not one old faithful believer motioned him to sit down. He did and stayed throughout the service.

Disadvantages Too

Living in a politically liberal town in a Catholic country has its advantages—the people are relatively friendly and are not fanatically against us. But it has its disadvantages, too—the people are indifferent to spiritual things. Even though we have friends, most of them are not interested in the message. At our Sunday School on Sunday afternoons only a few are interested or faithful. The most faithful are two young sisters—Cecilia, about fourteen years old and Isabel, about eight. They have a lively and eager interest in everything and though they have never gone to school, we are slowly teaching them to read and write. With all the discouragements of working in an indifferent *pueblo,* it is a thrill and a challenge to hear Cecilia and Isabel sing in their young, Spanish voices, *"Cristo Me Ama"* ("Jesus Loves Me") and hear them recite proudly verses of Scripture. In the receptive and pliable hearts and lives of youth we find encouragement.

M.C.C. Begins

Prison Ministry "In The Name Of Christ"

AKRON, PENNSYLVANIA. In Washington, D. C. at the National Training School for Boys, three one-year volunteers and one Summer Service member are helping the imprisoned boys "in the Name of Christ." The 350 prisoners are boys averaging 16 years of age. The "school" consists of half-day vocational shop and half-day academic classes. Harvey Wall conducts tests with the incoming boys and assists the recreational director. George Bohrer is assisting in an experiment of vocational counselling for the boys. Gerald Hershberger assists one of the vocational school instructors in the cabinet shop. Burton Yost helps in recreation and education with a special group who are isolated because of misconduct.

This is the first unit of such volunteers to be used by the Federal Bureau of Prisons. The superintendent indicates that he is more than pleased with the first month of work. It is hoped that the lives of these workers may give a Christian testimony to the boys at the school.

Spanish Speaking Worker Needed

Our Mexico V. S. unit serves Mexicans as well as Mennonites. The doors are open for a fuller service with the Mexicans. There is immediate need for a worker with Spanish and with ability to teach English, or music or recreation. For more information write to Voluntary Service, Mennonite Central Committee, Akron, Penna.

Workers in China Safe

Word was received recently from the M.C.C. Unit in Shanghai, indicating that all of the workers in Communist occupied areas are safe. Both in Shanghai and in Chinkiang where the workers are located in Communist territory, the travel of foreigners is restricted and foreign mail service is also suspended. Cable and telephone channels are, however, open. The workers in Formosa and at Henguang are still in Nationalist territory and therefore are in closer contact with the homeland. The workers in Communist areas are not able to communicate with those in Nationalist territory.

Summer Peace Teams Begin Work

Again this summer the MCC Peace Section is sponsoring Peace Teams which will serve during the months of July and August. One of these teams, composed of David Wiens of Kitchener, Ont., John Ropp of Kalona, Iowa, and Robert Millar of Kitchener, Ont., will serve among MCC constituent churches in California and other western states. The second team, composed of Harris Waltner of Marion, South Dakota, Nathan Hege of Marion, Penna., and Edward Stoltzfus of Hudson, Ohio, will work in the North Central States area, particularly in the Freeman, S. D. and Mt. Lake, Minn. communities. In both areas the teams will go from church to church according to an itinerary planned by local leaders in cooperation with the MCC Peace Section. The men will participate in programs and discussions dealing directly or indirectly with Biblical nonresistance, and endeavor to promote a more thorough study of this doctrine and its applications and implications. Peace literature will also be distributed.

To open this period of Peace Team work, a training institute sponsored by the M.C.C. Peace Section was held at Goshen, Indiana, from June 27 to July 1 for the benefit of the team members. In addition to the two M.C.C. teams, three other teams under individual conference sponsorship participated. During this time, consideration was given to the meaning and implications of Biblical nonresistance, the historical background, present day problems, and also methods of effective teaching.

FROM "HOME" TO "HOME" . . . . Continued from page 7

and Eva Pauls, the prayers of our people, who as much as three times a day had prayer circles here and there—the Lord lifted him up and we could leave weak but fairly well on April 27 for Calcutta.

On shipboard the first two weeks, we got along quite well, though at nights his breath would get very troublesome. From there on, half the journey was a very anxious time. Day and night he had to sit up. Three times I thought he was leaving me for the Home above. Sometimes in all this anxiety in that little cabin, I felt so lifted up that everything on earth grew dim, as John, on Patmos' lonely isle, beholding Him.

The Answer Came

When still three days on the Atlantic, I sent a wire (or Marconi) to the Mission Board, asking them to send Doctor Schmidt. After much prayer, the Lord made me do this. Our Father in heaven careth for us indeed. Before we landed we had the answer coming. We were welcomed by Dr. Schmidt and Rev. J. Plenert. They at once took care of us. What relief! No words of thankfulness are found in our vocabulary to our Mission Board, the doctors, all our friends for their prayers, and the Bethel Deaconess Hospital. It was hard to come from the train direct to the hospital, but we only praise our Heavenly Father who permitted us to reach this wonderful haven of rest. All the love is enough to make you well. It is just one week since we are here, and already my dear husband can once more stretch out to sleep. He is much better by this time but very weak. We do thank every one for all your love, prayers, well wishes, cards, and flowers. May the Lord reward you, is our request. (Rev. and Mrs. P. W. Penner have since been able to go to Hillsboro where they will make their home. Ed.)

The Washington Scene

by **Paul Goering**

State Department Holds Meetings

The State Department regularly calls together representatives of various organizations interested in world relations. A recent meeting revealed that about nine issues summarize the problems facing the State Department in foreign relations during the next decade or two.

National Versus International Authority

What shall be the allocation of authority in the world between national and international bodies such as the UN? A very practical problem is this: How much money and resources shall be given to support decisions made by international groups other than the United States government?

How Shall Security Be Organized?

In terms of military security, there are three types of organizations which have emerged as possibilities: (a) national, (b) regional, and (c) international. Which type, if any, should be followed? A corollary of this problem is how to organize world security so as ultimately to do away with world armaments.

Can Two Divergent Political Philosophies Exist Side By Side?

Stated simply the problem is: can Capitalism and Communism exist side by side, and peacefully so, in the same world?

Can Japan and Germany Be Re-Instated Into the Family of Nations?

Can defeated nations be allowed to enter the United Nations, rebuild their economy, and at the same time not become a threat to the peace of the world?

Economic Relations Across National Boundaries

Shall we work on the theory that all parties receive advantages through trade? Should there be a high or low tariff, trade agreements, an International Trade Organization and the like?

What About New Nations?

In the next ten to twenty years, two dozen new nations will likely emerge in the world. How will these be taken into the family of nations?

Raising Standards of Living

Will the work of the World Health Organization, Food and Agriculture Organization, and other international agencies to raise living standards around the world be accepted?

Will Atomic Energy Destroy or Serve Men?

Of course a major problem is how to handle the discovery of atomic power so as to serve constructively rather than destroy men.

How to Stabilize the International Structure

The United Nations and subsidiary organizations are new. Can these be stabilized and made permanent and effective?

Problem for Christians

Many thinkers may choose to state these problems differently, or to lift up a different set of problems. In any event, the Christian faith must be applied and interpreted so as to find the Christian answer in order to have world peace.

Seminary Takes Over Keys

On July 7 the keys were turned over to us for the building at 4610 Woodlawn Avenue. This is a 12 room, brick and stone house adjoining the Franz Home previously purchased. The Seminary now has a unit of six buildings which with the renting of the church building forms a little Mennonite village within the city. Two other buildings owned by the Seminary are in close proximity. Our hope and prayer is that this group of buildings may not just be a home for Mennonite people but that it may become a great lighthouse in the dark and needy world. We consider these buildings a gift of God. "Blessed are the meek for they shall inherit the earth." Will we use this gift selfishly and remain an isolated and quiet group or shall we become on fire with the message of Jesus Christ? We are more convinced than ever that the only hope for the world is in the message of Christ as interpreted by the Mennonite Church.

Mr. Lytell Barrett, a negro living at the YMCA Hotel, who is connected with psychiatric work among children in Chicago, addressed the M.C.C. Christian-in-Industry Unit and others of the Seminary community on the subject of minority groups, here on Thursday evening, July 7.

Daily Vacation Bible School enrollment at the Seminary now stands at thirty-three. Three of these are youngsters from Seminary families, the others being children from families in the immediate neighborhood. The enrollment at the Mennonite Bible Mission numbers forty and the Happy Hour Sunday School group, thus far, is seventeen.

All-Mennonite Women's Meeting

HESS MEMORIAL HALL, HESSTON, KANSAS

July 27, 1949

Forenoon—9:45

After a devotional service in charge of the Hostess Church the Meeting will be opened by Glenn Esh, Director, Material Aid Section, Mennonite Central Committee, Akron, Pennsylvania, who will give a talk on "Material Aid—Present and Future." There will be a introduction of Refugees and talks.

The noon hour will be from 12:00-1:45 and each person is asked to bring a sack lunch and a cup. The Hostess church will furnish the drink.

Afternoon—1:45

The afternoon meeting will be opened with a business meeting—Election of Officers: Vice President and Corresponding Secretary, followed by a talk by Mrs. Herbert R. Schmidt, Newton, Kansas on "The Refugees and Their Problems in South America." Short talks by Voluntary Service Unit Workers and Foreign Students. An offering will be held for refugees. Special music is in charge of the Church of God in Christ Mennonite and the Goessel High School Girls' Quartet. A special invitation is extended to girls of high school age and over.

MENNONITE MEN FOR CHRIST

The EAST SWAMP Church, near Quakertown, Penna. has an active Laymen's organization.

The interesting program for the year is arranged and printed on pocket sized folders and outlines the subjects for discussion and the names of program chairmen for the monthly meetings. These programs are supplemented with a number of Service activities and projects both local and as members of the Eastern District Conference Brotherhood. Meetings are held at the Church on the first Wednesday evening of each month.

Programs and topics listed are: August, "The Commission Christ Gave To The Church" with A. Paul Barndt, leader; September, "A Sketch of Menno Simons" with A. H. Schultz, the leader; October, "Helps On Soul Winning" with Benjamin Simmons; November, "I Am Thankful For . . . . ." with Samuel Bleam; December, "How Can God Become Real To Me?" Howard Landis, Jr.; January, "Putting First Things First," John Auckland, Jr.

An outdoor Fellowship was held at Camp Men-O-Lan in June, and a joint meeting with the Ladies' Missionary Society earlier in the season.

THE FIRST 50 YEARS . . . Cont'd from page 5

a new project was opened at Sweet Home, Oregon. The Sweet Home project, like the initial work at Los Angeles, is in the interest of non-Mennonite folks. In addition to the support given to these new projects, the congregations of the Pacific District have also cooperated in lending assistance to some of the needy churches within its own bounds.

Education Also

The Conference has also taken an active interest in education. As early as 1906 they discussed the possibility of starting an Academy. The late P. R. Aeschlimann expressed himself as follows:

> The location for such a school would be one of the difficult problems. Shasta Springs, California would be about the center, but then the five or six nearest churches would still have from five to six hundred miles and the others from seven hundred to a thousand miles. Too far for the pessimist, but the optimist will some day solve the problem, why not?

In 1922 the Conference elected a representative to the Bethel College Board of Directors. This policy is still being practiced today. The representative is elected for a term of six years and presents an annual report to the Conference body.

Distances Put Work on Sectional Basis

The Pacific District is the smallest (in membership) of the six districts of the General Conference in the States, but extends over the largest territory. It includes the area between Canada and Mexico, and the Rocky Mountains and the Pacific Ocean. "The great distances between church groups has been a serious handicap when it comes to frequent fraternal gatherings of the various auxiliary organizations." It has, therefore, been necessary for them to carry on various phases of Conference activity on a sectional basis. The Young People's gatherings are of this nature. Each State conducts its own Youth Retreats. The California churches conduct an annual Sunday School and Christian Endeavor Convention. In 1947 the Oregon churches organized themselves into an Oregon Fellowship.

These Auxiliaries

The Young People of the Conference meet annually in conjunction with the Pacific District Conference. Another auxiliary of the Conference is the Ladies Missionary Society. This organization cooperates with the General Conference Women's organization and supports projects suggested to them by the Home and Foreign Mission Board of General Conference. Since 1908, the Women's organization has had charge of one service at the annual Conference session.

The 'Infant'

In 1948 the laymen of the Conference were organized into a Men's Brotherhood. P. C. Jantz of Odessa, Washington was elected as president, Waldo Friesen of American Falls, Idaho as Secretary and Henry Ediger of Dallas, Oregon as treasurer. The Conference will expect great things from this infant organization.

The Pacific District Conference, which was organized by three small congregations and a Sunday School has now grown into an organization of twenty churches with a total membership of 3408. Five of these are located in Oregon, six in Washington, seven in California, and two in Idaho. Almost without exception, the churches came into existence as a result of Mennonite migrations from the Middle West. Being of German ancestry, they used the German language in their religious services. Today, the German has been replaced by the English. Only a few congregations retain a German Sunday School class for the older members.

Another type of growth is evident from the statement made by the late P.R. Aeschlimann: "Since we do not have very much business to transact the greater part of the time is devoted to reading and discussing papers written on important topics." Today, the Conference is pressed for extra time to complete its pressing business.

In conclusion I want to call your attention to a few significant facts.

DID YOU KNOW?

1. That a singular incident took place in 1900

(Continued on page 15)

Jottings

—First Church, Paso Robles, California: A young men's group of Freeman Junior College, gave us the morning service on Sunday June 26, in the absence of the Pastor who was attending the Pacific District Conference at Upland. On July 7, Rev. and Mrs. Swartz gave us a glimpse of their work in the Sweet Home district in Oregon. It is a Mission project which the Pacific District Conference sponsors. Our Mission circle average one comfort per meeting, for relief.—Mrs. Edwin Schroeder, Corr.

—Mennonite Country Church Monroe, Washington: On July 3, Rev. Unruh gave a Report of the Conference which he attended at Upland, California. He said, "It was a blessing" to be there. We held Communion on July. 3. Monday, July 4, we had our Sunday School picnic at the parsonage grounds. The children gave a nice program in the morning. The afternoon was enjoyed with races and all kinds of games.—Mrs. Gus Zerger, Corr.

—Friedensburg Church, Avon, South Dakota: On July 3, a reception was given at the church in honor of Mr. and Mrs. William Dahlenburg, Jr. A program was rendered after which lunch was served. On June 29, the Sunday School observed its yearly picnic. Rev. Paul Dahlenburg of Cordell, Oklahoma gave a message in the afternoon. June 10, forty children rendered a Bible School program. Opal Boese and Jacob Friesen were the teachers. Rev. and Mrs. Edward Duerksen attended a meeting at Camp Byron, Huron, South Dakota on July 4.—Mrs. A. Friesen, Corr.

—Summerfield Mennonite Church, Summerfield, Illinois. Ordination services for the newly-elected pastor of the church, Henry Grimm, were held on Sunday morning, June 24. He was ordained to the office of Elder. Rev. Olin Krehbiel, pastor of the Mennonite Church at Berne, Indiana, delivered the ordination charge to Brother Grimm and conducted the ordination ceremony. Rev. A. S. Bechtel delivered the charge to the congregation.—Corr.

—Deer Creek Mennonite Church, Deer Creek, Oklahoma: June 5, Rev Richard Ratzlaff conducted baptismal services for seven new members. The new members are; Sylvia Ruesser, Lois Latschar, Grace Jantzen, Elsie Mae Wicke, Leo Siebert, Delbert Dester and Merlin Johns. Funeral services for Mrs. John Lichti, were held on June 9, with Rev. Ratzlaff in charge assisted by Rev. Schmidt of Medford. In the evening of June 5, the children who had attended Bible school, presented a program and exhibited their work.—Corr.

—Herold Church, Bessie, Okahoma: Five new members were received into the church on June 12; one by letter and four young people by baptism. On the same day our pastor, Rev. Paul Dahlenburg and family, left for Idaho, South Dakota and other points, on vacation. In the evening of June 26, Mr. and Mrs Suckau told of their work in tourist and trailer camps and also showed some pictures. During our pastor's absence we have been served by the Brethren Harms, Ratzlaff and A. G. Schmidt.—Corr.

—Ebenezer Mennonite Church, Bluffton, Ohio: Miss Minerva Hilty is again serving for the summer with the Voluntary Service Unit in Richmond, Indiana. May 29, the Men's Chorus of The First Mennonite Church, Berne, Indiana, gave a sacred concert to a large audience in our church. At the June meeting of our Girl's Missionary Band, 15 new members were taken in at a candle lighting service. Another feature of the evening was a surprise shower for the baby daughter of Mr. and Mrs. Robert Hamman who have recently returned home from M.C.C. work in Italy. On July 4th, the young people of Ebenezer and St. John Church spent the day at Winona Lake, Indiana, attending the Youth for Christ Convention. J. Herbert Fretz, of the Deep Run Church, Pennsylvania, will be the guest speaker during the pastor's absence, July 10.—Corr.

—Bergthal Church, Pawnee, Kansas The Mission Workers Society met June 2 for an all-day meeting, doing relief work and in the afternoon the monthly program was held and election of officers. We had baptismal services on June 5, when four young men were baptized. Communion services were held June 12. Rev. Henry Poettcker, a student Minister at Bethel College, is continuing to serve our as Minister until the beginning of August. Our church has purchased a modern house in Pawnee Rock, which is to serve as a parsonage.—Mrs. John K. Friesen, Corr.

—Johannestal Church, Hillsboro, Kansas: Rev. J. J. Voth spoke on "Peace I give unto you" in his morning message of July 3, while Rev. J. M. Regier was away on his trip to the Canadian Conference near Vancouver, B. C. He went by way of Winnipeg. Miss Hildegard Peters, a Bethel College graduate, of the Bethesda Church, Henderson, Nebraska, who has been teaching in the Academia Bautista at Barranquitas, Puerto Rico, spoke to us at a Christian Endeavor. She told us a little of the living conditions there and about the Bible Academy there in which she was and is again to teach. It is a Baptist-owned and supported high school accredited academy but the majority of the teachers are Mennonites. Thus they can reach the youth of the land and teach them the principles of Jesus Christ.—Mrs. Arnold Plenert, Corr.

—Bethel Church, Lustre, Montana: Elizabeth Teichrow and Walter Pankratz were married May 27. This was the first wedding in our new church building. Two young people were baptized on Penetcost Sunday. The Lord's Supper was observed in the afternoon. Miss Anna Baerg, missionary to the Hopis in Arizona, spent her vacation here. Two wind chargers were taken to the Mission Stations at Oraibi and Moencopi, Arizona, early in June. The pastor attended the Northern District Conference at Henderson, Nebraska. On June 26, a Children's Day program was rendered in the morning with a Mission service in the afternoon. Rev. Wiebe from the Mountain Lake Bible School and Rev. Nickel from the Bethel Wolf Point church, were guest speakers. Choral groups from St. Paul Bible Institute, Grace Bible Institute and Bethel College, have rendered programs recently. The Mission society is working on a project for a hospital in India.—Mrs. J. Hoffman, Corr.

—Deep Run Church, Bedminister, Pennsylvania: Due to the installation of a new heating system and other renovations together with the building of a new addition to our meeting house, no services have been held since May 29. Work is progressing nicely but it will be several weeks before we can again worship together.—Corr.

—The E. M. B. Church, Lustre, Montana: On July 10, an inter-conference Saengerfest was held at the church. The morning session began at 9:30 with general singing led by Otto Kliewer. Following the Invocation, the choirs from E.M.B.; M.B., Lustre; Bethel, Lustre, Bethel, Wolf Point; a quartet from Lustre Bible Academy and Larslan; a joint ladies' chorus in charge of Mrs. Lorenz Goertz and the United Mennonite Church of Wolf Point rendered the morning music. A offering was held for the Spanish Christian Mission and the European Department of Northwestern Bible Institute. The Message was in charge of Rev. J. L. Hoffman. A Resolution Committee was appointed. The afternoon session began at 1:00 with music by O. J. Wall and the general singing by Rev. Lawrence Goertz. The music in the afternoon consisted of a children's song; Men's chorus, M. B., Lustre; Girl's chorus, Lustre Bible Academy; Quartet, Bethel, Lustre; Choir, Bethel, Wolf Point; Two songs, Frazer; Piano duet, M. B., Lustre, Duet, Rev. and Mrs. Lawrence Goertz; Joint Men's Chorus and the Joint Choirs under the direction of Frank Unruh. The message was by Rev. John Esau, Omaha, Nebraska.—Corr.

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

In Training at Akron for Voluntary Service

This summer we will hear a lot from young people participating in summer service. At the same time, there are those who are doing long term voluntary service for a year at a time. Those who enter this longer term first spend a month at Akron, Penna. at the M. C. C. headquarters in training and preparation for their year. The following material describes some of their experiences. Ed.

Lancaster Church Renovated

The Lancaster A. M. E. (colored) church was the recipient of voluntary labor in interior painting and refinishing; its location in the poorer area of the city undoubtedly accounted for its dilapidated condition.

After one complete afternoon of wall and ceiling scraping, plus some plastering, the four members on this project began the task of applying the two coats of paint to the unimpressive-looking sanctuary. Seventeen gallons of paint were used during the three weeks which were spent in service to the people of the congregation.

One of the interests of the men serving there was the daily visit of a few of the colored children returning from school; however, no knowledge or fellowship was gained from the Negro members of the church, who found no time to assist us in our tasks. Rev. Dennis, the pastor, almost daily paid us a brief visit through which we gained much knowledge of the tenets of their faith.

In culmination to our work there, the entire Voluntary Service group plus a large part of the M. C. C. family attended the church's service of appreciation Sunday evening, May 8. Negro spirituals sung by various groups in the church plus a number in song rendered by the Voluntary Service male quintet constituted the service.

Acknowledgement should be given here to Mr. Burkholder, the commercial painter, who willingly donated his equipment and advice to us.

Shoe and Stocking Drive Assisted

Approximately March 1 an appeal was sent to the Mennonite churches in the States and Canada asking for shoes and stockings needed by European children; the result has been gratifying. With the closing of the drive on April 15, it was estimated that American contributions totaled nearly 10,000 pairs of shoes and twice that amount of stockings.

As of May 10, 7,769 pairs of shoes were packed and ready for shipment. Of these, 5,625 pairs, or 72 per cent, were new.

In the packing process these shoes are sorted by Voluntary Service personnel into four different groupings: namely, shoes to fit a child aged two to six (new), aged two to six (used), aged eight to twelve (new), and aged eight to twelve (used).

After the shoes are tied in pairs and each shoe stamped with an M. C. C. label, "In the Name of Christ," they are packed into crates. The contents of each crate totals approximately ninety pounds. The value per pound of new shoes has been set at $1.25, while used shoes are worth only 65c per pound. Each crate is lined with paper, and cloth is placed between each layer of shoes. As another precautionary measure a small amount of moth crystals are sprinkled into the box. When filled each crate is numbered, weighed, tagged, and banded for security while enroute to its destination.

Class Discussions

Life in the Kingdom

Glenn Esh, pastor of the Monterey Mennonite Church and assistant director of MCC relief, directed the class. This course was one of two offered the first two weeks in this period of schooling. Basically a Bible study course, the studies followed material contained in Volume VI of the Mennonite Heritage Series published by the MCC. In the first week of the course basic concepts and spiritual realities concerning man's relationship to God were discussed. Before God can assist anyone, we learned that man must admit defeat and renounce his independence. The last week dealt with the application of the foundation principles laid in the previous week.

Individual and Group Problems

Harold Martin (M. A., Social Science University of Pennsylvania) of Elizabethtown, Penn., was our able instructor in this study. During CPS days he served as director of two units in the South, the work being of such nature as to bring him in direct contact with various problems of society. Several introductory lectures were given by Elmer Ediger. Major areas of social need were presented with a view toward helping us maintain proper attitudes. The individual in relation to social problems was the focus of the first part of the course. In the latter half we concentrate upon social maladjustments arising out of actual situations in connection with areas around our present units. Some of these problems were related to race, crime, poverty, health, and war.

Living the Peace Testimony

Philemon Frey, deacon of the Center Church, Archbold, Ohio, discussed with us the basic teachings of Christ as found in the Sermon on the Mount, Matthew 5-7. He rendered some real service to the men in CPS during the past war in addition to the responsibilities relating to a deacon of a congregation of 750 members. This practical study of the Olivet Discourse helped to clarify the true meaning of love, showing how it applies to the multitudinous words and acts which make up the sum of every common day as well as to the larger issues of life.

Problem Solving

Problems which arose during the course of previous classes were readily presented. In unit discussions, led by the Orientation Director, consideration was given to these in pertaining to practical aspects of life in nonresistance, social standards, individual discipline and questions concerning Voluntary Service in general. This course was characterized by its freedom in participation, sincere seeking, and practical conclusions.

The Story of Our Church

The instructor, Wilmer Shelly, pastor of the General Conference Church, Bally, Pa., had previous experience of a similar nature in stimulating the minds of men in southern camps during the past war.

Field trips to a Catholic Mass and the Cloisters pictured certain tendencies of post-Apostolic days. The main body of the course revolved around the founding and genius of the Mennonite Church. Mennonitism was traced from its origin in 1525 through its various stages and on up to present time.

Discussion Reiterated

Thought stimulating discussions were in prevalence during the course of the four weeks spent in school, with many presentable answers being given. As a rule, the object of the associations of our lives to practicalities of the world about us was one of being basically a Christian, then, secondly, a Mennonite. Several times questions arose pertaining to the "Jesus Way of Life" as it refers to nonresistance.

Why can't I as a Christian partake in war in any way? How does the Old Testament correspond to the New? Can I as a Mennonite Christian be a policeman? To what extent must I obey my government if it should ever run contrary to my Christian convictions? Interrogations such as these were common sources for discussion; answers to the first one listed were quite easily found while the next two provided more opportunity for thought; but the last one in the series aroused more thought when all aspects of the ordeal were considered.

Material wealth in regard to a Christian's sincerity found room for thought in our minds, but probably the greatest Biblical thought—provoking discussion centered around the age-old doctrines of predestina-

1. A run-down A.M.E. church in the Negro section of Lancaster is redecorated by the service unit. The experience gives them an opportunity to learn to know the problems a Negro church faces.

2. Each day the unit meets for a number of casses in which they discuss non-resistance, the story of the church, a Bible study called "Life in the Kingdom," social problems unit members would face, and solving problems of personal relationships.

3. At work at the clothing center helping sort shoes and prepare them for shipment. A good way to get acquainted with the M. C. C.

Western District Developing Camp Site

The Western District Camp at Murdock, Kansas is being developed into a church camp. This summer Voluntary Service is helping in its development with Melvin Flickinger, Pretty Prairie, Kansas in charge.

The District will have two retreats at the grounds this summer even though it will be far from built up. These campers will definitely be camping! Their outing will be of the tenting type, for there will be no cabins at Murdock this summer.

In preparation for the camps, certain equipment is being borrowed which suggests the style of camping that will be done and the fun that campers should have. Equipment being requested consists of the following:

1. Oil (kerosene) stoves.
2. Out-door kettles used for butchering and soap making.
3. Ice boxes (not refrigerators).
4. Saw horses—both tall and short for temporary tables and benches.
5. Pick-up truck—for camp errands such as getting ice, milk, groceries.
6. Tents—a large one for the dining hall—small ones for sleeping quarters.

It will be camping at Murdock!

In Training at Akron for Voluntary . . . . Cont'd p. 13

tion and eternal security, tenets of certain faiths in existence today.

Then in thinking over the two weeks the class spent in social problem solving, prejudices of various degrees were included in our disputations; everything from social, economic, physical to the most important, racial, was taken into consideration. Evidences of racial prejudices were found to exist in many areas of service, such as Gulfport, Mississippi. erstoa

Ethical behavior in general involved several questions which could not be answered with a Scripture passage, but depend upon generally agreed-upon Christian judgment. "What's wrong with smoking? Why not play pool in a pool hall? Is theft justifiable when life depends upon it (starvation)? Is lying permissible if by so doing a life is saved?" In instances such as these, extreme care was taken not to pass hurried judgments.

1949 Goodwill Christmas Bundles

Leaflets have recently been sent to each congregation in the United States and Canada calling attention to the need for Christmas Bundles again this year. Our workers testify that these bundles are one of the most useful items in the relief program. Children's groups, Sunday School classes, and others are therefore encouraged to prepare bundles and send them in by the final date, which is August 13. Detailed instructions found on the special leaflet should be carefully noted Additional copies of this may be secured from Children's Project, MCC, Akron, Pennsylvania.

Out of the Mouth

by Kenneth Morse

Many of the sayings of Jesus were hard to accept. One of the most difficult was his assertion that not what goes into a man's mouth but what comes out of it defiles a man. The Pharisees were offended. The people did not understand. The disciples asked for an interpretation. So Jesus explained that the words which come from the mouth proceed from the heart and it is the source of the evil thoughts and purposes which defile a man.

Maybe Jesus was thinking, among other examples, of those persons whose minds seemed to be filled only with different varieties of dirt. You know the acquaintances you have who insist on sharing every off-color story they hear. You would like to think well of them but you wonder if their minds are continually exposed to filth. Whether the stories are crudely vicious or whether they are dressed in the smart garb of sophisticated patter, you can easily tell the source.

But no matter who's to blame for originating the flow of dirty stories, they pose a real problem for you if you are frequently exposed to them. If you are really concerned there are a few things you can do.

1. You can find some courteous way to indicate that you are an unwilling listener.

2. You can refrain from laughing for laughter is the mark of approval that is sought. It isn't easy to refrain, especially when the stories have elements of real humor, but you can train yourself to think of persons—even those in a story—as children of God and not objects of ridicule. You can't earn the friendship of a good man or help a bad one by using him as a foil for your cleverness.

3. You can turn the conversation in more constructive channels. This is an art that requires practice and may demand that you develop a reserve supply of good clean stories.

4. You can help your acquaintances find other outlets for their interest in people and delight in talking. Encourage them to discuss some of their deeper interests. One friend of mine whose table conversation was often questionable became a different person when we talked about music, his consuming interests.

5. You can guide your own heart and your influence on others by remembering that we become like the things we think about. That fact is most beautifully stated by Paul, "Whatever is true . . . honorable . . . just . . . pure . . . lovely . . . gracious . . . think about these things."—*Horizons*

A PROJECT!

The Firestore Store in Newton is willing to turn over to the M.C.C. twenty-five water-repellant coats usually listing at $9 to $10 at the greatly reduced price of $3.00. Anyone or group interested may send contributions to the M.C.C. Clothing Center, North Newton, Kansas.

Central and Middle Districts Plan to Purchase Camp Site

The Central and Middle District Conferences have begun the process of purchasing and developing their own camp for retreat purposes. The Committee appointed to seek such a site, after investigating numerous possibilities for over a period of a couple years, finally located a desirable camp site near Niles, Michigan. This site lies on two lakes and includes in the property about 70 acres of timber land. The site where the camp would be located consists of wooded pasture land, well-shaped yet open and with many locations for a chapel, the cabins, the administration building and other camp buildings. The location has 3,000 feet of lake frontage.

The Camp Committee, responsible for locating and purchasing a suitable site, has obtained unanimous approval of this Niles location from officers of both Districts, leaders who have visited the site, and young people representing the churches who have seen this location. In the light of this unanimous approval, the committee has proceeded with plans to purchase and is in the process of raising money necessary to make the purchase. It is hoped that by August, the purchase will have been made. The committee needs $10,000.

Members of the Camp Committee responsible for this project are: Rev. Robert Hartzler, Goshen, Indiana, chairman; Rev. Esko Loewen, Topeka, Indiana, secretary-treasurer; O. J. Sommer, Pekin, Illinois; Gordon Liechty, Berne, Indiana; Rev. John Neufeld, Chicago, Illinois; Rev. William Stauffer, Sugarcreek, Ohio.

At a meeting, June 2, the site was visited by representatives of the Central and Middle District Conferences. The site met with the approval of the officers at this meeting. Those present from the Middle District were: Rev. Ernest Bohn, Pandora, Ohio; Rev. Irvin Richert, Dalton, Ohio; Mr. N. Soldner, Pandora, Ohio; Rev. William Stauffer, Sugarcreek, Ohio; Mr. Gordon Liechty, Berne, Indiana, Mr. Carl Lehman, Bluffton, Ohio. Those from the Central District were: Rev. Lotus Troyer, Carlock, Illinois; Rev. R. L. Hartzler, Bloomington, Illinois; Rev. Robert Hartzler, Goshen, Indiana; Rev. L. Metzker, Bloomington, Illinois; Rev. Esko Loewen, Topeka, Indiana.

On June 24, representatives from the church youth who were at Camp Mack for the week went to see the site. Those from Middle District churches making this trip were: Mary Rose Sommer, Salem Church, Dalton, Ohio; Dorothy Kilmer, First Church, Wadsworth, Ohio; Wayne Schrock, Don Hostetler, Keith Miller, First Church, Sugarcreek, Ohio; John Bauman, First Church, Bluffton, Ohio; Oliver Lugibihl, Grace Church, Pandora, Ohio; Emma Jane Nussbaum, First Mennonite, Berne, Indiana. Central District representatives were: Beverly Rupp, North Danvers, Ill.; Allen Ropp, Normal church, Normal, Illinois; Kenneth Dovel, Carlock Church, Carlock, Ill.; Ruth Mitchell, Meadows Church, Meadows, Ill.; Orlyn Zehr, Flanagan Church, Flanagan, Illinois; Luke Restetter, Calvary Church, Washington, Illinois.

By inquiring of any of these eye witnesses, information regarding the site may be obtained.

Pacific Dist. Conf. . . . Continued from page 10.

when Rev. J. R. Schrag and his entire congregation migrated from Irving, Oregon to Menno, Washington, and became known as the Menno Mennonite Church? This is perhaps the only instance of its kind on record in this country.

2. That the Alberta Community Church at Portland and the Grace Mennonite Church at Albany, Oregon were organized on the same evening, June 29, 1931?

3. That Oregon has the distinction of having the first Pacific District Conference Mennonite Church as well as the most recent Conference Mission project? (Immanuel Mennonite, Pratum and the Mission station at Sweet Home.)

4. That according to one of the Aberdeen, Idaho pioneers, "the first settlers to arrive in that area in 1905 saw nothing but sagebrush and rabbits?" [Have conditions changed?]

5. That the First Mennonite Church at Colfax, Washington conducts a Methodist-Mennonite Sunday School?

6. That the Los Angeles City Mission, now known as "The Immanuel Mennonite Church," was the first city mission to be launched by the General Conference?

7. That Pomona, California was the destination of the earliest Mennonite settlers to move to California? Henry Rees moved from Ashland, Ohio to Pomona, California in 1887.

8. That Rev. M. M. Horsch's name appears most often as President of this Conference, and that Rev. P. R. Aeschlimann's name appears most often in conjunction with the ordination of ministers and dedication of houses of worship?

9. That we once had churches at Escondido, Fairmead, Woodlake, and Dos Palos, California; Deer Park and Ruff, Washington as well as the Homestead Church near Aberdeen, Idaho?

WESTERN DISTRICT Y.P. FELLOWSHIP CONVENTION AT PRETTY PRAIRIE

August 6 and 7, 1949

Theme: *Forward With Christ*

The young people of the Western District Conference will convene for their Annual Convention at the First Mennonite Church, Pretty Prairie, Kansas on August 6 and 7. A highlight of this program will be the picnic Saturday evening at the new Mennonite Retreat Grounds near Murdock, Kansas. Sunday evening our special speaker will be Rev. D. C. Wedel, this past year a student at the Iliff School of Theology, Denver, Colorado. Watch *The Mennonite* for further details next week.

Beyond Our Own

MISSIONARY organizations report that 65,000,000 Chinese children have become orphans in the last few years. This is almost half the people living in the United States. The untold misery, hunger, and suffering that afflicts these children of China will bear heavily on the history of tomorrow's world. — *Between the Lines.*

ANDERSON, Ind.—(RNS) — Ten thousand persons jammed their way into the auditorium here to take part in World Service Day ceremonies opening the annual conention and camp meeting of the Church of God.

A report said delegates from 2,000 churches brought over $100,000 in cash and $500,000 in pledges to be used in world service by the denomination. The pledges are to be redeemed by June 30.

A budget of $800,000 was adopted for the coming year.—*United Evangelical Action*

GERMANY—Three rubble churches were dedicated in Germany during April and another is nearing completion, the reconstruction department of the World Council of Churches announced recently. These churches are built largely by the local congregations, using as far as possible bricks, stone, cement and other debris from the ruins of German cities. Funds from churches in the United States and elsewhere supplement locally raised funds.—*Gospel Messenger*

CHICAGO—Organization now has been completed in 25 states for this year's nationwide drive for farm gifts in kind to feed the needy overseas through the Christian Rural Overseas program (CROP), it was announced this week by John D. Metzler, national CROP chairman.

Plans for organizing the other parts of the nation for the harvest season appeal are progressing speedily, Mr. Metzler said at the conclusion of a conference here of state CROP directors and field representatives.

States organized already for the drive this year are California, Colorado, Idaho, Illinois, Indiana, Iowa, Kansas, Louisiana, Michigan, Minnesota, Mississippi, Missouri, Montana, Nebraska, New York, North Carolina, Ohio, Oklahoma, Pennsylvania, South Carolina, South Dakota, Texas, Virginia, Washington and Wisconsin. Well advanced in organization are Alabama, Arkansas, Kentucky, North Dakota and Tennessee.

PLEASE mention both OLD and NEW address when WRITING

The Conference Stewardship Thermometer

MID-YEAR TOTALS BRING BUT ONE-THIRD OF BUDGET

WE give thanks to God who, by His Spirit, has been our guide in all the work of our Conference. We thank all those who have personally, or through their church and its organizations, contributed toward the support of the activities of each of our conference boards and committees.

With half of the year gone, let us take a look at information which will help us to evaluate our stewardship in relation to the blessings which have come to us. Below is data which will give the reader a brief picture of the amount of contributions received in the Conference Headquarters Office during the first six months of this year in comparison with the needs as estimated by the conference boards and committees.

Board or Committee	Budget	Receipts to 6-30-49	Per cent of Budget Received
Emergency Relief Board	$293,250	$ 65,348	22
Foreign Mission Board	260,000	102,739	40
Home Mission Board	60,800	23,416	39
Biblical Seminary	56,000	26,825	48
Peace Committee	35,000	2,261	6
Board of Education	17,250	7,840	45
Board of Publication	10,666	2,837	27
General Treasury	10,350*	1,622	16
Young People's Union	4,000	2,137**	53
Women's Missionary Association	2,825	1,236	44
Mutual Aid Board	1,125	556	49
Laymen's Bible Fund	1,000	4	
Doctrine and Conduct Committee	500	452	90
	$752,760	$237,273	32

We can say, as the prophet Samuel, "Hitherto hath the Lord helped us." But nearly all the boards have been continuing to operate because they could draw on funds carried over from last year. The Foreign Mission Board, for instance, has $50,000 less cash on hand now than it had six months ago, and its unrestricted funds have been exhausted. The Home Mission Board has about $11,000 cash on hand now than six months ago. The Relief Board cash had decreased about $5,000, but the board needed about $65,000 more than it got in order to carry out its estimated needs.

Our conference work can continue only as members of our constituency will continue to support it financially and uphold it in prayer. Please pray that we may all respond promptly to support all the activities of our conference as we work together to do the will of our Lord and Savior Jesus Christ.

By your votes at Conference time the work of our Conference is entrusted to the various members of the boards and committees who have outlined the work and prepared the estimated budgets. Will you go before our God and Father in prayer and present to Him your petition that He may guide the future of our boards and committees?

Respectfully submitted,
A. Theodore Mueller, Office, Manager

*Includes $6,000 for the Ministers Aid Fund; the balance is for expenses of the General Conference Executive Committee, the Historical Committee, The Pension and Ministers Aid Committee, the Church Unity Committee, and the Ministers Placement Committee.

**The Y. P. U. budget year closed June 30.

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Volume 64 — July 26, 1949 — Number 29

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Abide with us:
for it is toward evening, and the day is
far spent.
Luke 24 : 29

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We and the Refugees: A Mutual Ministry
by Dr. and Mrs. John R. Schmidt

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The Mennonite

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Of Your Pen Acquaintance

Dr. and Mrs. John R. Schmidt, of Mountain Lake, Minnesota, served formerly under the M.C.C. in Paraguay in hospital work; at present Dr. Schmidt serves as a physician in the Mountain Lake Community.

Rev. Jacob Friesen, Member of the Evangelism Committee of the Conference, serves as Pastor of the Beatrice Church.

Lamont Woelk, Moundridge, Kansas, is in the process of getting college education at Bethel College prior to going into the ministry.

The Reader Says

Dear Editor:

I am very much interested in the "Washington Scene" written by Paul Goering in *The Mennonite*. I think it is very important that people write to senators and representatives, especially on such an important issue as the Atlantic Pact. The enclosed clipping brings the importance of writing letters to our attention too. Some days ago I was talking to a teacher and she said of one senator who had made this remark that at the time of the Marshal Plan, he had so much wanted to know what the people thought about it, but he received only three letters, but when the Rent-Control Bill was up then he received 47,000 letters!

I think that a number of people might be inspired to write but they are not quite sure to whom to write and how to write. I think the enclosed pamphlet ("Register Christian Opinion," published by Commission on World Peace, Methodist Church, 740 Rush Street, Chicago, Illinois and giving information on how to write and whom to write) would be very helpful along that line. Perhaps Paul Goering could also give suggestive letterso that people would know how they might make their ideas known.

Marie J. Regier
Missionary on Furlough

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

July 20 to 27, Men-O-Lan Intermediate Retreat at Finland, Pennsylvania.

July 25-30, Oklahoma Young People's Retreat at Camp Hydro, Hydro, Oklahoma.

July 26-30, Western District Intermediate Rereat.

July 27, All-Mennonite Women's Meeting, Hess Memorial Hall, Hesston, Kansas, at 9:45 a.m. and 1:45 p.m.

July 28, Council meeting of the officers and committees of the Middle District Conference at Goshen, Indiana.

July 28-August 1, Idaho Young People's Retreat, Presbyterian Camp, near Sun Valley Idaho.

July 29, to 31, Men-O-Lan Adult Retreat at Finland, Pennsylvania.

August 2-6, Western District High School Retreat, Murdock, Kansas.

August 5-8, Central District Conference, Goshen, Indiana.

August 8-12, Western District Young Peoples Retreat, Murdock, Kansas.

August 11 to 17, General Conference Minister's Retreat, Estes Park, Colorado.

August 17, 18, Canadian Mennonite Teachers Conference, Mennonite Mission Camp near Springstein, Manitoba.

August 18-21, Western District Young Adult Retreat, Murdock, Kansas.

August 20-27, California Young People's Retreat, Sequoia National Park.

August 22-26, Northern District Young People's Retreat, Bible Camp Byron, Huron, South Dakota.

August 25-28, the Washington State Young People's Retreat, at Hall Lake, near Seattle, Washington.

Aug. 28 to Sept. 25, Christian Education Emphasis Period.

September 3-5, Eastern District Laymen's Labor Day Bible Conference.

September 4, Labor Sunday.

October 12, 75th Anniversary Celebration of coming of European Mennonites, Memorial Hall, North Newton, Kansas.

October 13, 14, Western District Conference.

November 29 to December 1, Council of Boards Meeting.

August 23-30, 1950. Tentative dates for the General Conference Sessions, Freeman, South Dakota.

Beyond Our Own

NEW YORK CITY.—Immediate action on the rehabilitation of nearly 1,000,000 Christian and Moslem refugees in Palestine and the internationalization of greater Jerusalem were strongly urged here today by the Near East and Reference and Council Committees of the Foreign Missions Conference of North America.

The two groups, with offices in New York City, represent 58 major Protestant denominations with 102 mission boards and agencies in the U. S. and Canada.

Editorials

AS A MEMBER of the General Conference who lives "south of the border" and who has had opportunity for the first time to see and hear reports of the Canadian District Conference in action (at Sardis, British Columbia, July 2-6), I can say with wholehearted enthusiasm that I am glad that I am a part of them and that they are a part of us. More than I, and perhaps more than most United States Mennonites have ever realized, God is working mightily among our number in Canada. A majority of our Canadian brethren having just come out of a period of readjustment to a new country in the last thirty years; there is felt a spiritual vigor as they roll up their sleeves and under God take hold of the problems around them in a way that needs to be paralleled much oftener in the States. If there ever was, there certainly is not now any room for a patronizing attitude on the part of those "south of the border." Such an attitude can be slipped into quite easily given the temptation to material and political comparisons between the two countries. The broad uniform attention given to every phase of the ministry of the Church from the saving of the body in relief work to the saving of the mind in the educational work and to the saving of the soul for eternity through evangelism among the brethren in Canada should be inspiration and motivation for us (U.S.!). —J.J.E.

"I DON'T USE THE WORD because I am afraid that I'll be misunderstood" is what has often been said by ministers regarding a very common word in the Bible—the word **blood.** Because this word is so basic in the word of God it would seem that one should hazard the possibility of being misunderstood rather than avoid the use of the word and in the process run the risk of missing the dynamic universal reality that stands back of this word as used in the Scriptures. "Without the shedding of blood there is no remission of sin." Sin is covenant-breaking peace-breaking, soul-wrecking, and world-wrecking. Sin separates men from God and drives wedges between them and their fellowmen. The elimination of so deep a barrier involves a solution as deep as the barrier; it is demanded by the very nature of things. If sin rocks life at its very foundations and has reverberations in our relation to God and others, then the answer to the problem must be just as far-reaching. The biblical answer in the sacrifices of the Old Testament and the death of Christ in the New Testament is one and the same, the latter being foreshadowed in the former and both emphasizing that the abuse of life can only be redeemed at the cost of life—the shedding of blood. If something so basic as sin is to be overcome (and this is the real problem of progress) there is made necessary an adjustment on the same level as the area disrupted by sin—namely, at the point of the very essence of life. If sin in reality takes away life ("In the day that ye eat thereof ye shall surely die") then man not only needs outside help to have that life replaced but he needs help of precisely the nature that will restore life. For God to restore His image as first placed in man and marred by sin necessitates God's becoming what he never was—a human being in Christ, with the willingness to pour out His blood in death in the process of identification of Himself with the very mankind that was crucifying Him—the only way to deal on a level with the deep seriousness of the problem of sin. Thus as man opens his life to the Lord Jesus Christ there is an inflow of new life made possible by the willing sacrifice of the God-man who in the shedding of His blood gave his life for the salvation of mankind. —J.J.E.

IN THIS TRUTH IS implicit a basic insight as to meeting the world problems of our day. It is the message of the "blood of Christ"—His willingness to pour out his very life in the conviction that voluntary suffering and if necessary, death, for that which is forever true in the face of that which is forever false can alone be turned to the redemption of men and the overcoming of evil and sin. We have a God who redeems us and overcomes our evil through love. Let the Church, then, sound forth the message of the redemptive love of God which in Jesus Christ poured itself out for the salvation of the world.—J.J.E.

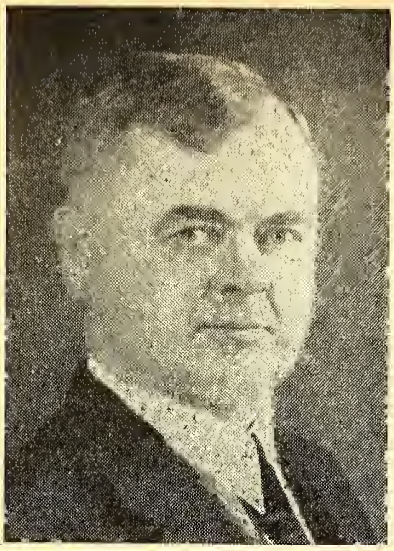
For Church Board Members

MUCH MORE THAN A preacher's vacation is the General Conference Ministers' Retreat. Spiritually speaking it can have as much significance for the work of God as a General Conference Session and possibly more. General Conference programs are usually so heavily loaded with meetings large and small that there is often little time to have the kind of intimate fellowship that makes for understanding, fellowship and growth. Undoubtedly many ministers who have attended retreats will testify how being on the same horse-shoe team or baseball team or bunking with an unfamiliar or even misunderstood minister friend, was a means of coming to a deeper appreciation for and greater confidence in that minister. Furthermore, when the whole experience is bathed in prayer, worship, and study of the Word of God under the guidance of the Holy Spirit—what potential has such a meeting! Church Board members, have you done all in your power to make it possible for your minister to be there?—J.J.E.

The Sabbath is the savings bank of human life, into which we deposit one day in seven to be repaid in the autumn of life with compound interest.—*C. M. Messenger*

An Editorial Report

Canadian District Moves Forward



8570

Rev. John G. Rempel, in charge of the Canadian District's Publication Work, until this spring the principal of the Rostern Bible Academy, and Member of the Board of Publication of the General Conference, serves as Pastor of the Rosenort Church, Rosthern, Saskatchewan.

SARDIS, BRITISH COLUMBIA, JULY 2-6, 1949. With the unanimous support of its 144 delegates representing 56 churches and almost 14,000 members in the five provinces, the Canadian District Conference climaxed its annual session here by officially authorizing the purchase of the new home of the Canadian Mennonite Bible College at Winnipeg, Manitoba, at a cost of $25,000. The gratitude for this building was expressed in the inspiring choral presentation of the 95th Psalm by the Bible College Octet.

These Significant Steps

Other significant actions taken at this Conference marked by enthusiasm, deep concern, for the souls of men and a hard-hitting approach to every phase of the task of the Church—was the setting up of a Foreign Missions treasury to support work among Indians in Canada, the decision to back with determination the publication work, the enlistment of Rev. A. J. Neufeld, of Margaret, Sasketchewan to act as Conference evangelist in the churches six months out of the year, and the decision to authorize the Education Committee to seek a working relationship on common problems with the Education Committee of the Mennonite Brethren Conference of Canada.

Conference Draws Thousands

Meeting in this Mennonite settlement nestled in the Frazer River Valley with mountains rising sharply all around the Conference in its great Mission Festival on Sunday drew upwards of 2,200 people. In addition to the large auditorium of the church people were found in the basement as well as a tent which had been set up near by.

The efficiency with which the Conference was entertained in this community which less than a year ago was inundated by a severe flood which kept them from their homes from July until September, was quite remarkable. Groups from such neighboring churches as Yarrow, Mission, Chilliwack and Abbotsford helped with the preparation and serving of the meals as well as the highly inspirational choral numbers. Meals featured such Russian Mennonite delicacies as *borscht* and *klops* together with the local staple raspberries and strawberries.

Uniformly Forward-Looking

Spurred by the heart-searching messages on the general theme, "The Church Awaits Her Lord" and skillfully led by J. J. Thiessen, Saskatoon, president of the Conference, the sessions were marked by a uniformly forward-looking program.

Million-Dollar Operation

Reporting for the Canadian Mennonite Board of Colonization, Rev. J. J. Thiessen of Saskatoon pointed out that in the past two years 4,926 Mennonites had been brought to Canada from Europe. This was by no means a small undertaking since it involved an expenditure of one million dollars. The incoming Mennonites had been distributed in the various provinces as follows: Ontario, 698; Manitoba, 1577; Saskatchewan, 794; Alberta, 587; British Columbia, 1260; and 10 to other Canadian provinces.

In this connection it was interesting to note that the newly-arrived Mennonites were already taking a part in this Conference in the person of one Mr. Reimer, who led the choir from Yarrow, British Columbia, a neighboring community.

Concern: Christian Education

On Wednesday, the last day of the Conference the important step was taken in the promotion of Christian Education. The resolution authorizing the executive committee to purchase a large property on the banks of the Assinaboine the use of the Canadian Mennonite Bible College was unanimously passed by the Conference. For the past two years the College had been operating in the rooms of the Bethel Mennonite Mission Church of Winnipeg. It was felt that the Conference is to be congratulated on their securing of this building and land whose location is so well

. . . At Sardis . . .

Four widely known Conference leaders addressed these great gatherings. Rev. J. M. Regier, Hillsboro, Kansas, Chairman of the General Conference Home Mission Board, explained that basic to the far-flung ministry to Mennonites in widely scattered areas in Canada as expressed in city missions, girls' homes, building of churches, work among the young men in camps, and more recently among the Mennonites of South America—basic to all these is the concern to keep Mennonites true to their faith.

Rev. Peter Dyck, widely known in connection with the recent movements of Mennonites to South America, traced the development of interest in missions in the Mennonite Church from the time of the migration of our fathers to Russia to the present and observed that the promise not to do mission work among the Russians given by the Mennonites when they first entered the land had had disastrous results. The neglect of exerting such a spiritual influence upon their environment might have been responsible, in part, for the

Stress Relief, Missions, Publication, Education

suited for use as a Bible College. The new property will be suitable for present needs and give room for future expansion.

For the Schools—Unity

Christian Education was also the concern as the Conference gave careful consideration to the reports of its five Bible Schools given by A. B. Koop, Didsbury, Alberta. In the discussion it was pointed out that such factors as the language question, increased opportunities for young people in other churches and contact with other Bible Schools through summer camps are factors that draw the youth to non-Mennonite schools.

D. A. Paettkau, Rosthern, Saskatchewan, reported for the three Academies at Rosthern Gretna, Manitoba, and Leamington, Ontario. The Rosthern Academy reported an affiliation with the University of Saskatchewan which would make it possible to offer junior college work.

Resolutions submitted by the Education Committee included the following: that churches should encourage the idea of better-trained Sunday school teachers; that the teaching of religion in German language be resumed as much as possible after having been dropped during the war; that there be efforts made toward the unification of the curricula offered by the various Conference schools and that this might be considered at the Canadian Teachers' Conference to be held this year at the Mennonite Mission Camp near Springstein, Manitoba, August 17, 18; and, that efforts be made to work with the Education Committee of the Mennonite Brethren Conference of Canada, especially on common problems.

For the Sunday Schools and Publication—Undergirding

"Forward Is the Watchword" was also the spirit in which the report of the Sunday School and Christian Endeavor Committee was received as given by P. A. Rempel, Altona, Manitoba. Since a large share of the responsibility of this committee has to do with the preparation of materials for publication it was closely associated with the report of the Publication Work which up to this time is apparently entrusted to one man—John G. Rempel, Pastor of the large Rosenort Church of Rosthern, Saskatchewan. Extensive materials in the German language have been prepared by the two Rempels to meet the need of the Sunday Schools. Assurance of support for the publication of these materials was given by the Conference.

Among the resolutions that had to do with the Publication work were; that a section of the best-loved *Evangeliums Lieder* (Gospel Hymns) be added to the *Gesangbuch mit Noten;* that John G. Rempel be authorized to prepare a handbook to the *Gesangbuch* comparable to the HANDBOOK TO THE MENNONITE HYMNARY; that a brief selection of hymns from the *Gesangbuch* be published for use in larger gatherings; and that churches support the work of the General Conference Publication Board.

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Rev. J. J. Thiessen, President of the Canadian District Conference, Member of the Mennonite Central Committee, and Member of the Board of Foreign Missions of the General Conference, serves as Pastor of the First Mennonite Church of Saskatoon, Saskatchewan.

Through Home Missions—Revival

Variety of ministry characterized the report of the Home Mission Committee as they told of work among the *Alt-Colonie* Mennonites, among the girls working in such cities as Kitchener, Kingston, and Winnipeg, city-missions, traveling preachers among the scattered Mennonites, *etc.* Recommendations by the Committee accepted by the Conference included: that an expression of thanks be extended to the General Conference Home Mission Board which has helped in many of the tasks in Canada and that the churches collect substantial offerings for the General Conference Board; that the churches have a systematic plan of raising at least. 75c per member for the cause of Home Missions in Canada; that provinces employ travelling preachers and that such preachers keep in touch with the Committee; that churches in all provinces have *Erweckungs Versammlungen* (spiritual awakening meetings); that A. J. Neufeld, Margaret, Saskatchewan, be employed as Conference Evangelist six months out of the year; that special attention be given to the matter of distribution of tracts with

(Continued to page 16)

. . . It Was Heard . . .

privations and sufferings that came upon them in later years in Russia. An evangelized environment, he asserted, would have reacted differently. Now, however, Mennonites are scattered in all parts of the world in order to fulfil their Christ-given task as lights in the world.

A General Conference Missionary to India for 28 years, Rev. John Thiessen traced the work of the Conference in India since its beginning in 1900 pointing out that our missionaries had given an average of 23 years of service as compared with the average of missionaries in all denominations of just seven years. At present there are 3,584 baptized Christians being ministered to in 13 churches, each with its own Indian elder. Although most of the preaching is being done by native Christians some 39 full-time workers from North America are engaging in the important task of supervision. In conclusion, an urgent appeal was made for 14 young couples for the Indian field—couples who are thoroughly trained for such service.

The United Evangelistic Advance

Power and Method

by the Evangelism Committee

The Introductory Statement concerning this nation-wide Evangelistic Advance was published in the July 12 issue of THE MENNONITE. Ed.

"It is not within the power of men alone to create a new evangelistic movement. The Holy Spirit is He who empowers, directs and works. In the past, He has from time to time quickened the Church with power from on high. Without His power, Christians are powerless. Without this Divine Presence in our hearts, we are inadequate and insufficient to undertake this blessed work of the evangelization of our nation. God does not wait for us to be perfect. He is willing and ready to use very imperfect instruments. What matters most is that the instruments should be available for His use. The results of our efforts are not in our hands but in His. But He has given us the assurance that, 'it is required in stewards that a man be found faithful,' and that where that faithfulness is found, He is able 'to do exceeding abundantly above all that we ask or think.'" *The Amsterdam Report*

The following are some of the methods that may be used.

1. *United prayer.* If America is to experience a genuine revival of religion, that is, the true religion of Jesus Christ, then there must be first a revival of prayer and a revival of power. Special prayer services should be held, many shut-ins and aged Christians may be enlisted by the pastor for special prayer in behalf of a revival. Special observance of the United Week of Prayer, January 1-8. The World Day of Prayer on Friday, February 24, should also be observed, and will provide opportunity for united prayer in behalf of our prodigal world. The United Council of Church Women, 156 Fifth Avenue, New York 10, N. Y. will be glad to send material regarding the World Day of Prayer.

Protestant ministers of America are requested to pray for each other every Saturday evening at 8 o'clock or any time between eight and nine during the entire fifteen months of the Advance.

2. *A community religious* census may be conducted either by one congregation or by a group of churches in a community. Many people have moved during the last war and since, and some communities have changed entirely. Some have increased in population and others have decreased. A census, when done well gives churches the facts about their own community and on the basis of these facts, they can build their evangelistic programs intelligently. If properly organized such a community census can be made on one Sunday afternoon or during evenings.

World communion day is to be observed on the first Sunday of October. Special effort should be made on this Sunday which is to constitute the beginning of the great Evangelistic Advance and to secure the presence of every member at the Communion table. Those who are ill or infirm should have communion served to them in their homes or in the hospital. This day could be made a great day of spiritual strength of the members of the church.

Church attendance crusade. In order to make a good beginning on the Crusade it is suggested that a special effort be made to have all members attend church in the month of October beginning with the Communion Sunday and continuing.

Special season of ingathering. During the fifteen months of the Advance six special seasons of ingathering or special evangelistic efforts could be observed in the local congregation either separately or together with other churches. These are:

World Communion Day	1949
Christmas Season	1949
Easter Season	1950
Pentecost Season	1950
World Communion Day	1950
Christmas Season	1950

Visitation Evangelism

Every local congregation should plan several visitation evangelism campaigns during this year. Sometimes this visitation campaign will be planned in cooperation with other churches. The minister or some suited person should first of all conduct a class in visitation evangelism in which the lay members are instructed as to the methods of doing this special evangelistic work. In most cases teams of two are sent out and given names of families that are to be visited. This is the method that Jesus used when he sent out his disciples two by two.

Preaching Missions in Local Churches

A Preaching Mission or Revival Meeting should be held at least once in every local church during this coming year. The missions should be held for at least one week—Sunday to Sunday. A splendid combination would be to follow a week of visitation evangelism with a preaching mission of at least one week.

Simultaneous Preaching Missions

Some localities will arrange for preaching missions to be held simultaneously in each local church. Such a united effort, if preceded by special prayer and supplication and by united publicity will bring great results.

Special Missions

The Advance also calls for special missions, to high schools, universities and colleges, to prisons, and other institutions. It is hoped that our Churches will cooperate in these efforts to their utmost ability.

Only those who have struck the deepest note of penitence can reach the highest note of praise. —*C. M. Messenger*

Momentous German Conference

M.C.C. Assists N.A.E.

GERMANY. A notable conference on nonresistance was held June 17 and 18 in Thomashof, Germany, with Harold Bender, Erland Waltner, C. J. Rempel and other American and European leaders participating. Samuel Geiser from Switzerland declared that it may go down in the history of the Mennonites in Europe as one of the great, historic meetings. It was a moving experience to observe what unity of purpose there was among the German brethren in seeking to rediscover the great Biblical truths of the Early Church. There is an awakening of interest in Biblical nonresistance, not simply because it is a traditional principle of our fathers, but because it confronts us right in the heart of the Scriptures. One felt that the Spirit of the Lord was in the presence of that fellowship gathering at Thomashof last Friday and Saturday.—Robert Kreider

EUROPE: M.C.C. Work with N.A.E.

Several families of Displaced Persons have been able to enter the United States through the assistance given by the MCC to the National Association of Evangelicals. This is a non-denominational Protestant group which among other interests is concerned in helping to alleviate the suffering of the homeless. Our assistance consists chiefly in contacts made by Marie Brunk and Magdalen Friesen in Europe, the NAE locating its own sponsors here in the United States.

The assistance given by the M.C.C. to this group is in accord with the policy of giving help wherever possible without restrictions because of race, creed or political affiliation. The M.C.C. has been impressed with the high quality of the DPs processed by the N.A.E. and is happy to help in making their work possible.

NEW YORK: Migrant Unit Serves Young and Old

Nine young people have organized a program for migrant harvest laborers in five or six camps near Clinton, New York. The children's program includes playing games, story hour, crafts, Sunday and Bible School. Contacts with young people and adults are through religious meetings on Sunday and in a mid-week service, and also in various leisure-time activities which the unit members have organized and promoted.

JAPAN: Site Chosen for M.C.C. Unit

One of the poorest sections of Osaka is the location chosen for the MCC Relief Unit headquarters in Japan. A pre-fabricated barrack-type building is being erected to provide housing for the workers and also for facilities necessary for the work. Our workers are convinced that a much-needed relief service can be given in Osaka by making available to the people some sewing, shoe repair and other "self-help" facilities.

Most of us can "see better" when sorrow has caused tears to wash our eyes and soften our hearts.
—*C. M. Messenger*

Further Plans

Immigration Anniversary Celebration

Churches and cultural groups, such as Mennonites coming from Poland, Prussia, Russia or South Germany should be encouraged to plan their own celebration in their communities on or before Oct. 9, it is being suggested by the program committee for the commemoration of the 75th anniversary of the coming and settlement of Mennonites in the prairie states and provinces. The committee consists of Rev. A. J. Dyck, Inman, Rev. Henry Hege, Corn, Dr. E. G. Kaufman and Dr. C. Krahn, North Newton, Rev. P. A. Wedel, Goessel, and Rev. Walter H. Dyck, Newton.

Conditions in their respective countries which caused the immigration to America might be one of the points to be discussed at the celebration, the committee suggests. Other interesting items would be the experiences on the journey and upon arrival on this continent, as well as the early pioneering years, and an evaluation of present conditions and the outlook for the future.

Mennonites from South Germany, now living at Halstead, West Zion and other places might join in one common celebration, it has been suggested. Those coming from Russia, and now living in the Alexanderwohl, Goessel and Tabor Communities, might find a common background for their program. Mennonites coming from Poland and now living in the Friedenstal, Meno and Pawnee Rock communities, or those living in the Gnadenberg and Johannestal communities, might wish to pool their interests. Prussian Mennonites coming to America in the 1870's and now residing in the Whitewater, Elbing and Newton area, may find it convenient to join together for their purpose. The Swiss Mennonites at Moundridge, Kingman, Pretty Prairie and elsewhere, have also a common background.

The central celebration, which is to be held all day on Oct. 12, in Memorial Hall, North Newton, is to bring together representatives of various branches of Mennonites as well as different regions, for a praise and testimonial meeting. The morning service is to begin with a praise service.

Pioneer days and the establishment of Mennonite communities would be the subject in the afternoon, with speakers from Manitoba and the upper and lower prairie states and from various conferences. The evening program would be devoted to the memory of David Goerz and other early pioneer leaders.

AKRON: Publication gives Voluntary Service News

The paper "Be Ye Doers," published monthly by the M.C.C., gives current information on Voluntary Service Activities. The present issue gives the addresses of all the Summer Units, including those under M.C.C. direction, and also those under direction of Mennonite conference groups. This paper may be secured without charge from Voluntary Service, M.C.C. Akron, Pennsylvania.

We and the Refugees

A Mutual Need Met

TWENTY-ONE European refugees from World War II have come to the Mountain Lake Community. There are sponsors for several more families and individuals that are yet to come.

Bewildered but Thankful

The reactions of the refugees on arrival is always about the same: they are bewildered at our land of plenty, at our extravagance, but the uppermost thought is thankfulness for a place of freedom and opportunity for a home. Quite typical of the average is the 68-year-old widow who arrived here at midnight, was given a little lunch by the sponsor and then given a night gown, and taken up to her room. On arriving in her room she humbly clasped her hands, reached toward heaven and sincerely praised God for having this to come to pass.

Impressions and Prejudices

The impressions that the refugees make on the public varies with the extent that we permit ourselves to become acquainted with these people and with the prejudices that we have. The unfortunate impressions made by a few families of the many Russian Mennonites coming to North America in the early twenties who were used to having slaves work for them and expected that here, often made us very critical and prejudiced our judgment of all refugees. One heard people say when the present refugees arrived that they had fancy clothing, ear rings, wrist watches and liked to be waited on. It may well be that we find some of the refugees wearing some luxury. Let us think how we might hold on to a watch that we got as a present "back in the good old days" if everything should be taken from us! There may be some with fancy clothes but they are sure to be no plainer or fancier then the ones we gave for relief. As they get adjusted to life here we are bound to see some extravagant reactions, but this is usually a reflection of our liberal idea of the Christian way of living.

. . . And Acquaintance

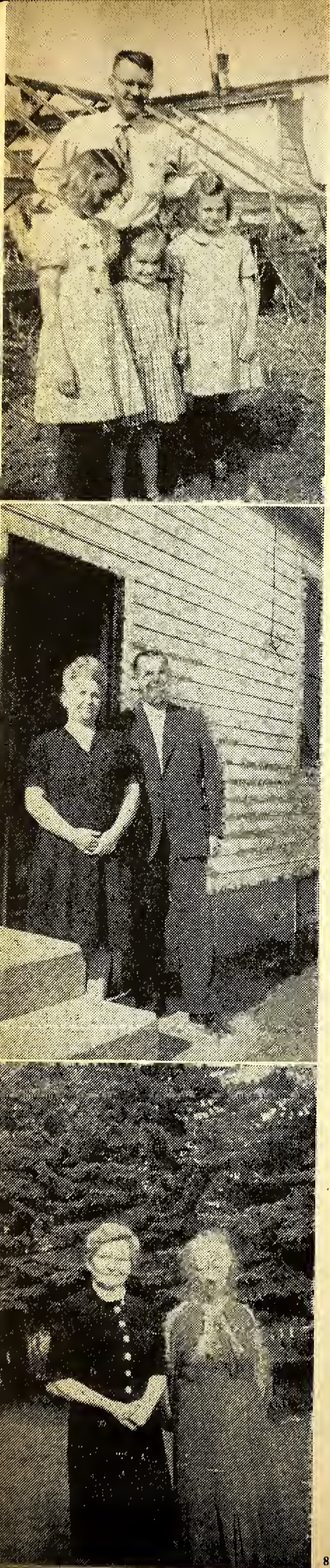
We sincerely feel that closer acquaintance will reveal to anyone concerned that these people on the whole are humble, sincere, hard-working people, striving to follow the Christian way of life. From the experience that our Paraguayan friends have had and to some extent what we have seen here, we conclude that the refugee young people have been influenced by the cheating, lying, and ruthlessness that has been rampant in Europe for the last decade.

Lessons in Appreciation

This brings us to the reality of suffering that these refugees experienced. We have all had the opportunity to read much concerning the suffering of our Christian brethren and have heard other people talk about it but here we have people who can sit around our table and tell us what to appreciate in our home, in our church, and in our everyday life. The explanation of their feelings during starvation and their appreciation of the simple things in life are impressive as they are personal. The coming of the refugees brings the reality of the European suffering into the community for those people who have interest in this and it makes us appreciate our many blessings and opportunities.

One Hesitant . . . Now Critical

The experience we have had with the refugees and their sponsors makes us



Upper picture, Dr. John R. Schmidt, Mountain Lake, Minnesota, with the Sawatsky girls, daughters of D.P. parents; center picture, Mr. and Mrs. Gustav Butz, D.P.'s sponsored by Dr. H. R. Basinger, Mountain Lake; lower, Mrs. Katharina Bachman and her sponsor, Mrs. Herman Fast (left), also of Mountain Lake.

by Dr. and Mrs. John R. Schmidt

realize more fully what responsibility not only the sponsors have to the refugees but also the responsibilities of the public to both refugees and sponsors. Last fall when we made inquiry for sponsors for refugees the response was hesitant from various areas. There were however many people who committed themselves as willing to take responsibility for a family, pay for part of their fare and promise to see that employment and housing was furnished. Many of the people who were hesitant about committing themselves to the sponsorship of refugees are now very critical of the sponsors that have families. They fear that the refugees will be used as slaves. We are aware of the fact that this can happen. On the other hand let us realize that the sponsors were sincere and openhearted when they committed themselves to the support of people in need they knew nothing about, and therefore we should be more patient with critical thoughts.

Of Inter-Mennonite Significance

The work with the refugees of this community has been a combined effort of the various Mennonite groups, General Conference (Old) Mennonites, Evangelical Mennonite Brethren, and General Conference Mennonites. We have had the plan to continue to have a German service in one of the various churches one Sunday afternoon of each month. Besides the aid given the refugees, this combined effort is promoting fellowship and better understanding between the various groups as we work together in a Christian cause.

8566

Helene Neudorf and Peter Klassen, D.P.'s from Europe, at a picnic after arriving at Akron, Pennsylvania. Sponsor of Miss Neudorf is Rev. Noah Landis, Alpha, Minnesota.

M. C. C. Note

AKRON: Voluntary Service of One Year or Longer

At the present time a total of 77 young people are serving in the M. C. C. Voluntary Service program. These young people are serving in units which are located in the U. S., Canada, Mexico and Germany. The present distribution of the personnel is as follows: Brook Lane Farm, Maryland 9; King's View Homes, Reedley, California 1; Canadian Institutions 2; Camp Paivika, Crestline, California 4; Espelkamp, Germany 4; Frederich Home, Pennsylvania 2; Gulfport, Mississippi 17; Material Aid, Akron, Pennsylvania 4; Cuauhtemoc, Chih., Mexico 12; Skillman, New Jersey 6; and Washington, D. C. 3. In addition to these, 13 persons are attending the training school being conducted in Akron. Upon the completion of this school, four of these persons will be going to Mexico, two to Paraguay, and the remaining persons will be assigned to units in the U. S. and Canada.

Persons for the September 15 and November 15 Training Schools will be chosen within the near future. Any persons who are interested in entering voluntary service on either of the above dates or are interested in more information concerning M. C. C. Voluntary Service should write to Voluntary Service, Mennonite Central Committee, Akron, Pennsylvania.

Johann Sawatzky, wife Elisabeth, daughters Else, 10, Elizabeth, and Margarete seen with Mrs. P. J. Rahn, sponsor, near some of the 12,000 turkeys they care for; Cornelius Klassen at his job for his sponsor, Mr. H. H. Penner.

8567

In Alberta

Seventy-Five-Year Jubilee

R. J. Shellenberg

On Tuesday, May 24, 1949, the members of the Bergthal Mennonite congregation of Didsbury, and the Church of God (Mennonite) of Linden, Alberta celebrated a Thanksgiving to God for His gracious guidance and protection of our people during the past seventy-five years particularly. It was in 1873 that God first led our forefathers to leave the steppes of Russia for this land of freedom.

Messages in German, Low German and English included the following:

Early Hardships

J. C. Penner recalled the communal life of the early immigrants with its advantages of mutual assistance which lightened the tasks of building and farming. Difficulties included hauling logs and harvesting with scythes. Grasshoppers, drought and storms during the first years forced the immigrants to borrow money from the government and Ontario Mennonites.

Reasons for Immigration

Rev. I. Toews emphasized that the Mennonites had come to Russia in the years 1788-1840 upon invitation on condition that they would be exempt from military service, and that when this condition was not met our forefathers were forced to consider emigration.

Deputation

Aaron Toews told of the faithfulness of his grandfather, C. Toews, one of the delegates to Canada, who had returned to Russia with a handful of gold buttons, given to him as souvenirs of Canada, and refused to call them his own but asked the church at home to decide if he should keep them for himself. The church decided the whole congregation was entitled to them and he gave them up. Such faithfulness to a charge is rare today.

The Hand of God

J. W. Toews drew our attention to the fact that it was God's hand that directed the affairs of the world so that it occurred during the peaceful reign of Queen Victoria that our forefathers were privileged to enter this country. We are grateful that God favorably placed government officials who were so friendly towards us as a people.

H. L. Toews maintained that although education has generally improved, the social sciences and religion are not being given as prominent a place on the school curriculum as formerly. Our people seem less concerned about their children's education than were our forefathers.

The Welcome

Rev. I. Toews read the address of welcome which Lord Dufferin, then Lieutenant Governor of Manitoba, gave to the first Mennonite immigrant settlers at Gruenfeld in 1877. The first Mennonites had been invited by the British and Canadian governments.

Rev. A. Martens used Psalm 119:59 and Isaiah 55:8, 9 for his talk. God's way is higher than man's way. God, and not man, directed the Mennonite emigration from Russia. The success of the first immigration made it possible to bring over twenty thousand more Mennonites during the years 1923 to 1930. God wishes us to be on His highway. The name "Mennonite" will not take us there. Faith in Jesus alone can take us along the ways that God wants us to go.

Spiritual Development

Rev. C. G. Neufeld used I Sam. 7:12. The emphasis of the early settlers was on faithfulness. Although the organizations of higher schools, such as the Gretna M.C.I., for instance, caused congregational schisms, they have proven their worth. In their wake have followed Sunday schools, choirs, youth societies, and Bible schools. But if these institutions are to be of any service to God's Kingdom they must be maintained on the foundation of Jesus Christ.

Rev. F. F. Hiebert pointed out that spiritual development must continue from where it began. Our pioneering forefathers were content to trudge alongside a yoke of oxen for fourteen miles, expounding the Scriptures, then attend church service and trudge home again. Such zeal to know the word and will of God is rare today. Shall we forget the sacrifices these pioneers made for us. The testimony of the first Mennonite settlers made it possible to get credit to bring over the twenty thousand immigrants in 1923 to 1930. Are we allowing God, who gave His son, to move us to give? Are we using what we have to glorify Him and help others to know Jesus as Saviour?

Simplicity

P. W. Isaac showed us an old Bible, printed in 1730, which had gone along from Prussia to Russia and from there to Canada. He called it a sign-post. As such it can be trusted because it contains the truth and the truth shall make us free. Menno Simon, whose name we bear, simply built upon foundations that had already been laid. We are in debt to maintain the simple humble life.

Rev. John Loewen said the Mennonites were slow to respond to the mission call, particularly home missions. However, since 1850 our mission work has expanded in different areas as Java, India, China, Africa, Colombia and North American Indians.

It was interesting to note that there were many in attendance who could not understand the German language and also some who could not understand the English language. Therefore some of the speakers were obliging enough to give us very colorful reports in the Low German dialect.

Jottings

—First Church, Beatrice, Nebraska: Reverend Malcolm Wenger, missionary to the American Indians, brought the message at the church picnic held June 26. Mrs. Wenger spoke to the ladies in the afternoon.—Corr.

—First Church, Pretty Prairie, Kansas: Reverend and Mrs. Victor Graber and family of Delft, Minnesota, were with us June 12. Reverend Graber delivered the morning message. Reverend and Mrs. Howard G. Nyce celebrated their 25th Wedding Anniversary June 18.

—Oscar Williams, one of the editors of "A Little Treasury of American Prose," has notified us that Austin Regier's statement to the court which was published in The Christian Century., is now being reprinted in a book entitled "A Little Treasury of American Prose," which is edited by George Mayberry and published by Charles Scribner's Sons.—Sam Regier.

—First Mennonite Church, Newton, Kansas: Twenty-three young people were baptized and taken into the church on Pentecost Sunday. Twelve members were received into fellowship of the church by letter. Daily vacation Bible School had an approximate attendance of 150. A final program on June 10th, concluded the three-week term. Sister Hildagunda van der Smissen, a member, celebrated her 101st birthday on June 30. Rev. and Mrs. Harold Ratzlaff were in our church June 26. Mrs. Ratzlaff spoke to the Sunday School and Rev. Ratzlaff conducted the morning services. In the evening they showed slides of their work in India. Eligin Buller, a young farmer, passed away unexpectedly on July 5th. He leaves to mourn his wife and two little children. The young people of our church had a watermelon feed. A fairly good number was in attendance.—Mrs. H. S. Goertzen, Corr.

—Bethany Church, Freeman, South Dakota: Miss Virginia Kleinsasser and LeRoy Graber were married by Rev. Ellis Graber of Souderton, Pennsylvania, on June 26th. Seven children were consecrated at our dedication services. A fellowship meal was enjoyed by many afterwards. The Young People's Fellowship met in the City Park for their meeting. The annual Fourth-of-July picnic was again held on the Freeman Junior College campus together with the North and South Churches. The Peace Team, sent by the M.C.C., gave their talks in our church Wednesday.—Corr.

—First Church, Monroe, Washington: Rev. Geo. W. Kopper was the only delegate to the Pacific District Conference which was held in Upland, California. He gave us a very interesting report of his trip as well as the Conference Sessions. Next year the Conference will be held at Dallas, Oregon, which will be much nearer so more of us can attend.—Corr.

—Zion Mennonite Church, Donnellson, Iowa: On June 10th, we were privileged to have the Bluffton College Choir with us for a concert, June 16, the fathers and sons of our church enjoyed an evening of fellowship with a covered-dish supper followed by an interesting program. The Iowa Young People's Retreat was held at Camp Arrowhead, near Ottumwa, June 26-29. Our pastor and the young people who attended report a most worthwhile and enjoyable time spent there. Our church was in charge of the 30- minute broadcast over Radio station KXQI, Fort Madison, June 26, the program consisting of musical numbers and a talk by Rev. Basinger.—Mrs. Milton Krebill, Corr.

—First Mennonite Church, Aberdeen, Idaho: On July 10, our church had the privilege of hearing some of our General Conference leaders. The morning message was given by Rev. J. N. Smucker, our President. Mrs. Lohrenz, President of the Women's Missionary Organization, spoke during the C. E. hour. Dr. S. F. Pannabecker, president of our Seminary, gave the evening message. Mrs. Smucker and Mrs. Pannabecker were also with us. These services were a definite blessing to us. At present the Young People are busy planning for their Retreat which will be held at Ketchum, Idaho. Rev. P. D. Unruh of Colfax, Washington will be their main speaker. On July the 17th, our Sunday School will have its annual picnic at Ross Park in Pocatello. The Sunday School period and the worship service will be shortened so as to have these and still have time for the picnic. Our church services are blest with a large number of visitors most every Sunday and we are always happy for the visitors that worship with us.—Corr.

—Mennonite Zion Church, Arena, North Dakota: Albert Neufeldt, graduate student from Grace Bible Institute is serving as pastor for the coming year. Daily vacation Bible School was held here for two weeks with thirty students attending. Albert Neufeldt, Bernard Deckert and Miss Hazel Buller were teachers. Our free will offering was taken and the total was thirty-one dollars. The last day a picnic was enjoyed by teachers and students.—Mrs. Bernard Deckert, Corr.

—Bethel Mennonite Church, Perkasie, Pennsylvania: A Bible Study Class for teacher training was held here for three months, with an attendance of 12-15. Several attended from Saucon. The instructor was Miss Laura Bernecker of the near-by Baptist Church. The last week of July we held a daily vacation Bible School for one week. Attendance averaged about fifty Mrs. Robert Miller of Allentown Bible Institute, was Director. Four of our teachers and some other helpers conducted the classes and assisted in various ways.—Corr.

—Nappanee Indiana: James Buss and Arlene Nelson of Elkhart were united in marriage July 10. A proposed camp site for our retreats and other purposes has been selected unanimously and with enthusiasm by the Camp Site Committee and the executive officers of the Central and Middle District Conferences. The site is located near Niles, Michigan, and consists of about 90 acres and fronts on two lakes, Big Smith and Little Smith lakes. 70 acres is timber land and it is estimated that there is about 3,000 feet of Lake frontage. To become enthusiastic about this site one needs only to visit it. On Sunday afternoon, July 24, the five churches of Northern Indiana, (other four: Middlebury, Goshen, Silver-street Topeka) sponsored a "Visit-the Camp-Site-Day."

—Grace Mennonite Church, Lansdale, Pennsylvania: John Moser, Bechtelsville, Pa., brought the message Sunday morning, June 26, at which time Rev. Plenert preached and served Communion at the Germantown Mennonite Church. The First of a series of union-lawn services with the Evangelical United Brethren and Schwenkfelder churches was held Sunday evening, July 10th, at Grace Mennonite Church, with Rev. Parks E. Adams bringing the message. These services will continue each Sunday evening during the summer, ending Setember 4.—Grace Phillips, Corr.

Into the Beyond

MRS. GERTRUDE (PENNER) EPP, Beatrice, Nebraska, was a member of the First Mennonite Church, Beatrice. She was born February 14, 1881 and passed away June 26, 1949. She had been a teacher, nurse and housewife and had been an invalid since 1923.

Mr. ERNEST L. SCHMIDT, Newton, Kansas a member of the Gnadenberg Church, Whitewater, Kansas, was born June 21, 1905, and died June 10th, 1949. He was a retired farmer.

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

What Shall I Do with My Life

2. My Calling Is the Ministry

Lamont A. Woelk

SEVERAL summers ago, I worked for a farmer in Western Kansas who was good-natured and liked to joke quite a bit. I was rather small, so some of the heavier work was rather difficult for me to do. Consequently, that gave him something to joke about. Time and again he told me, jokingly of course, "You're no good for anything else, so the only thing left for you is to be a preacher."

At that time, I took it in the joking way that he put it, but it set me to thinking about the ministry. However, I always told myself that a minister should be called by God and I had never received, or expected to receive, such a calling.

In 1947, I had an opportunity to attend the General Conference that was to be held at Berne, Indiana; but it looked as if I would not be able to get the time off from my job, for that was a busy season of the year. However, just four weeks before the conference, I had an emergency operation for appendicitis which left me unable to work. Nevertheless, I was able to make the trip, for God was leading me to the conference.

It was while I was at the conference that I felt the call of God. The theme of the conference, GO QUICKLY AND TELL, was printed on a banner that hung across the front of the church. Throughout the entire conference, emphasis was placed on the need of workers in God's kingdom; the need of consecrated men and women to go tell the whole world about Jesus. By the time the conference was half over, I knew that God needed me and I decided right there to prepare myself for His service. That conference experience was my Mountain Top Experience.

I still feel that a person should not enter the ministry unless he has received a call from God. But by all means, don't let yourself get out of calling distance. Don't look for a calling like that of Paul's conversion experience, for too often God calls in the still small voice. Listen for that voice and make sure that you don't miss the call.

Service in God's field requires just as much preparation as any other profession. The world we live in today is very complex; everything about us is advancing at an extremely fast rate of speed. Along with this, the people have become educated to a greater degree. In order to meet the challenge that is presented by the world, God's laborers must be well educated also. By this I don't mean a Bible School education, but a well rounded Christian education at a Christian college. As for myself, I intend to finish college and then go on to seminary for three years. During the war, the army would not send a soldier into battle unless he was properly and extensively trained. So it must be on God's battle field—His shoulders must be trained just as extensively.

As for the future, I am looking forward to a life of hard work, self-sacrifice, and privation. Life in God's harvest field is not easy but it is joyful, for there is the satisfaction of knowing that you are carrying out Christ's mission of saving men's souls. And what's more, the suffering that you endure here on earth will but add to your glory in heaven.

So I say to you young people, as you look about for a life work, consider the ministry above all else. Consider it prayerfully, not lightly as if it were something to be decided on in a moment's time. Get down on your knees and talk it over with God and then listen, for he may be calling you.

Every Life a Vocation From God

God is continuing his creative work in the world.
God endows each life with realizable significance:

Significance which will bless the world,
Significance which will heal the wounds of the world,
Significance which will enrich the world's life,
Significance which will redeem the world.

God's love is embodied in each life—
God's power is embodied in each life—
God's wisdom is embodied in each life—
God's goodness is embodied in each life—
Man is to release God's gifts into the total of the world.

As each star has its own light to give—so has each life;
As each musical instrument has its own tone quality—so has each life;
As each flower has its own distinctive beauty—so has each life;
As each thread in a tapestry contributes to the total pattern—so does each life in the life of all;
As the oak is wrapped in the acorn—
As the rose is enfolded in the bud—so is God's purpose bound up in the bundle of each life.
This is the mystery and wonder of God's creative work.

O Matchless Wisdom, make us to be wise unto thee—fortify the human will to work with thine—in the faithful realization of life's meaning and end. Amen

Glen Weimer
—*Horizons*

At Sardis With Canadian Youth

Young people representing the various provinces, after listening to a stirring report on Voluntary Service by David Schroeder (this was one of the two reports in the English language with the rest of the young peoples' meeting as well as the Conference as a whole being entirely in the German) told of their highly varied activities. In British Columbia they sponsored song festivals, Sunday school conventions, summer Bible schools, radio ministry, and tract work. In Alberta they had also done summer Bible school work and were considering mission work among the Doukhabors, In Saskatchewan they had sponsored a worker in the mission in Saskatoon as well as among the Indians, they had reached some 1,000 children with summer Bible school; other work included the children's Home, a radio mission, and the work at the Youth Farm.

Manitoba youth gave students help in the form of scholarships at the Canadian Mennonite Bible College, and had also sponsored song festivals. The youth of Ontario had specialized in collecting clothing for M. C. C. and Bibles for refugees among other things.

The *Young People's Messenger* is the official organ of this organization.

Some thirty-nine delegates representing 44 churches took part in this meeting presided over by Henry H. Epp, young pastor of the Waterloo-Kitchener Church.

Summer Peace Teams Begin Work

Again this summer the MCC Peace Section is sponsoring Peace Teams which will serve during the months of July and August. One of these teams, composed of David Wiens of Kitchener, Ont., John Ropp of Kalona, Iowa, and Robert Millar of Kitchener, Ont., will serve among MCC constituent churches in California and other western states. The second team, composed of Harris Waltner of Marion, South Dakota, Nathan Hege of Marion, Penn., and Edward Stoltzfus of Hudson, Ohio, will work in the North Central states area, particularly in the Freeman, S. D. and Mt. Lake, Minn. communities. In both areas the teams will go from church to church according to an itinerary planned by local leaders in cooperation with the MCC Peace Section. The men will participate in programs and discussions dealing directly or indirectly with Biblical nonresistance, and endeavor to promote a more thorough study of this doctrine and its applications and implications. Peace literature will also be distributed.

To open this period of Peace Team work, a training institute sponsored by the MCC Peace Section was held at Goshen, Indiana, from June 27 to July 1 for the benefit of the team members. In addition to the two MCC teams, three other teams under individual conference sponsorship participated. During this time, consideration was given to the meaning and implications of Biblical nonresistance, the historical background, present-day problems, and also methods of effective teaching.

Voluntary Service Among Cheyenne Indians

Every morning at 8:00 Mr. Wenger hurried off in the car to "collect" children for Bible School. He went 8 miles one way and five the other way, and came back with the car filled to capacity. Other children walked from their houses in the Busby camp.

At nine o'clock Bible School started with about 40 in attendance each day. After a devotional period, the little tots followed Mrs. Wenger to the house where they sat in a circle on the floor and enjoyed their lessons together. Miss Sprunger's class remained in the church, while Miss Dyck's and Mr. Wenger's classes moved to the log house for study.

Recess at 10:30 was a welcome time for all when the children played volley ball, Three Deep, or London Bridge and the teachers served Kool-Aid.

At 12 o'clock Mr. Wenger and one group left for home and at about 12:20 the last group waved goodby with enthusiastic promises of coming back the next day.

It was the aim of each teacher to instill in the heart of each child the Bible truths learned through memorization and Bible stories and to bring them to a desire to accept the Lord Jesus as their personal Saviour.

The program given to parents and friends on Friday morning was a witness through singing, Scripture verses, stories and Scripture reading in both Cheyenne and English.

We pray that the Bible School may have been a blessing in both the children and parents.

KIRBY BIBLE SCHOOL

A little one-roomed hut about twelve miles up the Rosebud river west of Busby was the scene of the first Bible School taught here this spring. Mr. Wenger and Miss Dyck drove there each morning from Busby to teach. To Miss Dyck who had just arrived in Montana on the evening before, the first day of school, this was a new but interesting experience. Each day Mr. Wenger drove to the various homes scattered among the hills to gather children for Bible School. Then at noon he took them all back. The teachers had morning devotions with all the children together every morning, then the older children met around a table in one corner of the room with Mr. Wenger as teacher and Miss Dyck gathered the little ones around another table in the opposite corner. Eight days were thus spent in teaching the children songs, Bible stories, Scripture verses and precious truths from God's Word. On the Sunday following the last day, the children gave a closing program. May the lessons taught prove a lasting blessing to the hearts of the children and to the homes from which they come.

TEACH US TO PRAY

One child at Busby remarked to her teacher, "I wanted to pray last night." When the teacher asked, "Did you?" she answered, "No, I don't know how." Another child stayed after school one day and when the teacher inquired what she wanted, she said, "I want to pray." Thus the Bible School teachers have a wonderful opportunity to teach the children to pray. We are reminded of the words of the disciples when they said. **"Lord, teach us to pray."**

Zist-Hosto (Cheyenne News)

How We Got Our Bible

IV Three Men and the King James Version

by Jacob I. Friesen

The English Bible read and memorized most widely today is over 300 years old. The story of how it came into being can be centered around the lives of three men; John Wyclif, William Tyndale, and James I. These lived at different times, but each made a distinctive contribution to the English Bible as we have it today.

John Wyclif was a man who dared to stand against wrong. He loved the common people who slaved in poverty. John decided that the best way to teach people the Christian life would be to let them read the Bible for themselves. Since the Bible was not in the language of the people, he sent out preachers who would explain the Latin Bible in everyday English. These men were known as Lollards or "poor priests."

While the "poor priest" spread all over England explaining the Bible to the common people John Wyclif, a graduate of Oxford University, began the difficult task of translating the Latin Vulgate into the English vernacular. Parts of the Bible had been translated before but there was no complete work. The church of that day opposed the work of Wyclif but the people liked to hear his translation read. Since all these Bibles had to be hand-written, they were very expensive and few could buy their own copy. But the Lollards equipped with this translation brought about a religious revival that spread across the country. After John Wyclif's death an enemy of this movement remarked that if you met any two men, one of them was sure to be a Lollard.

All this happened one hundred years before Luther and the Protestant Reformation. For this reason John Wyclif has been called the "Morning Star of the Reformation." The spirit of inquiry and freedom of thought defended by this man have left their mark on the political as well as the religious life of England and prepared the way for giving the Bible to the common man.

About the time that Columbus discovered America a man named William Tyndale was born. He became a scholar, mastering seven languages; Hebrew, Greek, Latin, Italian, Spanish, English, and French. Each appeared to others as his native tongue when he used it. Distressed by the ignorance and dullness of many of the clergy, he was determined that the common people should read the Word for themselves. Tyndale is reported to have said to one of the leaders of the church, "If God spare my life, ere many years I will cause a boy that driveth a plow to know more of the Scriptures than thou dost.'"

William Tyndale was a master of the English language and his translation fixed the English language for time to come. Eight per cent of the Old Testament and Ninety per cent of the New Testament found in our common King James version is directly from Tyndale's translation. His dream of translating the entire Bible was interrupted when a supposed friend betrayed him to his enemies, who threw him into prison, strangled him and burned his body.

"Lord, open the King of England's eyes." was the dying prayer of William Tyndale. This prayer was answered speedily. When James I came to the throne, England had become a first-rate nation but its religious life was at a low ebb. The established church was in conflict with the Puritans. James called a conference to iron out difficulties.

Different translations of the Bible were in use. Some preferred by the Established Church and others by the Puritans. The matter of a single version for both groups came up almost by accident on the last day of the conference. King James took matters into his hands and authorized the translation of the Bible by the best scholars of the day. These were to work unhurried. The final printing should have only the Scripture text. No comments or footnotes.

Fifty-four men worked for four years. The result was the King James Version of 1611 A. D. The new version was gradually accepted. For 270 years no revision was even proposed.

Thus the lives of three men. John Wyclif, William Tyndale, and King James I supply the facts of the story which gave birth to the most universally read translation of our Bible, The King James Version.

Help!

Our Mexico V.S. unit serves Mexicans as well as Mennonites. The doors are open for a fuller service with the Mexicans. There is immediate need for a worker with Spanish and with ability to teach English, or music or recreation. For more information write to Voluntary Service, Mennonite Central Committee, Akron, Penna.

Resolutions of Middle District Young People

Adopted at Grace Mennonite Church, Pandora, Ohio
April 23, 1949

Be it resolved:

1. That we thank the minister and congregation of the Grace Mennonite Church, and Missionary Church of Pandora, Ohio for the splendid way in which they received us. (The young people's sessions were held in the Missionary Church. Editor.)

2. That we continue sending "The Vine Press" free of charge to the young people of the conference, but asking a small fee to individuals who wish to have it sent direct to their homes.

(a) Increase the allotment from the budget to $100.00.

(b) We as delegates go back to our church with encouragement to our officers in seeing that "The Vine Press" is distributed and received by the young people.

3. That $500.00 of the budget be allotted for treasury of the General Conference Young People's Union.

4. That $200.00 of the budget be allotted for traveling expenses of officers and district representatives.

5. That $250.00 of the buget be allotted to the treasury of the Retreat Committee to be added to the fund for the purchase of retreat grounds.

6. That we continue our support of the Missionary project at Paint Rock, North Carolina, and allot $250.00 of the budget for this work.

7. That we endeavor to fulfill our budget obligations in full.

8. That we as individuals and as members of our Middle District Young People's Union promote "A United Mennonite Youth in Christ" by helping each person to live a consecrated Christian life, encouraging and helping to spread missions, promoting peace and international understanding, trying to meet both social and spiritual needs of the young people of our societies, and supporting these endeavors with our prayers.

Service with Federal Bureau of Prisons

In Washington, D. C., at the National Training School for Boys, three one-year volunteers and one summer service member are helping the imprisoned boys "in the Name of Christ." The 350 prisoners are boys averaging 16 years of age. The "school" consists of half-day vocational shop and half-day academic classes. Harvey Wall conducts tests with the incoming boys and assists the recreational director George Bohrer is assisting in an experiment of vocational counselling for the boys. Gerald Hershberger assists one of the vocational school instructors in the cabinet shop. Burton Yost helps in recreation and education with a special group who are isolated because of misconduct.

This is the first unit of such volunteers to be used by the Federal Bureau of Prisons. The superintendent indicates that he is more than pleased with the first month of work. It is hoped that the lives of these workers may give a Christian testimony to the boys at the school.

WESTERN DISTRICT Y.P. FELLOWSHIP CONVENTION AT PRETTY PRAIRIE

August 6 and 7, 1949

Theme: *Forward With Christ*

The young people of the Western District Conference will convene for their Annual Convention at the First Mennonite Church, Pretty Prairie, Kansas on August 6 and 7. A highlight of this program will be the picnic Saturday evening at the new Mennonite Retreat Grounds near Murdock, Kansas. Sunday evening our special speaker will be Rev. D. C. Wedel, this past year a student at the Iliff School of Theology, Denver, Colorado.

PROGRAM for Saturday and Sunday, August 6 & 7

Saturday
5:30 p.m.
Picnic at Camp Site
Special Music: Zion Mennonite Church, Kingman
Devotionals: Rev. Henry Harder

Sunday
2:30 p.m. Devotionals: Rev. Howard Nyce
Special Music: First Mennonite Church, Deer Creek
Business Meeting
6:00 p.m. Young People's Luncheon
8:00 p.m Special Music: First Mennonite Church, Pretty Prairie
Speaker: Rev. D. C. Wedel

NOTE:

The delegate quota shall be one delegate for every twenty members or fraction thereof.

The registration fee is fifty cents per delegate. A nominal charge will be made for the luncheon.

Do You Feel Sorry for Yourself?

By D. J. Clark

If you give way to self-pity, then

1. You are admitting that you are weak and beaten.
2. You are retreating inside yourself and closing the door to help.
3. You are laying down your grit and courage.
4. You are pushing everyone away from you.
5. You are being a big baby!

When you refuse to be sorry for yourself—

1. You are strengthening your spirit.
2. You are opening the door to God's help.
3. You are growing a backbone.
4. You are admired by others.
5. You are truly grown up.

And things will come your way!

Keep this to read the next time that you get downhearted.

—*Our Youth.*

CANADIAN CONFERENCE . . .

Continued from page 5

Marie J Regier
4614 Woodlawn Avenue
Chicago 15 Illinois

C-68

PLEASE mention both OLD and NEW address when WRITING

the help of the Young People's Organization; that $250 be allowed for the purchase of a lot for the Church in Saskatoon (the building to be moved in has been given by the Langham group); that financial help be extended to refugee-ministers; and, that the Conference keep in close touch with the needs of the brethren in South America. The Treasurer of the Home Mission Committee reported over $6,000 in contributions from the churches in the past year.

Through Foreign Missions—Outreach

Quite new in this organizational set-up of the Canadian District is the Foreign Missions Committee; it is but two years old. Thus far its task had been to promote Foreign Missions, enlist workers, and investigate possible fields for labor. The work carried on thus far has been among the Indians of Canada. The Conference endorsed the setting up of a treasury for this Committee with $500 to be solicited by the Committee for work the first year. This will be used partially for the support of the workers among the Indians. The Committee has also been given the responsibility of arranging the itinerary of General Conference Missionaries visiting churches in the Provinces.

Through Relief—Lifting Up

The Relief Committee reported that there was still a great need for help and especially in South America. The lot of the 13,000 Mennonites in Paraguay at the present is not an easy one. Crop failures, poor transportation, poor government, almost no local industries and broken families due to war conditions, are making their struggle for existence a hard one. It was, therefore, felt that our future responsibility was to our brethren in South America more than Europe from where most of our people had now migrated. At present only 2,000 of the original 12,000 Russian Mennonite refugees are still left in Europe.

Through Peace—A Pure Witness

One of the questions discussed at the Minister's Conference which convened on the Saturday preceding the Conference was the form of alternative service which ministers of the church would be able to recommend to their youth in the event of another war. It was admitted that a lack of agreement on this issue among Canadian Mennonites had made it difficult to represent our desires before the Canadian Government during the last war. As the result of the meeting service in Government parks and in hospitals was recommended. However whatever form such alternative service might take, it should not involve the donning of a military uniform, since this would indicate subjugation to military authorities and a close integration with the war machine. The Conference in its sessions later on accepted a recommendation that the churches take their stand unitedly on this decision.

Four congregations were welcomed into the fellowship of the Conference — Chiliwack, Kelowna, British Columbia, and Blainsville and Swamp Lake, Saskatchewan.

Women Help in Paraguay

Almost 200 women—16 from Saskatchewan, 10 from Manitoba, 10 from Alberta, and about 150 from British Columbia—gathered on one afternoon and decided on the following tasks: that 130 one-year subscriptions to "*Unser Missionsblatt*" be sent to the women in Paraguay as action of last year's meeting in Manitoba be completed with an offering at that meeting. The Ontario mission societies sent a letter indicating that they had decided on the support of a Paraguay hospital at Vollendam and asking whether the other provinces would be willing to help the remaining hospitals—at Menno, Friesland, and Vollendam. It was decided that each province either by itself or jointly with another province, elect to support one of these hospitals. The British Columbia mission societies agreed to support the hospital at Fernheim. Mrs. Meta Bahnman of Vancouver, British Columbia presided.

These Significant Statistics

Significant statistics referring to the Canadian Conference had been gathered and were presented by the aged Statistician of the Conference, Rev. Benjamin Ewert, Winnipeg. According to latest reports, the Conference now has 13,869 baptized adult members. Added by baptism during 1948 were 665. The total membership is now being served by 260 ministers working in 98 rural and 44 city or town churches. The total amounts contributed by these churches for all purposes in 1948 was $362,885. This includes outlay for building of churches operating expenses, missions, schools, land settlement projects, and charities of various kinds.

These Responsibilities

J. J. Thiessen, Saskatoon, President, Jacob Gerbrandt, Saskatoon, and H. T. Klassen, Laird, Saskatchewan, Secretary-Treasurer were re-elected to their respective offices. G. G. Epp, Rosthern, Saskatchewan, and Johann Wichert, Vineland, Ontario were re-elected to the Home Mission Committee. J. J. Wiens, Morden, Manitoba, I. I. Friesen, Winnepeg, Manitoba, and C. J. Warkentin, Herschel, Saskatchewan, were elected to the Foreign Missions Committee. Reelected to the Bible College Committee were P. W. Dyck, Rosemary, Alberta; William Enns, Springstein, Manitoba; P. A. Rempel, Altona, Manitoba; and J. J. Thiessen, Saskatoon.

Further elections included that of J. D. Adrian, Yarrow, British Columbia to the Education Committee and P. A. Rempel, Altona, Manitoba to the Sunday School and Christian Endeavor Committee.

(For a report of the Young People's Organization meeting at this Conference see the Youth Section. Ed.)

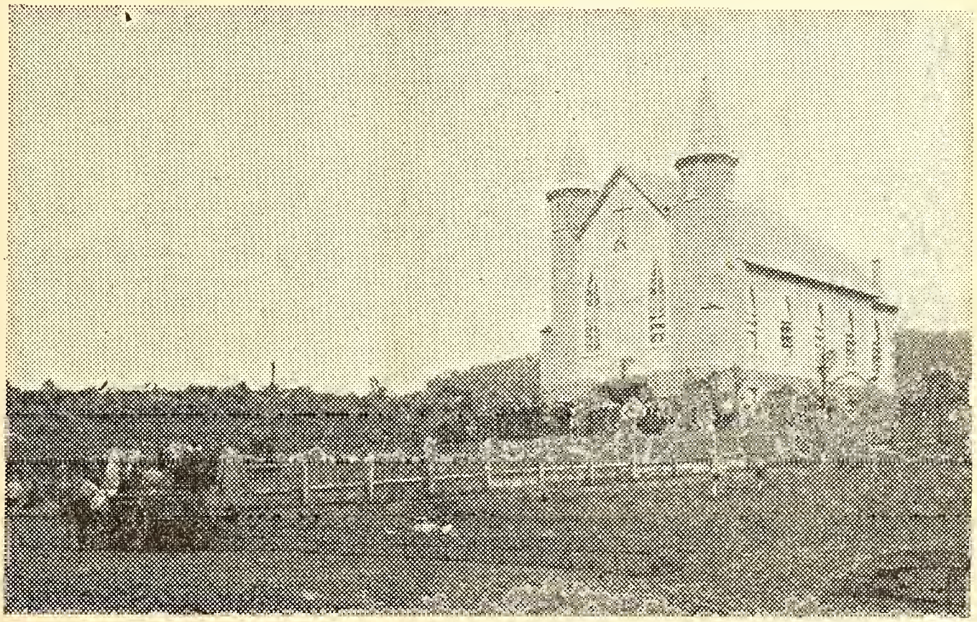
MENNONITE LIBRARY BIBLICAL SEMINARY

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Volume 64 — August 2, 1949 — Number 30

Let us rise up and build. So they strengthened their hands for this good work. ...for the People had a mind to work.
—Nehemiah 2:18; 4:6



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by Bruno Ewert

Brazilian Problems And Blessings

by Heinrich Martins

Paraguayan Pentecost In The Fall

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The Mennonite

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Associate Editors: Lester Hostetler, Don E. Smucker, W. F. Unruh, David C. Wedel. Contributing Editors: Kenneth Bauman, Harold Burkholder, Willard Claassen, Walter J. Dick, Elmer Ediger, Walter Gering, R. L. Hartzler, J. H. Janzen, Mrs. Ed. Miller, S. T. Moyer, S. F. Pannbecker, Paul Roth, Don Smucker, Clifton Sprunger, William Stauffer, Freeman H. Swartz, Erland Waltner.

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Of Your Pen Acquaintance

PETER KLASSEN, Curitiba, Brazil, a minister, is at present working under the General Conference Home Mission Board in the Witmarsum Community in Brazil.

A. W. FRIESEN, Henderson, Nebraska, is at present working among the Paraguayan Mennonites; he was formerly Pastor of the Bethesda Church at Henderson.

A. J. NEUENSCHWANDER, Quakertown, Pennsylvania, Secretary of the General Conference Home Mission Board and at present on an extensive trip among the Mennonites of South America, has recently accepted the pastorate of the First Church, Wadsworth, Ohio.

BRUNO EWERT, Arapey, Salto, Uruguay, South America, formerly of Danzig, Germany, is a minister among the Mennonites recently arriving in Uruguay who came from the old Mennonite communities around Danzig, Lemberg, and Warsaw.

HEINRICH MARTENS, Blumenau, Caixa Postal 131, Sta. Catharina, Brazil, came to Brazil in 1930; he serves as minister in the newly-dedicated church at Witmarsum.

JOANNA BOWEN, Topeka, Indiana, serves on the East Harlem Volntary Service Project; in winter she is a student at Bluffton College.

The Reader Says

General Conference Offices
722 Main Street
Newton, Kansas

Dear Sirs,

I received Das Yahrbuch for 1949 which you sent me and I have read it with great interest.

It is touching to note how the little group of Mennonite people had to suffer so greatly in the great storms of the last decades, and now through mutual assistance over continents and oceans has achieved a unity the like of which the world has not seen in all its history.

The glory be to God alone!

With heartiest thanks to you for sending me the book.

I am

Abraham J. Loewen
Philadelphia
Colonia Fernheim
Chaco, Paraguay, S. A.

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

August 2-6, Western District High School Retreat, Murdock, Kansas.

August 5-8, Central District Conference, Goshen, Indiana.

August 8-12, Western District Young Peoples Retreat, Murdock, Kansas.

August 11 to 17, General Conference Minister's Retreat, Estes Park, Colorado.

August 17, 18, Canadian Mennonite Teachers Conference, Mennonite Mission Camp near Springstein, Manitoba.

August 18-21, Western District Young Adult Retreat, Murdock, Kansas.

August 20-27, California Young People's Retreat, Sequoia National Park.

August 22-26, Northern District Young People's Retreat, Bible Camp Byron, Huron, South Dakota.

August 25-28, the Washington State Young People's Retreat, at Hall Lake, near Seattle. Washington.

Aug. 28 to Sept. 25, Christian Education Emphasis Period.

September 3-5, Eastern District Laymen's Labor Day Bible Conference.
September 4, Labor Sunday.

September 5, 6, Opening days at Freeman College, Freeman South Dakota; registration, Monday September 5; entrance examination and beginning of classes on Tuesday, September 6.

September 6-11, Opening days at Bethel College, North Newton, Kansas; freshman assembly, Tuesday September 6; junior-senior registration, September 7; freshman registration, September 8; sophomore registration and beginning of classes, Friday, September 9; formal opening, Sunday, September 11, 8:00 p.m.

September 9-15, Opening days at Bluffton College, Bluffton Ohio; Monday to Monday, September 9-12, freshman days; sophomore, junior, and senior registration, Tuesday, September 13; freshman registration. September 14 classes begin, Thursday, September 15.

September 30 to October 3, Opening days at Canadian Mennonite Bible College, Winnipeg, Manitoba; registration, Friday, September 30; classes begin, Monday, October 3.

October 12, 75th Anniversary Celebration of coming of European Mennonites, Memorial Hall, North Newton, Kansas.

October 13, 14, Western District Conference.

November 29 to December 1, Council of Boards Meeting.

August 23-30, 1950. Tentative dates for the General Conference Sessions, Freeman, South Dakota.

INVITATION

The First Mennonite Church of Christian, Moundridge, Kansas will have the Corner-Stone-Laying services for their new church building at 3:00 p. m. Sunday, August 7, 1949. Rev. Walter Gering will give the main address and others will take part in the services.

Editorials

"COLONIA MENNONITA" is the title under which an article appeared in *Mennonite Life,* having to do with the newly established settlements in Uruguay. It is interesting to note that the term "Mennonite" is finding its way into the common usage of more and more languages. Now names in Scripture, and more than we often realize, in life as a whole, stand for character. As has often been emphasized the name Mennonite originally stood for the great conviction expressed in I Corinthians 3:11: "Other foundation can no man lay than that is laid which is Jesus Christ." The emphasis on peace, which today is probably the most common factor associated with the Mennonites, as well as the convictions about the simple life, non-swearing of oaths, non-conformity to the world, and others were simply outgrowths of the fundamental conviction that when a person is converted and his life is completely surrendered to Jesus Christ he will seek to be like Christ in every phase of life. There are of course those who tend to limit the interpretation of the "foundation" to the conversion experience, but who ever heard of laying a foundation without having some idea of the precise nature, shape, and size that the superstructure would take? These secondary questions aside, the main question remains: is the fundamental significance of the word "Mennonite" as indicated above being kept pure as the word finds its way especially into the Spanish tongue? After all the Spanish peoples represent a group that have hardly so much as been touched by the vital Gospel of New Testament Christianity. Here is an opportunity in many areas of South America to bring Spanish peoples into direct contact with the Gospel of the grace of God as it is to manifest itself in conversion and complete surrender in every area of life. God is using the circumstances of our time to bring our brethren into direct contact with the Spanish people in South America. Part of our Home Mission task among them is to help them get on their feet as quickly as possible that they may let their light shine. If the process is dragged out too long and they use all their energies just to eke out a living there can only be the result of a number of self-centered communities that hide their light under a bushel by the very force of circumstances. This issue of the *Mennonite* is devoted to the interests of our brethren, some who as much as thirty years ago and some who only in recent months have begun settling down in these areas.—J.J.E.

THE ALMOST DOGGED DETERMINATION with which our leaders of state are encouraging an arms-for-Europe program is clear evidence of the moral insanity of our age. The way in which Britain is egging on this program is indication of the universality of this spirit. All of this makes it a bit more clear why a number of individuals in this country are putting themselves in awkward positions by refusing to pay income tax, the larger portion of which inevitably goes for war—past, present, and future. It raises the question anew as to the exact nature of a Christian's relation to the state. It is true that the Scriptures emphasize the fact that government is ordained of God; but we are not to deduce from this that some of the wicked forms of government we have seen in history were established because of the direct working of God. That would make God two-faced and certainly out of harmony with what we have seen in Jesus Christ, the Son of God. We are to be in subjection to those in authority; but this subjection must take different forms depending on the nature of the authority. It would seem that what is really ordained of God is order. When governments tend to produce chaos rather than order—the kind of order as revealed in our Lord and Saviour, Jesus Christ and in His teachings—then our subjection as Christians will be one of obeying God rather than man and human governments and accepting the suffering that may come as the result of our higher obedience. Just how this higher obedience is to express itself raises a number of questions. In many of our circles non-registration and non-payment of war taxes is questioned as an effective method. It would seem quite obvious that if enough people used this method this wickedness of war would be seriously hindered. It would seem however that something much more fundamental is needed. We need fearless Christians, fearless ministers, who in spite of public criticism to the effect that, "they should get souls saved and stay out of politics" lift their voice against the evil which is driving the very souls to hell even before they have a chance to get the Gospel to them and to get them saved. How can we say that the main business of the Church is to save souls and at the same time by our silence on other crucial issues let conditions exist in the world that will make it all but impossible for the next generation of souls to have minds open to the Gospel?—J.J.E.

Sins do not become virtues by being widely practiced. Right is still right if nobody is right, and wrong is wrong if everybody is wrong. Some have contended that sex aberrations are as common as the common cold, but nobody has so far asked us to consider the cold normal and desirable.—F. J. Sheen, as reprinted from the Salem Church Bulletin, Freeman, South Dakota.

1900 Jubilee Gems 1950

50th Anniversary
celebration of
General Conference Mennonite Missions in India

As a steward of God, are you looking for a safe and profitable business in which to invest of your means? The Janzen Memorial School, at Jagdeeshpur, India, was built by a farmer in America. The Kirkham Primary School for leper children was begun by an invalid in England, who went about in a wheelchair, speaking and raising funds.

In Uruguay

In a Mennonite Immigrant Camp

by Bruno Ewert

OUR immigrant camp, in Arapey about 75 kilometers north of Salto in Uruguay to which about 450 persons came the latter part of October, of whom about 300 were still there, received a pleasant surprize on June 14, 1949, when welcome guests arrived from the United States. They were Rev. A. J. Neuenschwander, Secretary of the Home Mission Board of the General Conference, of Quakertown, Pennsylvania, and Rev. John Kaufman and wife and son. For two years the Kaufmans were in charge of the work among the Mennonites in Brazil. They wanted to visit and speak with us refugees from East Germany, from the old Mennonite settlements near Danzig, Lemberg and Warsaw. They arrived at about tea-time; so we immediately invited our guests to share coffee bread and honey with us. They continued taking their meals with us which gave us an opportunity to discuss many of our experiences in war and during our flight. For the night we lodged our guests in the temporarily arranged hospital which is under the direction of our physician, Dr. Klugkist, and his wife who is a trained nurse.

Through the Whole Camp

Before nightfall we had time to visit our camp kitchen where our women prepare simple yet nourishing meals for the whole camp. On the next two days I went through the whole camp with our guests, visited every family and thus gave our visitors an insight into the fate which has befallen so many of our families. This sympathetic interest in their joys and sorrows caused much gratitude in their hearts.

For Songbooks and Catechisms—Thank You!

On June 15, we ministerial brethren discussed with Rev. Neuenschwander and Rev. Kaufman spiritual matters concerning the Mennonites in Uruguay. This gave me an opportunity to say "Thank you" in the name of our Mennonites here for the 300 songbooks, the catechisms for instruction, and for the children's songbooks, which are to be used in Sunday School. We were pleased to be informed by Brother Neuenschwander that the General Conference will send us more Mennonite literature.

. . . And for This Visitation

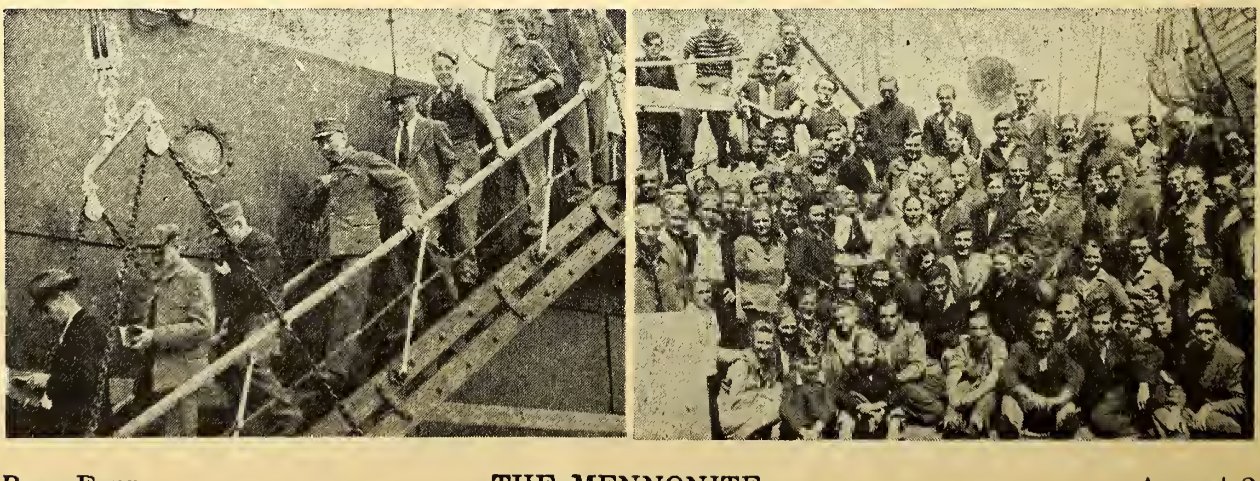
At four o'clock we went out into the open for evening worship. The sun was still shining gloriously and so our guests first of all took some pictures of our group. Then after congregational singing I spoke a few words of introduction. Then Brother Kaufman spoke about his experiences in the service of the Lord, about the grace of Jesus Christ, that seeks all of us and is eager to transform us into children of God and actually does so wherever His word is proclaimed and is taken to heart. Then Rev. Neuenschwander spoke about the love of God in Christ, who was sacrificed for our sins and resurrected for the sake of our righteousness. To recognize and acknowledge this is the task of all of us who wish some day to become heirs of his glory in the Eternal Home. We must actually experience Good Friday and Easter in order to be willing followers of Jesus. Both brethren spoke sincerely and touched the hearts. Both testified to their obligation to the exalted Lord and Savior. Thank you for this service. I spoke a few words in conclusion then we prayed and sang together, "So *nimm denn meine Haende und fuehre mich. . .* "

The Farewell

After our guests had convinced themselves of the comforts of our warm springs in Arapey (a health spring which is supposed to be good for rheumatism and rises from a depth of 1395 meters at a temperature of 37.5 Celsius) they departed again on June 16. Many of our brethren in the Faith accompanied them to the nearby railroad station, our choir sang in farewell, the harmonious song "God be with you till we meet again. . ."

Accept my thanks you friends, you beloved brethren, all of you who support the great unique Mennonite Relief cause with prayer and sacrificial giving; may God repay you for all your love towards the "Brethren in distress." To him alone be the glory.

After a twenty-day trip the 750 Mennonites arrived in Montevideo, October 27, 1948. (Courtesy *Mennonite Life*)



From Brazil

A Tribute to M.C.C. Personnel

by Peter Klassen

IT was two years ago, that two MCC workers arrived in Brazil with their wives, in order to carry on Bible work amongst the settlements and especially the young people. It is my duty today to offer a word of farewell to brother and sister Kaufman from Moundridge, Kansas. When they arrived in Curitiba two years ago, it was our pleasure to receive them in our house for 14 days and to be able to help them to find their way in a world so strange to them, and now, today, they are saying goodbye to Witmarsum, the colony in the Brazilian jungle, and it is our privilege to have them with us for another fortnight and to be able to hear of the many experiences that they have had in their work here in Brazil, during these 2 years. Therefore, I think I have the right to say a few words about the work of these good brethren in the service of the MCC.

Sufficient to Lose Courage

Right at the beginning I can say that if, today, among the many Mennonites of Brazil, there is a good comprehension of the work of the MCC, and a deeper insight into the Mennonite world at large, it is in part owing to the Rev. and Mrs. Kaufman, for, when they came here, they had to face all kinds of prejudice against the work of the Americans, as well as other difficulties. Sometimes it was sufficient to make them lose courage and they did not everywhere succeed in doing what they wanted to, namely, to make known the real spirit of the M.C.C. and to overcome all the obstacles existing among the settlers.

Put Themselves into the Center of the Need

When the Rev. Kaufman and his wife sailed from the USA with their son Kenneth, they did so with the thought that their field would be the metropolis of Sao Paulo, among the dispersed Mennonites there. However, when they arrived here, they found that for the time being they would have to work in the interior until some arrangement was made for them to go to Sao Paulo. So, these good people came for a long period to Witmarsum. They put themselves into the very center of the need of a jungle colony trying to understand all and everything. They even became members of our Agricultural Co-operative Society, in order to be in the middle of everything. Yet, much remained strange to them and not everywhere did they meet the right understanding. Where, however, the sympathy for the simple way of holiness and uprightness of these M. C. C. workers was roused an unforgettable impression was made by their words and work. Not only among the Mennonites but also among the Catholics and Lutherans in the neighborhood did they enjoy great respect and affection. The young people have especially much to be thankful for. They learned to recognize in them every liberty which frees from pettiness and worldliness, binding them closer to Christ.

With Great Difficulty

So the Kaufmans worked here for almost one year, but when, in December, 1947, the secretary of the M. C. C. Orie Miller, was here, the plan for Sao Paulo was discussed and in February, 1948 the Rev. Kaufman and his family went to Sao Paulo. With great difficulty the Mennonites united and arranged a center so that finally, after four changes of dwelling, four weeks ago the permanent Mennonite Center was inaugurated. About this ceremony certainly special report will follow. In January of this year, Orie Miller, Cornelius Dyck and Ezra Bender were traveling through Sao Paulo. Through them the Mennonite Center as well as the Rev. Kaufman, received further directions. The Kaufmans were begged to prolong their two years' stay—at least until May of this year—to which they agreed. Furthermore, they were asked to visit the faithful at Witmarsum and Curitiba for four weeks.

Spread Much Love

And now, we have had them with us here in Witmarsum for nearly three weeks—for the last time, as far as we can tell. They have spread much love and have been received, in the houses and in the communities belonging to the General Conference, with much affection and were bestowed with moving gratitude especially on the Sunday of their farewell.

This farewell will never be forgotten. At the afternoon service, brother Kaufman preached. He spoke about the meaning of the great reformation in the sixteenth century and about the special mission that we have as Mennonites. Our young people should be very enthusiastic about the high aims of the community in which they live. In the break for lunch after this careful sermon, we sat down at long tables and enjoyed our meal. Many useful words were exchanged.

"Once the Lord Will Reveal"

After the meal the real farewell celebration began. The writer spoke about the words out of the Book of Judges 18.6: "Go in peace, for the path ye go is right before the Lord." After this the Kaufmans were given time to address their farewell to us. Their words will remain with us a long time. We were greatly impressed by their simplicity and the sincerity of their great love for Jesus. That was to be felt in the following short greetings. Once during the address of preacher Abraham Dyck about the words in Psalm 121 and 1. Corinthians 15:58, he said, among other things: "Ye have oft believed that your work was in vain, but it is not so. We testify to you today that your work was not in vain and if all is not made known to you here, once the Lord will reveal how you have served us in faith and abnegation." Then a brother expressed his thanks from the bottom of his heart. It was brother Kornelius Giesbrecht who, in moving words opened his soul for all the other brethren. Furthermore the wife of Dyck spoke, expressing what all the women were feeling in this hour of separation. How much the women have to thank dear sister Kaufman for!

On Sunday evening some 40 young people came to our house to say good-bye to those who had shown them the way of real joy and the way to Jesus with

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Brazilian Church Dedicated

by Peter Klassen

ON January 30 of this year, the cornerstone had been laid in a solemn service. And now, four months later, on Pentecost, we could already celebrate the dedication of the building. In the basement and in a few other spots there was still a little left to be finished. But since Rev. Neuenschwander and Rev. J. E. Kaufman could spend only Pentecost with us, we rushed the work of building toward the end and temporarily interrupted our work for the celebration.

All Lent a Hand

It really turned out to be a beautiful House of God with basement rooms, which is an innovation for Brazil, two towers, a bell and an organ. We were able to build so beautifully because the Home Mission Board through the American congregations, as well as individual friends granted active support. Then too, many members of both the Conference congregations and also many friends who belong to no church but cooperate with us very closely, revealed a great willingness to sacrifice. We cannot yet report just how much material and how many work hours were contributed by our people. I personally assisted in the construction work in addition to my activity in the Bible School. I regard it as a great gift from the Lord that I was permitted to be among this brave, happy group. While we worked the following quotation from a man of God ran through my mind, "Mutual work binds more firmly than paragraphs and statutes." Young and old, men and women, boys and girls, all lent a hand in accordance with their strength, to the best of their ability.

We Humbly Remember . . . .

Now we all say, "This is *our* house." And yet we do not say it with arrogance. How could we be arrogant, when we built it for Him who created the world, who regulated it, and will some day re-order it. We humbly remember that human temples will fall into decay but that God builds an eternal home. But we may still rejoice when a beautiful church has been built. That the building was constructed so beautifully, so solidly, so quickly we owe in no small degree to the chairman of our building committee, Rev. David Nikkel, who presided wisely and firmly for 12 years over the Witmarsum settlement, an office from which he resigned about six months ago. This left him free for the work with the church.

Truckloads of Singers

Pentecost drew near. It had been hot and dry for many long weeks. In all the months of building the masons had lost only one day of work due to rain. It was beautiful weather for building. We feared that it might rain on Pentecost. And that is what happened. On Saturday before Pentecost, toward evening, it began to rain. Even if it did not rain hard during the two holidays, yet it made the country roads very difficult. Many friends in the surrounding country could not come. Two truckloads of singers and other friends from Curitiba as well as a bus from Blumenau arrived in time.

In Front of the Locked Church

On the morning of the first day of Pentecost, a large crowd of expectant attendants gathered in front of the locked church. Brother D. Nikkel made a short report on the construction period and, deeply moved, expressed his gratitude towards God and all of his loyal co-workers. After silent prayer and the singing of "Grosser Gott wir loben dich," the church was unlocked. All were seated to the music of the organ. The three choirs from Curitiba, from the M. B. church at Krauel, and from the local General Conference churches, raised their voices in beautiful song. Reverend Abr. Dyck opened the service with greetings, Scripture and prayer. "This is the Day that the Lord hath made" . . . God makes every day. But there are also special days. As God made the first Pentecost, so he has also made this one for us. The writer gave the sermon of the day. He read from Nehemiah, several words from Chapters 8 and 12, for this book had often given guidance and encouragement during the whole construction period. The text, from the story of Pentecost, was "We do hear them speak in our own tongue of the wonderful works of God." We did not build our church in the spirit in which the tower of Babel was erected, (Gen. 11), "to make us a name"; nor in the spirit in which Nebuchadnezzar later rebuilt Babel, "for the honor of my majesty" (Daniel 4); but we have built for Him who after thousands of seemingly useless efforts permitted Christmas, Easter and Pentecost to come and who will some day make everything new, who is the Master Builder of the first and second creation, the Saviour of our era. All honor to Him!

The three elders, A. J. Neuenschwander, John Kaufman and David Koop performed act of dedication. Brother Kaufman led in prayer.

Then Brother Heinrich Martins took the floor and expressed his joy for the day, John 7:37,38, "That great day of the feast." Next it was Brother Neuenschwander's turn to speak and he brought greetings and congratulations from the North. In warm words, that came from the heart into the hearts, he was able to direct our thoughts and feelings toward the central point of this day. As representative of the church in Curitiba, Brother Koop added some remarks. Appropriate poems were recited and repeatedly the choirs rendered lovely songs in honor of our Lord and Saviour.

The noon meal was served in the basement. How grateful we are for these practical rooms in the basement!

Harvest Festival at Pentecost

In the afternoon festivities continued with a Harvest festival. Rev. Johann Boldt in deepest gratitude set the tone for this celebration. Rev. Franz Kroeker spoke many a word of love and of warning. Many a one meditated and asked himself whether he were truly loyal to the Lord. Then Elder G. Rosenfeld, leader of

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In the Chaco

Pentecost in Fall

by A. W. Friesen

AS IS custom in many of our churches in the home land to have baptismal services on Pentecost, so it is out here too. Catechetical instructions were given in various villages for several months. Due to the distance from one end of the settlement to the other of about 35 miles it was decided to divide the class into two sections. A group of 43 was baptized on Sunday June 5 in Friedensheim, and the other group of 25 was baptized in Schoenhorst on Tuesday the 7th.

All Night on Way

All night before the appointed day one could see people with horse and ox wagons winding their way to Friedensheim and Schoenhorst. No school house was large enough to hold all the guests that took part in these services. A canvas addition was built to both schools so most people could be under cover. A light rain had set in on Friday already—enough to at least settle the dust—making it very pleasant. Most of both days clouds were floating in the sky, and on Tuesday at Schoenhorst it started to drizzle several times during the day. Friedensheim had the largest crowd due to the fact that it is closer to the old settlement from where many had come.

One Exciting Thing

One exciting thing seemed to be the large truck load of people that came from Philadelphia; too, the M. C. C. jeep was on the scene. At 9:30 the services were opened by the leader Peter Klassen. The choir under the direction of Hans Rempel sang several appropriate songs. The writer then performed the baptism. In the afternoon Holy Communion was observed. About the same schedule was followed at Schoenhorst on Tuesday. Schoenhorst is at the extreme west end of the new settlement so not so many people were there. An estimation of about 400 were at Friedensheim and about 200 at Schoenhorst. We spent 13 hours on the way going and coming from these services. At home it would have been a matter of an hour or two.

Weather and Crops

The season is cooler now then a few months ago. They say it is the fall of the year, but one hardly notices much difference between the seasons. Rain would be very welcome again in most villages. The report is that it has rained in the Old Settlement at places. We have tried to raise a small vegetable garden with seed sent from United States but to date we have had a few radishes and one helping of lettuce. We carry our water about two blocks, so you can imagine that watering a garden is a task in itself. The climate is very extreme here in comparison to what we have in the northern countries.

Courage and Endurance

The people have courage and endurance and do get by with so little. Many a family's entire crop for the year would not fill an ordinary wagon box, and still they talk of their crop. Flour and sugar are very high in price compared to what they get for their cotton, which is their only cash income. Kaffir corn would too be a cash income but this year as well as in most years there is not enough to sell. The average farm or "wirtschaft" consists of from 30 to 40 acres, so you can readily see that very close figuring must be done to make ends meet.

Implements Have Arrived

Driving through the various villages and looking at the crops from the road is very deceiving. You read of some one reporting that it had rained when he had been there and everything looked splendid. A few days after that the situation often is just the contrary. These people need encouragement and financial as well as spiritual help; and will need it in years to come. The implements have arrived and the MCC workers are busy getting them ready for distribution. It will mean a lot to them to have machines to put in their crops instead of by hand. Wishing you all God's blessing, and do not grow weary in the support of our brethren and sisters in South America.

Brazilian Church Dedicated . . . Cont'd from p. 6

the M. B. church had an opportunity to direct our thoughts toward Him who gives us everything, who bestows harvests, Acts 14, and using several solemn illustrations from the Bible he closed with the warning that harvest might also become a curse. May we so use each harvest that it may bring us not only material but also spiritual profit.

The day had come to a close. In the evening Rev. Neuenschwander spoke to young and old about youth activities and about the call of God to young people, "The Master Calleth for Thee."

Seven Baptized

Te second day (zweit-feiertag) of Pentecost brought to the Mennonite congregation another joyful occasion. Seven young people, 4 boys and 3 girls, were baptized on their confession of faith. This morning Brother David Nikkel greeted us simply and effectively in the words of the 23rd Psalm. It reminded me of the words of a teacher of mine, 'The best sermon is one that makes a familiar Scripture quotation come alive again."

Brother Neuenschwander preached the baptismal sermon. Neither congregation nor baptismal candidates will probably ever forget these fine words of joy and admonition. Brother Kaufman performed the baptism and reception into church membership. Then the congregation partook of the Lord's Supper which was introduced by Brother Koop with an explanation of the significance of the sacrament particularly for the newly baptized.

We then spent several hours in the nearby meeting house of the M. B. church where a song festival was being held. The choirs sang tirelessly. The "Great Hallelujah" and many another song will long go with us and refresh our hearts.

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For Brazilian Mennonites

Problems and Blessings

by Heinrich Martins

As many of you may already know, a Bible School class was begun in Witmarsum early this year, under the direction of the Reverend Peter Klassen. Through the gracious support of the Home Mission Board of the General Conference it was possible to carry out this instruction. Brother Klassen devoted to this task all his thorough knowledge of Scripture as well as his rich experience in evangelization. There was keen interest, especially among the young people and many a kernel was strewn in youthful hearts to bring forth eternal fruit later on. At Pentecost, this work which is so significant for the whole settlement was concluded. It would be desirable for these Bible School classes to be repeated frequently for they are a great blessing to the young people, the families, and to the congregations.

Non Resistance Under Test

In one of my first reports from Brazil which I wrote from Rio de Janeiro, when the first transport reached the Brazilian coast on January 4, 1930, I referred to a short conversation I had with a Brazilian newspaper reporter who inquired about our attitude toward military matters. I replied about as follows, "We are above all, grateful that Brazil is accepting us. It shall be our endeavor to become and to remain good citizens of this country. And if we have proved worthy we may expect understanding and co-operation from the Brazilian government in this matter also."

Two young men of Witmarsum, Heinrich Boschmann and Peter Enns had to report for military service because they, having been born here, are regarded as Brazilians. This matter stirred deeply the hearts of the Executive Committee and the churches of the settlement. Everything was done before the proper authorities to obtain for these first two Mennonite youths freedom from compulsory military service. These young brethren were well-grounded in Scripture and firm in their convictions as they fearlessly replied to the cross-questioning to which they were subjected at their examination. The military authorities were convinced of the sincerity of their convictions and after months of anxious waiting the decision of the War Department was: exempt from active service on the basis of Article 141, paragraph 8 of the Constitution of 1946.

This incident was of the greatest significance for the Brazilian Mennonites. For us as well as for all other Mennonites in the world, it corroborates that God is still the same God and that He reveals himself to His own over and over again in a remarkable fashion if one only entrusts everything to Him with a humble heart and reecives from His hand the solution to all ones problems. This incident ought to encourage all of us to become more faithful followers of Jesus.

Building a Church in Four Months!

As I mentioned in one of my last year's reports, the efforts to unite in building a church jointly were in vain. After the Mennonite Brethren built a church for their own use, the General Conference congregations were compelled to think of building a church for themselves. Upon the completion of all the necessary preliminaries, the corner stone could be laid on January 30 of this year. With support from many friends and wellwishers, especially the Home Mission Board, construction was begun and completed largely through donated labor and free delivery of the necessary material, and this not only on the part of the congregations concerned but also of many young families who had until then not yet joined any church. Members of other denominations also helped with the construction. Thus the large, beautiful church could be completed in the record time of four months. Young farmer *H. S.* personally blasted the 23 cubic meters of rock needed for the fence, cut them into blocks, dragged them to the building site, set them up, and paid from his own pocket 700 cruzeiros ($35) for an assistant, and when another, *J. E.*, donated to the church a piece of land from his farm, 90 meters square, in addition to donating labor in building—these two were examples for many other men, women and young people of

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At Left— Seven Young people baptized on Pentecost, 1949—the first to be baptized in the newly-dedicated church. A number of ministers are seen behind the young people. They are J. Klassen, H. Warkentin, D. Nikkel, A. J. Neuenschwander, D. Koop, Y. Boldt, I Dueck, J. E. Kaufman, J. Renpenning, and H. Martins.

At Right—The front view of the church at Witmarsum that has recently been dedicated.

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both sexes, who unselfishly devoted themselves to the completion of the church in such a short time.

Dedication on Pentecost

The dedication of the new church in Witmarsum was planned for Pentecost. The weather was rainy, the roads got too slippery for autos, and so many guests who would like to have attended the celebration stayed away. Many Catholics and Lutherans, among others, from the vicinity attended.

About nine in the morning a large crowd gathered in front of the locked church. The celebration began with introductory words by the building superintendent Reverend David Nikkel who was formerly for many years the leader of the settlement. He spoke in the following vein:

"It is a great joy to me that so many guests have appeared in order to dedicate this house to the Lord. Even if it could not be completed in every detail, this will not in any way hinder our celebration. I am deeply moved in my heart to think that this fairly beautiful church was completed within four months. The cornerstone laying was held on January 30, and work began the 31st. On June 4 it was completed. In between we had an interruption of three months to put in crops. I am made happy by a two-fold circumstance; on the occasion of the cornerstone laying a double motto was presented, on the basis of Nehemiah, 2 and 3: a) to put themselves and the construction into God's hands; and b) to work whole-heartedly at the the construction in accord with the passage, 'And the people had a mind to work.' What makes me so utterly happy is that both aims were realized. The whole construction period seemed to stand under the favor of God. There were plenty of difficulties and embarrassments, but God always found a way out, and in time. For this we are particularly grateful. And it also came to pass that the people had a mind to work. During the whole time there was never a lack of volunteer workers. Frequently it happened that when four or five reported, 10 or 14 would show up the next day for work. We want to emphasize today not the accomplishments of individuals nor the material aspect of the church building but the inward harmony and unity in the work. Actually, it must be stated that all groups even Lutherans and Catholics participated in some way or other. Above all the North American brethren made the task possible through their financial assistance. We are grateful to all! And also to our members who made many sacrifices. As the inscription on the front of the church puts it, this building does not belong to any specific group of Mennonites but simply to the Mennonites. *(Igreja Mennonita)*. When we now deliver the keys to the church boards in order to dedicate the church for its purpose, may the spirit of Pentecost fill them to the blessing of all of us!"

Then we all sang one stanza of the familiar song, "Grosser Gott wir loben dich." Then followed a season of silent prayer. When the entrance door was unlocked the assembly thronged into the lovely church and was seated. The visiting singers from Curitiba and the neighboring congregations in Witmarsum took their places on the platform. The local singers took their places in the Choir between the towers. After the bells had been rung, the first song was rendered by the Witmarsum choir. To the accompaniment of the organ, the festal gathering sang several stanzas from the song, *"Vollkomm'ne Heilge Majestaet."* Reverend Abram Dueck, leader of the local Protestant congregation spoke a few words of welcome. Greetings from the United States to the brethren were read here. A few more remarks in conclusion, then the closing prayer, and benediction. The great day of celebration, of special significance not only for the churches in Witmarsum but for all Mennonite churches in Brazil, was drawing to a close.

Offerings were taken both forenoon and afternoon. A missionary auction for which industrious women's hands had well prepared, was attended with great interest. Proceeds of collections and auction were designated for the deficit in the building fund.

The same evening Brother Neuenschwander held a short meeting with the young people.

Second Holiday—Baptism

On the second day of Pentecost there took place the first baptism, for seven young people had decided to become followers of Jesus. The three elders who were present, A. J. Neuenschwander, John Kaufman and David Koop functioned. The actual act of baptism was performed by Brother John Kaufman who also received them into membership in the church. At this service the brethren remained to partake again of the Lord's Supper in order thereby to strengthen their inner fellowship with our Lord and Savior, and to renew the strength of their mutual fraternal affection. Here too, the three elders functioned.

And thus the richly blessed festal days came to a close. God had drawn very near to the souls through His Word and His Spirit. We pray that everything may have served to strengthen weary souls on their pilgrimage of faith, to awaken indifferent hearts, and to encourage the irresolute to follow Christ in earnest.

O Jesus may your name remain
On my heart, imprint it deeply!
May your loyal Jesus-love be deeply
Engraved in heart and mind.
In work and word, in all I do, may only
Jesus and naught else be legible.

A Tribute to M.C.C. Personnel . . Cont'd from p. 5

so much understanding. At the more intimate meeting before the departure, the Kaufmans received many words of appreciation, first from the head of the Mennonite community of Witmarsum and then from Peter Dyck, the latter emphasized especially how much the Kaufmans had helped us spiritually, so that we have again found the way to the great worldwide Mennonite family. Their whole behaviour and their holiness have shown us much light. Let us be thankful for what has been done!

Watch for NEW book—
From the STEPPES —
— to the PRAIRIES
75th Anniversary volume
—Now in process of publication.
—COMING SOON!

In Lands "South of the Sun"

by A. J. Neuenschwander

Genesis 37:16 is a fitting verse for our purpose in South America.

ON Saturday, May 21 I arrived at the M. C. C. home in Sao Paulo, Brazil. Rev. and Mrs. John E. Kaufman were directors of this Mennonite Home. About a week was spent in this city. About 50 worshippers from the large city came to the Sunday afternoon worship hour. In connection with the Service a word of welcome was extended to the undersigned and farewell words were spoken to the Kaufman family.

The following week Rev. Kaufman and I went on to Curitiba and took part in Sunday Services, Mrs. Kaufman and son Kenneth came a few days later. Early in June we traveled to Witmarsum, Santa Catarina, for the dedication of the newly built Mennonite Church. Local friends will send in a report of this inspiring event.

Progress in Craul Settlement

The Craul settlement, as this community is known, has made considerable progress in bringing in various types of industry such as saw mills, creamery, sassafrass oil distillery and a starch factory. Farmers are busy most of the year with various crops and their cows. Farming land is not very level and hence much of the work has to be done by hand.

Since there is interest in a new settlement on more level land where farming can be done by machinery, Rev. Kaufman and I in company with Abram Enns went to the southern end of Brazil to look at some farming land.

Uruguay Next

Our next destination was Uruguay, where nearly 750 Mennonites landed from Europe October 28, 1948. We landed in Montevideo Saturday, June 11. In the M.C.C. home, at Vilardebo No. 964, Rev. and Mrs. B. W. Vogt and Mr. and Mrs. Arthur Jahnke made us feel at home. Worship with the Mennonites was held in the M. C. C. home and 48 attended from the city and vicinity. We were surprised to find that in such a short time so many had already found work of one kind or another in this large city.

The Mennonites in Uruguay were cared for in two camps that had formerly been army camps. Not being used for that purpose what better use could be made for the time being, than to give a home for Mennonite refugees. One camp is located in the city of Colonia approximately 80 miles west from Montevideo, and the other group is situated in Compamento Militar No. 5, Arapey slightly over 200 miles to the North of the Capitol. Worship services were held with both groups.

In Colonia at a Waldensian Church

In Arapey the service was held in the open air. The day was pleasant and they do not have a convenient inside room anyway. Rev. Bruno Ewert presided and Brother Kaufman and I spoke. In Colonia we met for worship in the Waldensian Church. Rev. Ernst Regehr directed the service and we all had a truly blessed worship service together. The church was not very large. The local worshippers knew this and for that reason many brought their own "home made" seats. Every available seat was occupied. The organist remained on his bench because there was no other place available.

During the week we made it our program to see every tract of land that our Mennonite brethren expect to occupy in the not too distant future. We saw four such land tracts.

Evening Devotion at EL PINAR

On Wednesday, June 22, in the afternoon, Rev. and Mrs. W. B. Vogt took the truck and took us all out to a farm of about 500 acres, approximately 20 miles to the east of Montevideo. This farm is owned by a well-to-do doctor of the city, who has built it up in a modern way with model chicken ranch, registered Holland cattle imported from the United States, and two large cistern-like silos. There are several orange and tangerine groves and a fine garden. He has modern machinery to work the ranch.

Five families, a total of 24 persons young and old, are at present hired to operate this farm. In October, they will take it over on rent and will pay the owner a certain per cent in grain etc. They will also have the opportunity to purchase the entire farm if they so desire later on. At present the families also get the vegetables, eggs, milk and meat for their use. Parents told us that to this time, after three month occupancy, the children still express surprise and delight that finally they can eat to their heart's content at the table and have food left over! Mr. G. W. Dyck, the foreman of the ranch, showed us around the farm and buildings.

Immediately after our arrival it was agreed that evening devotions would be held at 6:00 p.m. News of this event was soon transmitted from one home to the other. Promptly at 6:00 p.m. the 24 Mennonites and the six of us gathered in the large Dyck kitchen for the service. Mr. Dyck not only serves the group as ranch foreman, but he also served as leader for the devotional hour. With whole-hearted devotion everyone joined in when the German hymn: "Grosser Gott Wir Loben Dich" was chosen as opening song. The hymn book used was *Gesangbuch der Mennoniten* copies of which had been provided by the Board of Home Missions. Rev. B. W. Vogt was asked to present the Kaufmans and the writer, to the group. The choir, composed of 18 out of the 24 persons rendered in a splendid manner the hymn, "Lobe den Herrn den Maechtigen Koenig," a young woman directing the singers.

Rev. Kaufman's text was Psalm 149: using as theme: "Sing unto the Lord a new song," and I used Psalm 119:1-9 as the basis for my remarks on the value and worth of reading and studying the Word of God faithfully. Rev. Vogt offered the closing prayer and in closing we all sang, "So Nimm Den Meine Haende." Thus a service came to a close when the presence of the Lord with His Spirit was felt by all.

The trip back to Montevideo seemed shorter in

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Jottings

—First Mennonite Church, Paso Robles, California: Dedication Services were held for the new addition to our church and new interior of the main church auditorium. Rev. P. A. Kliewer, Albany, Oregon, held a series of meetings during April 24-May 1st. The Young People's Choir from Reedley, California, under the direction of H. H. Harder gave a concert which was enjoyed by all. The Reedley Male Chorus under the direction of Mr. C. F. Mueller, also gave us a concert. We all enjoyed the octet of young men and boys from the Freeman College and Academy of Freeman, South Dakota. The group was sadly disappointed in California till they arrived in Paso Robles, it had been so hot in the Valley, so they made up for lost sleep and did not even feel the earth quake that was "dished up for their benefit." Miss Teatzke van der Zypp, gave a very interesting report and was enjoyed by all. In the afternoon she was taken to Morro Bay for a dip in the Pacific Ocean. Quite a few of our members were fortunate to be able to attend the Jubilee District Conference at Upland and the reports have been very good.—S. Janzen, Corr.

—A modern five-room apartment on the second floor of the building of 941 Massachusetts Avenue, N. W., Washington, D. C., is vacant and for rent. A Brethren, Mennonite or Quaker family in the city of Washington is preferred. The first floor of the building is occupied by the offices of the National Service Board for Religious Objectors. Interested parties should apply at once to NSBRO, 941 Massachusetts Avenue, N. W., Washington 1 D. C.

—Walton Mennonite Church, Walton, Kansas: An appreciative audience was blessed by a sacred concert given by the Lorraine Avenue Mennonite Church Choir of Wichita, the evening of June 26. The annual Sunday School picnic was held in Parkhurst Grove, July 3rd. Rev. Friesen based his message on John 3:16. Rev. Waldo E. Harder of Berean Academy, brought the message on July 10, speaking on "A Life of Faith." Graveside services for the still-born infant of Mr. and Mrs. Irvin Foth, were held on Sunday afternoon, June 26.—Ella Voth, Corr.

—Bethel Church, Hydro, Oklahoma: The Oklahoma Retreat will begin July 25, at the Retreat grounds in Hydro. We hope young people from all over the state can attend, get acquainted with fellow Christians, and enjoy the messages that these able speakers have in store for us.—Wilfred Ewy, Corr.

—Zion Mennonite Church, Souderton, Pennsylvania Our basement auditorum was filled to capacity for the annual Mother-Daughter banquet. About 200 ladies were present. The speaker was Pearl S. Buck, noted novelist and lecturer who spoke on "The Place of Women in the World Today." She not only encouraged the Mennonite Church on its peace emphasis, but strongly urged women to take a firm stand against Universal Military Training and encroaching militarism. Her message was all the more meaningful to us since one of our deacons. Mr. Lloyd Yoder, and his family are in charge of Welcome House, a home for homeless children of various nationalities, of which Pearl S. Buck is an active sponsor.—Corr.

—Lorraine Ave. Mennonite Church, Wichita, Kansas: J. H. Langenwalter and Mrs. Langenwalter have returned from a three weeks rest in Colorado. During their absence, Harley Stucky, H. A. Fast, and Ervin Goering all of North Newton, brought the morning messages. Our choir, directed by Mrs. Dale Stucky, recently gave a sacred concert in the Walton Mennonite Church. This year our Vacation Bible School is being conducted each Saturday afternoon with thirty-six children attending. Mr. H. J. Andres spoke to us July 14, about his recent trip to Paraguay.—Mrs. W. W. Leisy, Corr.

—Bethel Mission, Winnipeg, Manitoba: Vacation Bible school was held in the church during the first week of July. Sessions were held in both the morning and afternoon to permit the boys and girls to attend the first Manitoba Sunday School Camp the following week. The closing program on July 8th was well attended by the parents and friends. Mrs. W. C. Voth spoke in the church following the Bible school program. She is also to be a guest speaker for three days at the second Sunday school camp. Due to the great interest shown in this new venture the number of applicants so exceeded the expectation of the Committee, that it was necessary to have two camps. May these undertakings be a blessing to all.—Corr.

—Bethesda Mennonite Church, Marion, South Dakota: The M.C.C. Peace Team composed of Harris Waltner, Nathan Hege, and Edward Stoltzfus was in our church July 11. The church choir presented a sacred musical program July 10.—Amelia Becker, Corr.

—Zoar Mennonite Church, Goltry, Oklahoma: Mr. and Mrs. Aaron Sukau were in our church July 17th, in the interests of their work of tract distribution in cabins. They showed two impressive sound films entitled "The Dying Thief" and "The Rapture." Rev. Bergen is taking a group of young people to the Oklahoma Youth Retreat at Hydro, Oklahoma, July 25-30. Rev. Harold Burkholder, now of Omaha, Nebraska, is to conduct a series of meetings in our church, July 31-August 7.—Corr.

Into the Beyond

HENRY H. REIMER, Upland, California, a member of the First Mennonite Church, Upland, was born February 22, 1884 and died June 25, 1949.

MRS. MARGARET E. KREHBIEL, Donnellson, Iowa, a member of the Zion Mennonite Church, Donnellson, was born April 29, 1862 and died July 10, 1949. Her husband preceeded her in death on July 17, 1936.

MRS. TILLIE KRABILL, Sterling, Ohio, a member of the First Church, Wadsworth, died July 20, 1949, at the age of 80 years. She will be remembered by the early ministers coming to Sterling, Ohio, for it was often at her home that they were entertained.

M. C. C. Notes

EUROPE: U. S. Assistance to Expellees

There has been a growing feeling among leaders in America that the Expellees problem in Germany must be alleviated in order that recovery may take place. The International Refugee Organization has assisted in the resettlement of Displaced Persons—those of non-German ancestry and citizenship who were forced during the war to flee from their homes into Germany or western European countries. The Expellees or Refugees are people of German descent who have been forced from surrounding countries such as Latvia, Lithuania, Poland, Estonia and Czechoslovakia, into defeated Germany. For these the IRO does not give assistance. Many of these are fully as needy as those whose ancestry and citizenship make them eligible for assistance.

We as Mennonites are interested in this development in a special way, because of the Danzig and East Prussian Mennonites who are classified in this general category. Thus far, assistance given to these Mennonites has been made possible through MCC resources without outside assistance.

Mennonite Youth

"A United Mennonite
Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Missions in Indonesia

by William H. Yoder, MCC relief worker

The term "melting pot" could well have been applied to the island of Java centuries before America existed. Java is a curious admixture of races and religions and has served as a well-equipped laboratory for the student of comparative religion and anthropology. Long before man was recording the story of his accomplishments and failures, Java was inhabited and the people were searching for God in their primitive way. They looked for God in the things which they feared and in those which they needed. This animistic worship went through various transitions, and today on the islands of Indonesia approximately two per cent of the people are still animistic in their worship. As the centuries unfolded, various religious waves swept over the islands impregnating themselves successively upon the religions which had gone before. Animism was followed by Buddhism, Brahmanism, and Mohammedanism. Fascinating monuments and remains including the gigantic Buddhist shrine, Boroboerdoer, stand as milestones recording the history of a people's search for God. The migrations of greatest volume flowed from India to the Indies bringing with them a new culture which itself was no longer purely Indian, but had been strongly influenced by the Greeks and Persians. The religious literature of the Vedas and the Puranas of India show a strong similarity to the Homeric poems as do the ancient Indian epics, the Mahabharata and the Ramayana. In turn the religious literature and the epics of the Indies reveal the marked influence of the literature of India. So we see that the culture of Java was influenced by Europe long before the advent of the Portuguese, English, and Dutch.

(Courtesy *Mennonite Life*)
Japanese Youth Retreat

Advent of Mohammedanism

The advent of Mohammedanism differed widely from the incursions of Buddhism and Brahmanism. The latter were not strongly evangelical and the spread of their philosophy was a gradual and assimilating process. The spread of Mohammedanism was quite otherwise. Mohammedanism entered via two channels. The Arabian traders brought it directly from the land of Mohammed and the Mohammedanized Indians brought it with them. The Mohammedan invaders were fanatical in their belief and intensely evangelical and this, for the most part, was the first contact of the heathen with an organized religion. The religions which had gone before had made inroads only in small areas of Java and north Sumatra. The people were rapidly won for the prophet. In some areas resistance was met, but in these cases the zealous followers of Islam took to the sword and soon the last vestige of Hinduism on Java was taken and the Hindus had either been converted or had fled to the small island of Bali just east of Java. Today on Bali and Lombok, the only places in the Indies, the people are still worshipping the Hindu idols. Ninety per cent of the population of modern Indonesia is Mohammedan; the remaining ten per cent being animists, Hindus, Buddhists, or Christians.

Early Christian Missions

With the coming of the European came the priest and missionary. Christianity found the shell of Mohammedanism to be a hard wall. In three and one-half centuries of intensive work little progress has been

How many of us who have centuries behind our Christian heritage would have the strength to stand before such a test?

made as can be seen from the above percentages. Exceptions were the areas of North Celebes, some of the islands of Muluccas, Timor and Toba-Batakland on the west coast of Sumatra. These areas were largely heathen when they were contacted by Christianity. Toba-Batakland has probably the strongest Christian church in the Indies today. These people less than one hundred years ago were cannibalistic savages. Among the first missionaries to enter this area were two Americans, Lyman and Munson. They were killed and eaten. Today over their grave a stone bears the following inscription in the Batak language, "The Blood of Martyrs is the Seed of the Church."

At the turn of the eighteenth century there was an increasing feeling among the Mennonites in Holland that they should shoulder their responsibility in bringing Christ to the far-off islands of the East Indies. In 1847 they formed an organization dedicated to the spread of the Gospel in the Dutch overseas possessions. The area chosen was the district of Japara-Rembang on the north coast of Java, and Pieter Jansz began work there in 1851. This area is the center of one of the most fanatical cults of Mohammedans in the Indies. Hospitals, clinics, and schools were built to help meet the needs of the people, but here, too, progress was very slow for the people were afraid to be associated with the Christians. Often the home of a convert would be burned or his family killed.

SELL THE HANDBOOK TO THE HYMNARY

Local young people's societies have realized by July 13, 1949, $103.05 as their share of the sales of the Handbook while the Young People's Union has received $68.70 as its share. By selling the Handbook in your church, you can do two good things at once. Raise funds for your society and get a valuable book into the hands of your people deepening the appreciation and love for good music.

Todays Revolution

When the Japanese invaded Java in 1942, several of the missionaries lost their lives at the hands of the Indonesians and many of the buildings and institutions were destroyed. During the twentieth century there has been an increasing sentiment among the Indonesians for independence. This sentiment was made manifest only in a few instances prior to the war, however, among the intellectuals and students a strong feeling smoldered and the Dutch Government felt it necessary to banish these Nationalist leaders to prison islands. This underlying sentiment furnished the cultivated ground into which the Japanese sowed their propaganda. As the nationalistic sentiment became stronger, the feeling of suspicion and distrust on the part of the rest of the Indonesian population increased against the Christians. The Christians had been especially close in their relationship with the Dutch and their very religion had come from Holland, so there was a tendency on the part of the Nationalists to believe that the Indonesian Christians would be pro-Dutch in their political sympathies. In order to combat this feeling the Indonesian Christians were extremely careful and took the facade of being very anti-Dutch. I had several experiences in the Republic when the Indonesian Christians refused to receive material aid from Holland churches when at the same time the Ministry of Social Affairs of the Republic would have gladly accepted it. In actuality the Christians had little to fear from the Republican leaders and the pure Nationalists. The cause for fear lay with a few fanatical Mohammedan leaders who used the Nationalist issue as a cover to arouse their followers against the Christians. From these people the Christians suffered terribly. There are many instances of Christian families being burned alive in their homes. I have talked with many native Christians who had been confronted in the dark of the night by wild-eyed Mohammedans with drawn swords and told to deny their faith or die. The weak denied their faith; the strong either died or are carrying the deep scars of sword upon their bodies now. An outstanding example is that of my friend, Adnan Rangkutz, who carries a scar across the front of his face through his nose half way to the ears. He refused to deny his faith. How many of us who have centuries behind our Christian heritage would have the strength to stand before such a test?

Uncertainty But Hope

Since the recent police action, the position of the Christian in the more remote areas has been made more tense. Many of them feel that they dare not attend church now for fear that they might be misunderstood. They live in constant terror that the guerillas will sweep down out of the hills, take the lives of their loved ones and burn their houses. The Christian community forms a very, very tiny island in a huge sea of Mohammedanism. Those who have stood the test and remained faithful are today much stronger than they were before. They have learned to live calmly in the face of danger, and they have learned to rely upon God for their every need.

It is most encouraging for us to note that during this time of severe test and trial, the number of members in the Mennonite Mission Field has increased. The increase has not been large, but it is very important, for those who have held to the faith and those who have accepted the faith during this time can truly be numbered among the faithful.

It may soon be possible for the M.C.C. to open a relief project in the area of the Dutch Mennonite Mission Field. This would be a wonderful opportunity to help our Indonesian brethren to realize more fully the meaning of brotherhood and the love of Christ and to help their Mohammedan neighbors to have a better understanding of Christianity and the philosophy of love.

We believe that no work done in the name of Christ is done in vain. The worker sows the seed and God brings forth the harvest in due time. Mission work in the Indies has been most discouraging. Down through several centuries able men have given their lives to the mission with small results in the terms of converts. However, we have no scale on which we can measure the intangible influences which have affected the thoughts and actions of people as a result of their contact with Christianity.

Voluntary Service

Life in Harlem

by Joanna Bowen, East Harlem Parish, New York City

(The following presentation of the people in Harlem's slums comes from private letters written by Joanna Bowen as she works with children of the slums in East Harlem Parish, a Protestant mission in the most crowded section of New York's slums. Ed.)

"Getting used to the dirt and filth of New York is a part of our adjustment,—learning to know what a struggle these people have. It is primarily an economic handicap—and what a tortuous squirrel cage it is, this lack of money—no soap, no room to breathe, no decent homes, no nutritional food, therefore no mental ability, inability to hold jobs—what desperation—to know you aren't good enough to hold the most menial job, to see your children run wild in the streets—no other place for them! They are everywhere underfoot playing hop-scotch or gangster—all this—and topped with an apathy which grips them completely in its dangerous hold.

"They've found that nothing ever was of any good to them, so what's the use of trying! I'll never think of New York again as I used to in terms of glamor and cultural heights—now I see little Rosita and Sissy and Rudy and Al—dirty, black skinned, big, dark-eyed, adorable children of the slums. Last night I spent an hour playing and singing with them and the beam in their black eyes was worth all the dirt I was carrying around on my tired feet and my clothes.

In a vacant lot outside the store front church they were showing free movies as one way of getting the children's attention and interest in a church program, and someone threw bricks and water down on them from the roof of the apartment house next door. One little girl was hit right on the forehead. I picked her up. What these people need more than anything else is to know that somebody cares. Their most usual contact with adults is to be beaten.

"Strange, but I no longer fear this section as I did before I came. Instead of seeing potential thieves and pickpockets, I see people who are ill, unhappy, incomplete, uneducated, who need understanding and love.

"The parish here is trying to develop a community spirit, a miraculous endeavor, but seemingly hopeless. These people are too ill, too diseased, too hungry, too despairing to care about others in their neighborhood. They are too crushed down by their environment and inability to surmount their obstacles to care whether the children have a play lot. They are too used to the dirt to care anymore whether or not the children eat it, and wear it and sleep in it.

"It's a rare family where they all sit down together to eat or where any affection is displayed between members. It's dog eat dog—survival of the fittest—for what? To be crushed down by their parents, made into dope fiends or mental cases—.

"This is our problem, not theirs alone. I can't think of leaving them and not being here to help. Already I feel it has meant more to me than a whole year of college. The work is wonderful. I'm completely sold on it. I've had the thrill of a life-time hearing these children sing in the street some of the songs I taught them.

Among Hopi Indians in Arizona

by Dora Reimer, Hopi Mission, Arizona

"This is the work of God that ye believe on Him whom He hath sent." John 6:29.

In Hopiland the work of the missionaries is to bring the message of Salvation to the Indian that he might understand and believe on Him whom He hath sent." During this summer there have been five girls from different states helping teach Bible School and Sunday school among the Hopis of Arizona. We have tried to fulfill the Lord's command, "Feed my lambs," Jno. 21:15b, by trying to plant the words of Christ deep into the Hopis' hearts. Some have responded and told us they would like to become Christians. They find it very difficult to give up their heathen dances and "pow-wows" which is Satan's way of keeping them in darkness and sin lest they come and be converted.

We have become acquainted with our missionaries here by enjoying their hospitality, living in their homes and working with them in giving out the Gospel. They have also taken us to see many scenic and interesting places.

One evening we saw a beautiful sunset from an Indian mesa called "Walpi." Here the Hopi lives in rock houses high on a rock mesa from which we look thousands of feet down into a deep canyon. At one place a lamb had been butchered that day and was hanging to be skinned near the Indian's door. We noticed pieces of meat hanging on lines by the houses to dry. The Hopi seemed more heathen here than at other villages. Rev. Wiebe took us to see this village.

While teaching D.V.B.S. at Hotevilla one day Mrs. Goosen took us into the home of a Hopi mother to deliver a baby bundle. We found this lady living with her grandmother and two little children all in one large room. She said her husband was working in California. The joy and smile on her face was reward enough for the bundle. She listened very attentively as we read to her from God's Word. We saw the Kochena dolls adorning her walls which represent different gods to the Hopi. We told her of the one and only God our Father who would be her Father too if she accepted Christ His Son as her Saviour. She had no Bible in her home. The missionaries would like to place the Bible in such homes. Would you like to share in this blessed work for Christ by sending Bibles to the missionaries so they will have them to give?

At present I am spending two days with the Kliewers at Moencopi. Wish you could see the lovely scenery. The canyon cliffs are red and glow in the evening sunset. They have gardens down in the wash and since there is flowing water things are growing green and tall.

The Mormons have started a Church which is hindering our Mennonite missionaries' work here. There is one couple and their children who claim to be Christians and often attend Church services. At the Wednesday night service which I was priviledged to attend there were a number of women with babies and quite a group of children present. They took part and seemed to be glad to hear the Word.

Next week the Albert Jantzens are coming to work with the Kliewers, and Miss Baerg in conducting a Bible camp for Hopi girls to be held in the foothills near Flagstaff. We expect about 50 girls from the different villages to attend. The Voluntary Service Workers who are to help as cabin leaders are: Miss Ruby Enns of Meade, Kansas; Miss Aganetha Penner of Mountain Lake; and Miss Dora Reimer of Reedley, California. We hope to have a wonderful spiritual time with these Indian girls and hope there will be definite decisions for Christ. While we are at Camp, Janice Welty and Ruth Haenny of Bluffton will be busy with the Wiebes teaching their last week of Bible School at Old Oraibi.

I am glad that the M.C.C. has given me the opportunity to serve here among the Hopi. It has been a grand experience. I hope you'll all remember to pray for the Hopi people and the missionaries who try to win them to Christ.

In Christ, Dora Reimer
Home Address: 1235 L St. Reedley, Calif.

Youth Team, Comins, Mich.

This year the youth team is unusually composed. No—we don't consider ourselves unusual. We are:

Bertha M. Millar (leader) Kitchener, Ont.
Jane Cressman, Kitchener, Ont.
Helen Critchison, Kitchener, Ont.
Ruth Eby, Kitchener, Ont.

That's right—you've guessed what is unusual. We're all from the same place and from the same church, Stirling Mennonite.

These first two weeks we are spending in Fairview, Michigan, working at Comins and McKinley. These places are villages with populations of about one hundred. The white pine cabins, the many surrounding lakes and rivers, and the daring deer attract tourists and lovers of rugged country.

On Sunday two of us helped in the Sunday School at Comins and two of us helped at McKinley. Our trio with Helen as accompanist, Ruth and Jane as our piano team, were used as a joyful noise feature throughout the week.

This Sunday the Comins church members brought their lunch and enjoyed a pot-luck dinner together. The members and friends engaged in a time of fellowship, after which the afternoon program was presented by the Youth Team.

A survey of Fairview and Comins and surrounding area is being made to determine whether or not the residents have any church affiliation. It will give the minister, Joe Atherton, helpful information regarding his field of service.

Week after next we will be in Topeka, Indiana. You'll be hearing from us then.

Meeting The Seven Chicago Workers

by Elmer Neufeld, Chicago, Illinois

It was with a lot of eagerness and a bit of anxiety that LaVera (my wife) and I left Inman for Chicago on June 22, three days before most of the other unit members were to arrive. Going with us by car was Mary Ann Kaufman of McPherson, one of the five Kansans now in our group. Seemingly almost by chance we located the Mennonite Mission on South Rockwell without any trouble. LaVera and I are living in two rooms above the Mission, and just go downstairs for D.V.B.S. Thanks to Erna Friesen, Mary Ann and the other girls found a home (and usually a meal) waiting for them at the Seminary.

Arriving Sunday were Vivian Brockmueller and Cleva Mae Schrag who have been enlightening us Kansans with their "Freeman" culture.

The first week of our stay in Chicago was largely orientation to the greatness and to the "wickedness" of the Windy City. We were impressed by this contrast after an evening's drive along Lake Michigan to the beautiful Buckingham Fountains, followed by a drive along Madison St., the "skid row" of Chicago—one of Hell's main streets.

We were fortunate in being asked to take part in the Young People's Retreat of the Central Conference, which met at the Seminary during the 4th of July weekend. With them we went sightseeing and also enjoyed discussions on "Immortality—Medals and Scars" was the climax of the retreat; we will not be judged by the medals and the honors we receive here on earth, but by the scars received in Christian service.

Irene Zerger, a recent graduate of Bethel and at home in Moundridge, joined us on Saturday, the 2nd, just in time for Bible School opening. Irene and Barbara Miller, who arrived on July 9, were both detained by summer work at Bethel. (Verna Voth, a member of the Student in Industries group, has been helping in Barbara's place.) Barbara, our 5th Kansan, hails from Hesston.

Five of our members have spent a year or more as public school teachers, and the other two are prospective pedagogues, giving them valuable experience and training for their work in D.V.B.S.

In Lands "South of the Sun" . . . Cont'd from p. 10

spite of the rain, because our hearts were warmed and we rejoiced that we could share the good things of the Lord with these souls.

On Our Way

Since then we have visited the Mennonites in Buenos Aires, Argentina and had the joy of holding a worship service with the 65 or 70 Mennonites who attended. A Committee was selected by the group which is to gather all the names and correct addresses and plans are to be made for more regular services in the future.

Mennonites in South America are handicapped by not having their own house of worship; in Buenos Aires we were permitted to use a Baptist Church. We went about 85 miles out into the country to visit the Bragado Bible School, conducted by the American Mennonites.

Yesterday, June 29th, we arrived in Asuncion, Paraguay. We expect to spend a month in this country, visiting the different Colonies and attending the Mennonite Ministers Conference in the Chaco July 14-17.

We have been told that many friends remember us in their prayers. For this we are truly grateful. Remember the work here.

Katie Andres
4614 Woodlawn Ave
Chicago Illinois

C-6

PLEASE mention both OLD and NEW address when WRITING

Beyond Our Own

NEW YORK CITY.—Forty-two new foreign missionaries and 13 new home missionaries and deaconesses were commissioned by the Methodist Board of Missions and Church Extension. They form part of a total of 1,000 new missionaries the Board expects to add by 1953. Of the 42 new foreign missioners—who will sail shortly—12 will go to South America, 11 to Africa, 10 to China, 6 to India, 2 to Korea, and the other to Cuba.—*Watchman Examiner*

THE CANADIAN Council of Churches has protested to their Parliament against all laws which seek to secularize Sunday. They want Sunday to be a holy day in Canada.—*Watchman Examiner.*

CHINA. All eight Christian colleges in communist-occupied areas in China are continuing their regular work with no essential changes in curriculum or personnel, according to information received by the United Board for Christian Colleges in China. The report says that these institutions "are coming through the turnover relatively unscathed, and there is as yet no evidence that they will not be permitted to continue." Requests have been received from two universities for new teachers to be sent to the field in time for the beginnig of the fall semester. These requests indicate that American teachers are not unwelcome in communist territory, and that administrators believe such personnel will be permitted to enter the country.

OCEAN CITY, NEW JERSEY.—The Church of the Brethren in its recent annual meeting asked individuals and congregations throughout its brotherhood to "welcome people of all races into the membership of all organizations of the church." It further urged them to make "fellowship in pews and in meals fully available to all."

Brazilian Church Dedicated . . . .

Continued from page 7.

And still the day did not come to an end. From four to six the three Brazilian District bodies held a conference attended by Brother Neuenschwander and Brother Kaufman, in order to deliberate over community matters.

Now it was time to bid farewell. We had already taken leave of the Kaufmans in March. But we are very grateful that they could come once more. Now they are on their way home, via Uruguay, Argentina, Paraguay and Colombia.

The writer who has been teaching Bible School and doing church work here since January is also going to Curitiba for the time being. "Jehovah, eternal praise and glory be to thy name. Amen. Until the temple of this world falls into dust at a word from thee, the Holy, Holy, Holy will resound in our hall. Let this be our covenant from the bottom of our hearts."

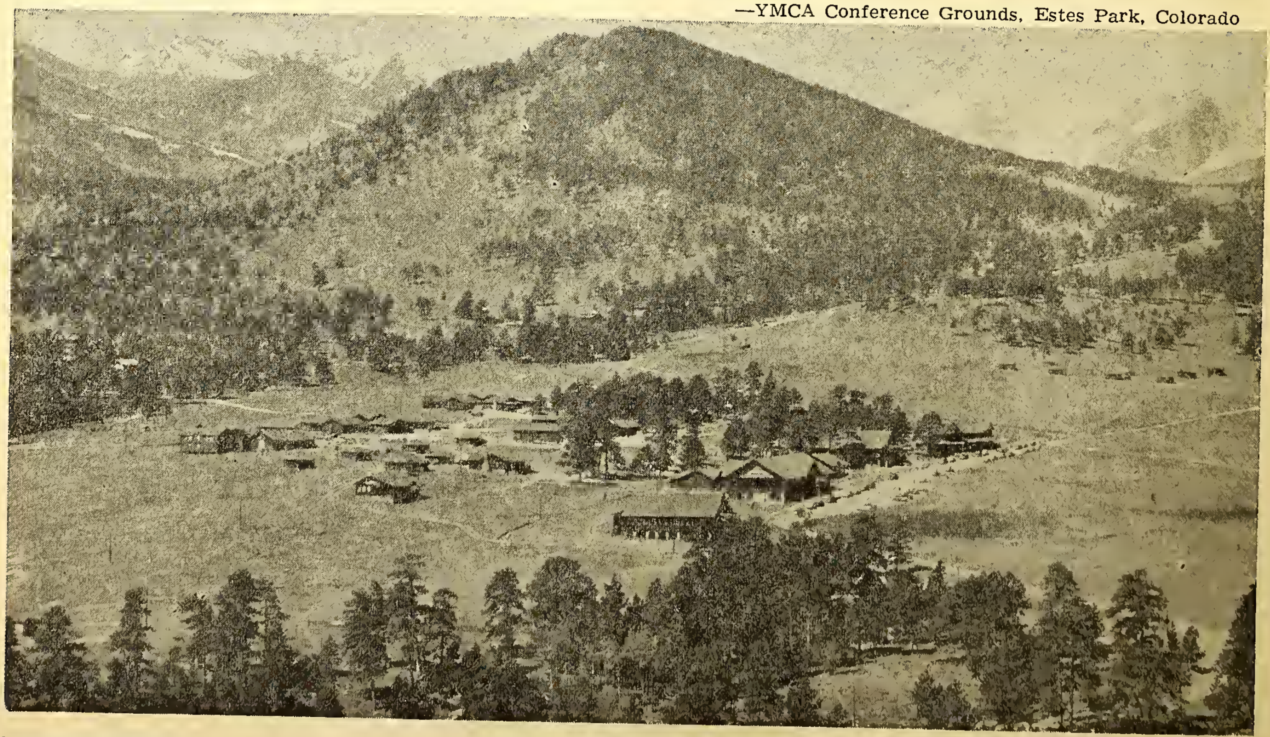
LAST CALL General Conference MINISTERS RETREAT

Y.M.C.A. Conference Grounds Estes Park, Colorado

Registrations received at 722 Main, Newton, Kansas until August 8; and at the Retreat if necessary. All bedding, including sheets, pillow cases and blankets will be furnished by the camp, and need not be brought as suggested in previous publicity.

August 11-17, 1949

—YMCA Conference Grounds, Estes Park, Colorado



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The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Volume 64 —— August 9, 1949 —— Number 31

I was naked and you clothed me. Matthew 25:36. R.S.V.

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by Irene Tanaka

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The Mennonite

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Of Your Pen Acquaintance

IRENE TANAKA, Anolaima, Cundinamarca, Colombia, a teacher in our Conference mission school, is the very able assistant to Miss Alico Bachert who is in charge of the evangelistic work in Anolaima.

EVA PAULS, Champa, Central Province, India, is one of our Conference missionaries in India serving in connection with the Leprosy Hospital.

WALDO E. HARDER, Elbing, Kansas, is Superintendent of the Berean Academy and member of the Education Committee of the Western District Conference.

HAROLD S. BENDER, Goshen, Indiana, is member of the Executive Committee of the M.C.C. and serves as Dean of the Goshen College Biblical Seminary.

ERVIN C. GOERING, North Newton, Kansas, is assistant in public relations at Bethel College and will be taking up his duties as Dean of Men this fall.

CATHARINE REGIER, Newton, Kansas, has been teaching school in the Newton area.

BOARDS IN MID-YEAR SESSIONS

The Foreign mission Board held its semi-annual meeting in Newton, Kansas on Tuesday to Thursday, July 26-28. All members of the Board were able to be present except J. J. Thiessen, Saskatoon. Among those present were Mrs. A. M. Lohrentz and Mrs. Andreas of Beatrice, Nebraska.

Members of the Board of Publication met in Berne, Indiana, Thursday to Saturday, July 28-30 for their semi-annual meeting. In addition to the regular members of the Board, the managers of the conference bookstores at Berne, Newton, and Rosthern, Saskatchewan were present. These, respectively, are Fred von Gunten, A. F. Tieszen, and John R. Dyck.

CAUTION!

A note from M.C.C. offices at Akron cautions against sending funds in the form of checks, money orders, or bank drafts from Canada or the United States direct to individuals in Paraguay. There have been a number of instances where such mail has not arrived at its destination. Any senders of bank drafts or checks may want to check with local banks with a viey toward stopping payment. It is possible to use M.C.C. channels to remit funds to persons in Paraguay and thus avoid this possible loss.

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

August 8-12, Western District Young Peoples Retreat, Murdock, Kansas.

August 11 to 17, General Conference Minister's Retreat, Estes Park, Colorado.

August 17, 18, Canadian Mennonite Teachers Conference, Mennonite Mission Camp near Springstein, Manitoba.

August 18-21, Western District Young Adult Retreat, Murdock, Kansas.

August 20-27, California Young People's Retreat, Sequoia National Park.

August 22-26, Northern District Young People's Retreat, Bible Camp Byron, Huron, South Dakota.

August 25-28, the Washington State Young People's Retreat, at Hall Lake, near Seattle. Washington.

Aug. 28 to Sept. 25, Christian Education Emphasis Period.

September 3-5, Eastern District Laymen's Labor Day Bible Conference.
September 4, Labor Sunday.

September 5, 6, Opening days at Freeman College, Freeman South Dakota; registration, Monday September 5; entrance examination and beginning of classes on Tuesday, September 6.

September 6-7, Opening days at the Mennonite Biblical Seminary and Bible School, Chicago with the opening chapel on September 6, and registration on Wednesday, September 7.

September 6-11, Opening days at Bethel College, North Newton, Kansas; freshman assembly, Tuesday September 6; junior-senior registration, September 7; freshman registration, September 8; sophomore registration and beginning of classes, Friday, September 9; formal opening, Sunday, September 11, 8:00 p.m.

September 9-15, Opening days at Bluffton College, Bluffton Ohio; Monday to Monday, September 9-12, freshman days; sophomore, junior, and senior registration, Tuesday, September 13; freshman registration. September 14 classes begin, Thursday, September 15.

September 30 to October 3, Opening days at Canadian Mennonite Bible College, Winnipeg, Manitoba; registration, Friday, September 30; classes begin, Monday, October 3.

October 2, World-wide Communion Sunday and opening of the United Evangelistic Crusade.

October 4-5, Meeting of the Seminary Board at Chicago.

October 12, 75th Anniversary Celebration of coming of European Mennonites, Memorial Hall, North Newton, Kansas.

October 13, 14, Western District Conference.

November 29 to December 1, Council of Boards Meeting.

August 23-30, 1950. Tentative dates for the General Conference Sessions, Freeman, South Dakota.

ANNOUNCEMENT

PETER AND ELFRIEDA DYCK will speak and show pictures of the Mennonite refugee movement at the Souderton, Pennsylvania High School Sunday, August 14, 7:30, E.D.T.

Editorials

"YOUNG PEOPLE WHO GAVE THEIR LIFE TO CHRIST at the retreat are encouraged to enlist in the class to prepare for church membership." This is the gist of an announcement found in a General Conference church bulletin as stated by one of our pastors for his congregation. This announcement reveals two very encouraging signs. First, we are seeing to it that our retreats are more than just another 4-H or Boys Scout camp (though there are some values even in these secular camps). But a church camp ought to be much more. In the church camp the churches have a most unusual opportunity of concentrating a wealth of experience in worship, study of God's Word, recreation, fellowship, and focusing the whole experience upon Jesus Christ, bringing young people face to face with Him who is the source of salvation and the power for service. Surely when secularism and communism are making aggressive appeals to win the loyalties of our young people, the Church has no business to hold back for fear it is imposing something upon others. It is our obligation that Jesus Christ be presented in such a way that people will see that the very knowledge of Him presents to them an inescapble choice. Second, there is obvious from the above announcement that our churches do not have such a rigid schedule of Christian Education that a youngster who makes a decision in a retreat in June has to wait until the following fall or spring to have that decision followed up with further instruction and baptism. It is good that we are coming to make the retreat an integral part of the total Christian Education program of the church, thus building around it. That youngster that grows up in the church without attending a retreat is missing a vital phase of his whole Christian training.—J.J.E.

THE MOST TREASURED possessions of life are among the most intangible. When the foreign students at Bethel College made the trip to Bluffton for the foreign student conference there last spring they were heard to deplore the fact that there is so little singing in the United States. In Europe there is apparently much more of this activity. When the writer had occasion to attend the Canadian District Conference at Sardis some weeks ago, he heard an announcement made to the effect that the singing was poor and that it should be revitalized, an announcement which came almost at the moment that this observer from the United States was in the process of overcoming the impact of the thrill of hearing such inspiring music! They were dissatisfied with a type of music that thrilled an outsider. Then, in the course of reading the accounts of what a tremendous place the great Chorales have in the life of our brethren who are in the process of building up communities in South America, one has the feeling that in the United States we have all but lost a true sense of the eternal value of song. In the book of Revelation, which to a large extent reflects the life of danger of the first century Christians there is interspersed song after song for the spiritual nourishment of people who have had material things swept away from them. Can it be that we in America have succumbed so far to the materialism, secularism, and the passion for things and positions that we are in danger of losing something that is the very "life and blood" of our spiritual natures?—J.J.E.

BEING FED CONSISTENTLY WITH A DIET of "hate-the-Russians" it is happening again that our foreign relations and our national foreign policy is causing people to be unchristian. Of course, we dare not condone the evils of the Russian system or any other system as far as that is concerned. However, the news we are reading and the impressions that the present foreign policy is making on the country as a whole is causing us to hate people—people that are precious in God's sight if we still believe in the infinite value of even one human soul. The Christian, by virtue of Calvary itself, dare not go on the assumption that there is nothing left to do but to arm to the teeth.

Our immediate reaction to an article like the one in this issue entitled "From Behind the Iron Curtain" may be a revelation as to how far, in our own thinking, we have gone in swallowing the hate-philosophy again. Had anything favorable been written about the Russians seven or eight years ago we would have probably taken it in stride; but now many readers will probably be horrified to see this in print. The writer of this article is not blind to the godless nature of Communism nor to the possibilities that may yet develop in China. Furthermore the article was written about three months ago—all of which needs to be taken into account.

But this message ought to speak to the Church in two ways. First, the Church must see that her hesitancy in devoting all resources possible to the missionary enterprise, her luke-warmness in presenting the absolute claims of Christ upon people is leaving a vacuum that Communism is successfully appealing to in many areas with a gospel, false though it be, yet demanding the kind of absolute loyalty that should be given to Christ. Second, it will do the Church and Christians no good to fall in with the hate-policy which is being engendered. There is no basic spiritual progress in trying to overcome one shortcoming by action which itself is sin. The important business of the Church in our time and of any nation that calls itself Christian is to love the enemies of Christ into the Kingdom even at the cost of dying in the process. That is Calvary's only way!—J.J.E.

IN COMING ISSUES

"A Lawyer Can Be Christian" is the title of an article to appear in the next issue of THE MENNONITE, written by Elvin R. Souder, a practicing lawyer of Souderton, Pennsylvania who also serves as Church School Superintendent of Zion Church, Souderton.

"Intercessory Prayer—Duty and Privilege" is written by H. D. Burkholder formerly of the Immanuel Church, Los Angeles and soon to serve on the faculty of Grace Bible Institute.

From Colombia

The Touch of the Master's Hand

by Irene Tanaka

IT was just an old rock lying on the mountainside, stumbled over by travelers who passed that way; but one day all Europe was thrilled by the magnificent statue of Moses, a work of art wrought by Michelangelo, the great painter and sculptor. The touch of the master hand had transformed the old rock into an object of matchless beauty and grandeur.

Just a Small Chap

He was just a small chap, unwanted and abused at home, made to do the work for the family; but when Marcos began attending the services at the Mission in Anolaima his little heart, starved for love and tempered by suffering, eagerly drank in the glorious message of God's infinite love. Gladly he accepted Christ as his personal Saviour; and it was a happy Marcos who enrolled in the Mission school. Four months of study and progress flew swiftly by. Then one day, in a fit of rage, the father took the boy out of school because, in a scuffle with another boy in school, Marcos had torn his only good suit. The other boy's apology and the mending of the suit would not appease the wrath of the father. Bitter as the experience was to Marcos, he won the victory anl came to the Wednesday evening service with a beaming face and chose the seat beside the boy with whom he had scuffled. The transforming power of the Master's Hand is evident in that life, bringing joy out of sadness, victory in tribulation, moulding him for the skies.

Paulina—A Hard Time Deciding

Should she sacrifice personal pride and continue in school, or should she quit school and have some very necessary dental work done? Paulina had a hard time deciding. Seventeen years old, she had solicited a business course at the Mission early in the school year; but the missionary in charge, Miss Alice Bachert, had tactfully pointed out the value of finishing her elementary education before trying to specialize. Paulina decided to follow her advice and enrolled in the mission school. Although several years older than the rest, she buckled down to her studies. However, when the opportunity presented itself to have her dental work done, Paulina, a rather attractive looking girl, found it hard to make her decision; but she was happy when wisdom won over vanity. Humbly she returned to her studies.

It was not often that Paulina could attend the services, for her father, a brutal, ignorant man, insisted on the family being at home of evenings when he was not away on business. However, one night at Easter time when a message was given on "the Broad and Narrow Way," she made her decision to follow her Lord in the "Narrow Way." Soon after, her parents took her out of school because her help was needed in the home. Nevertheless, the Master's touch had already been felt in her life; and by His grace and as God's people pray for her, one day she will be like Him, for she will see Him as He is.

Tht First Time He Had Heard

Alvaro listened wide-eyed to the story of God's wondrous love for man and His sacrifice for them that they might be saved. This was the first time he had heard the Gospel story in its simplicity and truth. Alvaro had been placed in the mission school by his grandfather, a prosperous man from one of the best families in the pueblo. Fun-loving and intelligent, Alvaro was impressed with the message. Later, in the service in the young people's society, he publicly made a decision for Christ.

An Unsolicited Public Defense

"Senorita, they're going to make a speech in the plaza to defend the school!" Two excited children were telling Miss Bachert of the public defense, unsolicited, that would be made for the Mission by one of the political leaders of the town in answer to the many slanders and threats issued from the Romanist pulpit against the missionary work. Alvaro and his sister, Mariela, were elated over this friendly gesture of the political party, and soon after she, too, was matriculated in the school.

The One Command of the Virgin Mary

A clever, sensible girl, Mariela went straight to the head of her class, and also assumed leadership in school activities. Very devoted to the Virgin Mary, she listened seriously to the explanation given that the Virgin Mary had left only one command to follow: "Whatsoever He saith unto you, do it" (John 2:5) and that Jesus' invitation was to love and serve Him. Later on, Mariela also made a public profession of faith. Both she and her brother had felt the touch of the Master's hand, and had opened their heart's door to Him.

Will You Pray?

Will you pray for these young folk that the transforming touch of God might continue unhampered in their lives until they "are changed into the same image (of the Lord) from glory to glory even as by the Spirit of the Lord." Of the twenty-one children enrolled in school, sixteen are saved having made a decision for Christ either before or since school opened.

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From Behind the Iron Curtain

Through the AMERICAN FRIENDS SERVICE COMMITTEE

Yenching University
Peiping, China
May 9, 1949

(In a covering note to this letter, the writer emphasized the fact that this is merely the attempt of a middle-aged foreigner to set down personal impressions after six months in Communist-controlled North China. The writer realizes Yenching is in a peculiarly favorable position for cooperation with the best elements in the new regime and writes only of what the writer has seen.)

DEAR Friends:

It is much harder to give any accurate account of the reactions here to the new regime for we are still in the midst of such rapid change it is difficult to form objective judgments or to predict future developments with any certainty. I can write only of the impressions made upon us by our personal experiences during the last five months.

The first almost startling impression has been the real sense of liberation which has come to the student world. This is a young people's revolution and the skill which the Communists have shown in enlisting not only the sympathy of the students but their active support in work for the new order has given our young folk the opportunities so long denied them under the old regime of taking a responsible share in social reconstruction. For the first six weeks of our liberation, the students of Yenching and Tsing Hua were busy in all their spare time and more in preparing to help with the taking over of Peiping. When the siege at last ended they spent a week in the city working hard and apparently very efficiently to help the city people understand the friendliness and new social attitudes of the People's Army of Liberation. (Of this we ourselves have had most encouraging first-hand experience. Never in all our long and intimate experience of troop movements have we known such personal discipline, such real friendliness, and consideration for the village people as these liberators have shown.)

Stern Personal Discipline

Strict, even stern, personal discipline is another striking characteristic of the new regime and its effects are shown by the promptness with which at the end of the week's assignment in the city, the students returned to the University to take their postponed winter exams.

You may be surprised that a Christian missionary can write so enthusiastically about the Communists but I have done so quite deliberately because I want you to feel something of the joyous sense of freedom and new opportunities for service which their coming has brought to so many young people in North China. It has been experience which I had not in the least expected and it must be included in the picture alongside the darker shadows which are so much better known. For there are shadows, of course, and some of the mature students are becoming aware of them.

There is no doubt that they have been increasingly successful in the rural areas with their programs of land reform, especially since they have abandoned the violence of their earlier methods, but they say themselves they have had little experience of city life and are frankly alarmed at the prospect of having to take over so many densely populated areas in so short a time. One of their greatest problems is the provision of highly skilled workers for the administration of large cities and industrial undertakings. Their great strength so far has been in the stern discipline and high standards of their central group, like the early Mohammedans. Can they maintain that discipline when they have to take over large numbers of industrialists and officials accustomed to the ways of the old regime?

What About the Christians?

Some of the more fundamental issues are illustrated by the developments in the Christian Fellowship. So far we have had no restrictions put on our general Christian practice. Sunday Services and morning chapels continue as usual and we celebrated Easter with eagerness and a special sense of joy and thanksgiving. Four students were received into Church membership here or in city Churches on Easter day and others are being prepared for baptism at Whitsuntide. The difficulties we are facing do not lie in the realm of organization at all but much deeper changes of attitude in the people around us.

Prevailing political fashions have swept a considerable number of vaguely well-intentioned young people away from the Christian Fellowship into Communist groups and we are left with a much smaller, more earnestly concerned group of thoughful Christians and inquirers who are now beginning to realize much more clearly than before the seriousness of Christian commitment. That process in itself is no cause for serious concern, rather the reverse, but a serious question arises as to where new inquirers are coming from in the future, especially as political eagerness in classmates brings a good deal of pressure against association with Christian work. Much more serious than this is the really powerful appeal of Communist action. They are admirably organized, skilled in group work and students are not given to being critical of party line material, but this sense of new freedom, challenge to personal discipline and especially the new opportunities for service are an attraction far more positive than merely skilful indoctrination.

Repentance on Our Part

Some of our Christian friends who have been working with them now for many months come back to us saying, "Here in this Communist work with

(Continued on page 6)

When a Cleansed Leper Returns

by Eva Pauls

Dear Friends:

GREETINGS with Phil. 3:10, "That I might know him and the power of His resurrection." As we learn to know the Lord more and more and forget ourselves He is able to use us to His honour and glory.

Where Should They Go?

The medical staff of the Leprosy Hospital is constantly changing. Some drop out because of misconduct, others are discharged as arrested cases so new ones have to be trained. Several months ago a number of women patients from the leprosy home were discharged as arrested cases. Among them were three of my nurses. It was not only a day of rejoicing but also a day of weeping. A number of them did not care to go home. They knew what they might have to face. When they became afflicted with leprosy they left home perhaps never to return. They gave their husbands permission to take other wives. Now where should they go? Others were happy to return to their families. It will not be easy for them to live a Christian life. They will have opposition and perhaps persecutions. In some villages they will be the only Christians. So pray for them.

Vacation Bible Schools in India

During the hot season a daily vacation Bible school was held for the children. A number of them were from the leprosy home and others were from the healthy boardings. The attendance was around 70. Three teachers were in charge. They studied the Gospel of John, learned songs and Bible verses. The children enjoyed it a great deal and we trust that lasting blessings will have been received.

The Sewing Class

We also started a sewing class. The majority of the 200 women cannot sew. Many of course are physically unable. The purpose of the sewing class is not only to teach sewing but to tell them Bible stories, teach Scripture verses and some songs. The girls take a great interest in learning to sew and cut. At present they are piecing a quilt and making some dresses. The other women do not care a great deal. Some days we have around 50 women but we hope that the interest will grow and the numbers increase.

The general health in the home has been quite good. The hospital was rather empty during the hot season. At present we have 6 patients suffering from tuberculosis besides having leprosy.

At present I am enjoying a' vacation up here among the Nilgiri hills in Kodaikanal. The 50-mile trip up the mountain by bus was beautiful. The breeze got cooler and cooler as we went up and up 7000 feet. The hillsides are covered with green shrubbery, flowers and trees. It appears to be a quiet and peaceful place and we look forward to enjoying the rest and the many outdoor walks that we can take around the hill sides. May it strengthen us again for the tasks ahead.

Prayerfully yours,
Eva A. Pauls
June 27, 1949

From Behind the Iron Curtain . . . . . Cont.

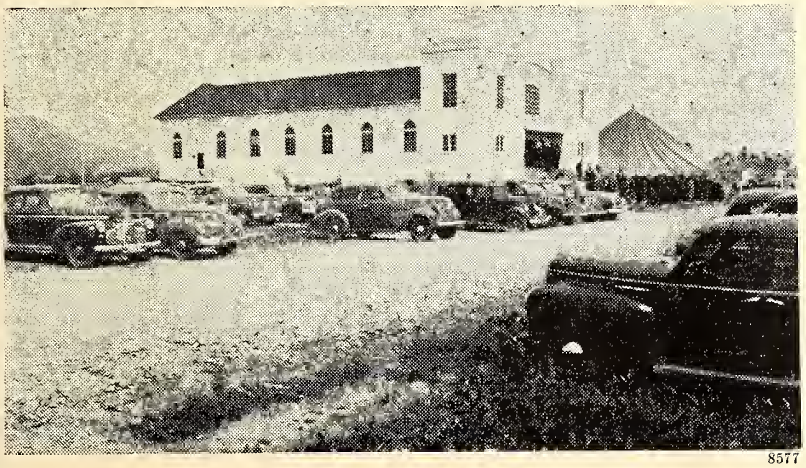
the villagers we have found a far deeper experience of the life of loving service than we ever did in Christian circles." The comments on that are perhaps obvious—the need for repentance on our part that our practice of personal dedication and service in the past has been so lukewarm and, more positively, that in meeting tests of long endurance Christianity brings resources of strength which have never failed—but in between these two positions stands the stark fact that many young men and women are being helped by the Communists from self-centredness to a richly rewarding life of service.

How are we who are Christians going to meet this challenge? Surely neither by wholesale condemnation nor by unquestioning identification of ourselves with this program. Personally I have never felt more strongly the challenge of the Christian Pacifist position to go forward looking earnestly and expectantly for "that of God in every man" and willing to take the risks of day-to-day actions based on comradeship in the search for ways of life in which "evil is weakened in us and the good raised up." But it is much easier to quote these well-known phrases than it is to make the constant adjustments to the revolutionary changes which affect almost everything in life except the superficial surface of things which remains quite surprisingly normal, a visitor from the west could quite easily spend several hours on this campus without realizing that anything has changed in the last two years and even for us who are living here all the time, that superficial normality can be very deceptive. All of us who are living in China now, Christians, Communists, and many bewildered, often frightened, people in between, need your prayers more than ever before. It is a great privilege and great responsibility to be set in the midst of a revolution and for us westerners especially so, as we find ourselves in the very unusual position of watching and even to some extent sharing in the great stirrings of new life about which it is so difficult to get information "outside the curtain."—Published by permission of the International Centers American Friends Service Committee 20 South 12th Street Philadelphia 7, Pennsylvania.

Pictures of the Month

8575

VETERAN CONFERENCE MISSIONARIES P. A. Penner and P. W. Penner who have given forty years of their lives in India are seen convalescing at the Bethel Deaconess Hospital, Newton, Kansas. With them are their wives and Mrs. Anna Isaac, sister of P. A. Penner. P. W. Penner and Mrs. Penner have since gone to Hillsboro to make their home.


8577

CANADIAN DISTRICT CONFERENCE AT SARDIS with view of Church and tent for overflow crowd at left and delegate picture below taken in front of church. Seated on the front row left to right are John G. Rempel, Peter Dyck, Mrs. Thiessen and J. J. Thiessen, Jacob and Mrs. Gerbrandt, H. T. Klassen, Missionary John Thiessen, and Benjamin Ewert. For detailed report on conference see July 26 issue.

8576

At Weatherford, Oklahoma

An Interracial Retreat

by Waldo E. Harder

DURING the first week of June it was our privilege to be present at the Oklahoma Indian and Missionaries Camp Meeting, held in the church yard of the Longdale church. Learning to know the three missionary families, the Alfred Wiebe's of Canton, the Arthur Friesen's of Clinton, and the Herbert Dalke's of Weatherford, and becoming acquainted with a number of Cheyenne and Arapahoe church leaders and young people, provided an insight into Christian work in this field that was a rich blessing to our lives.

First—Prayer

The opening service, a prayer meeting of missionaries and local Christians, set the tone of the camp program with humble searching of heart and invoking the Lord's blessing during the week to come.

The plan of the camp, an enlargement of last year's program, included three days of young people's camp followed by three days of all age-groups. The spiritual program planned for these days as similar to that of many Bible camps and retreats throughout the country, but it was unique in that it provided a period for the Mennonite missionaries and Indians to gather for fellowship and Bible study. The mornings were spent in classes, opening with a devotional period led by a native Christian and continuing with Christian life studies, Chapel, life of Christ, and character studies. Afternoons were given over to handwork and recreation with an evangelistic service each evening. During the latter part of the week afternoon meetings of church leaders and missionaries were held for discussing church problems leadership, and Christian witnessing in home, community, and church.

Tents Were Pitched

Arriving by truck on the first morning of camp, a group of some fifteen young people, covered with dust from the sixty-mile ride, alighted to begin a rich week of experiences. Cots, suitcases, bedding, and tents were unloaded and the tents set up. The efficient manner in which Guy Heap-of-Bird supervised the process could well be a lesson to any man. Tent Pins or trees, which ever was nearest, were used to securely fasten down the temporary dwellings.

Made Things Itchy

Meals were served with the same proficiency except the one occasion when stragglers did not come in until sometime after the bell had rung. After the prayer a line formed for soup, bread, fruit, etc. There were variations of the diet, but only when the missionaries insisted on fixing meals "white man's style." Meals eaten and a brief session of Kangaroo Court held with a complaint against a missionary for "keeping the meat fork after helping herself," each camper washed his own dishes in readiness for the next meal. The missionary families had their own tents on the church yard, enjoying the outdoor life with the others, though the chiggers and mosquitoes did their share to make things somewhat itchy.

The afternoon handwork period was helpful with weaving, simple woodwork, glass and textile painting being some of the activities provided. Beautifully made belts, towels, and pictures were souvenirs taken home.

In Sports—Equal Proficiency

The sports specialty seems to be softball, with a proficiency in the game among both boys and girls seldom found in most communities. An introduction of ping pong was an interesting innovation to many.

To Fail in This!

But the above-described program is a mere outer shell which would have been totally ineffective apart from a centeredness in the Lord Jesus Christ, His death on the Cross, and His resultant claim upon human lives. The fruit of a Christian camp should always find its expression in a testimony such as "I received Christ in the meeting the other evening," or in the evident working of the Holy Spirit in conviction of sin, in a vow of consecration of self, ambitions, and desires, and in a walk with the Lord Jesus Christ that bears unmistakable proof of an experience of His saving grace. To fail in this is to render the whole program worthless, nay worse than that, it has become a curse.

. . . . Just Once?

After one brief week, one is deeply impressed with the need for earnest and faithful prayer on the part of Christians in the home churches who can and do pray. These Christian Indians are our brothers and sisters in Christ, but are surrounded with customs and temptations quite foreign to most of us. The tendency to follow the path of least resistance, the love for sensual pleasures, the rapid taking on of "white man's vices," and the Peoti religion and Mormonism creeping in, plus the cares of this world that prove problems to all of us, make this matter of living an "out and out" Christian life most difficult. God has given a command, "Bear ye one another's burdens and so fulfill the law of Christ"; this is not optional. Have you prayed just once this year for these missionaries, for these Christians struggling to live a consistent life, for their unsaved brothers and relatives yet in the life of sin? "The effectual fervent prayer of a righteous man availeth much."

International Council of Christian Churches

by Harold S. Bender

IN addition to the meeting of the World Council of Churches in Amsterdam last August, another international meeting of churches was held in the same city a few days earlier (Aug. 11-19). This meeting likewise organized a world council of churches, though on a somewhat different basis than the World Council bearing the name given in the title above. In fact, in the announcements by the group itself on the purpose of the meeting, it was made clear that the date and place of meeting were chosen with the intention of furnishing a counter-movement against the World Council of Churches which was to be organized a few days later. This seems to have been the main purpose of the gathering.

From the extensive report of the meeting prepared by J. D. Unruh, M.C.C. director for Holland, who was asked to attend the meeting in the interest of securing reliable information concerning the character of the new movement for the benefit of the M.C.C. constituency, it is clear that the meeting was small, with some forty delegates, and approximately one hundred persons in attendance during the regular day business sessions, and largely an enterprise of certain smaller American fundamentalist denominations. It was sponsored by the American Council of Christian Churches. No Dutch delegates were in attendance. The president elected by the new organization was the Reverend Carl McIntire, a militant American fundamentalist leader from New Jersey.

The sincere purpose of the sponsors of the meeting was to strengthen the cause of orthodox evangelical Protestantism, and to work against the influence of modern religious liberalism which they believed, and no doubt rightly so, has considerable influence in the World Council of Churches, although the World Council admits only those churches who profess faith in Christ as God. As a consequence the meeting had a strong polemical character, and vigorous attacks were made both against the World Council and theological modernism in general, not only in the addresses and discussions but also in the resolutions.

The Mennonites of America are also interested in a strong orthodox evangelical witness, but they will probably prefer to follow a different method in their witnessing than that of international inter-denominational organization and polemics. They also, as Bible believing churches, desire to preach and practice the whole Gospel and declare the whole councel of God in full obedience to His inspired and authoritative Word, including the "all things" commanded by Jesus. They would be happy to see such organizations as the International Council of Christian Churches take a clean Christian position on the Sermon on the Mount and the other peace and non-resistant teachings of the New Testament, which Mennonites believe are a part of the "whole Gospel."

The new International Council of Christian Churches is to have no authority over its member churches, but will serve as a channel of fellowship and help to evangelical churches, particularly in the fight against modernism. It also encourages its members to promote on every continent a truly Christian and safe educational system, advocates the Christian mode of life in society at large, and wishes to facilitate the missionary work of its member bodies.

Seminary Executive Committee Meets

THE summer meeting of the Executive Committee of the Seminary Board was held on July 19th. Dr. Pannabecker reported on the status of staff members for the coming year and the prospects for student enrollment. Staff members will continue as last year with the addition of Rev. Andrew Shelly as Field Secretary and part-time instructor, and Rev. Walter Gering as special lecturer, for the autumn quarter in rural church work and New Testament. As to students the number of new applicants seems about equal to the losses due to the large graduating class and other changes in enrollment. It is anticipated that the student enrollment will continue for next year at thirty to thirty-five.

Report was made by the business manager, Rev. John T. Neufeld, summarizing the progress in housing and finances. The auditor's recently completed report as of May 31st shows a net worth of the Seminary at $120,000 as compared with $92,000 one year ago. Further indications of the developing Mennonite center at Woodlawn was found in the agreement reached with the Congo Inland Mission whereby the Seminary will provide office space for their use and if possible living quarters for the Executive Secretary.

Plans were made for the fall meeting of the full Seminary Board on the 4th and 5th of October.

What Others Say About the HANDBOOK

William E. Garrison says this, "One of the best hymnbooks of recent years is the one published by the Mennonites, a grand collection of the solid hymns of the church with a good, but not disproprotionate, representation of hymns and chorales of German origin. The present handbook gives data about both the words and the music of each number in this book, facts about authors and composers and helpful suggestions concerning interpretation and use, all very concisely stated and with no sentimental gush. The German originals are given, and in at least one case a Greek original, of translated hymns. Since a great part of the material in the Mennonite Hymnary is common to all standard collections, the handbook will be of value to those who use other hymnbooks."—The Christian Century, June 29, 1949.

When you sell the Handbook to the Mennonite Hymnary, you might get in touch with others than Mennonites in your community who love great church music. This Handbook has a wide range of usefulness.

M. C. C. Notes

Government Official Confirms Relief Need

AKRON, PENNSYLVANIA. A government official connected with the military occupation of Germany, recently wrote to the Council of Relief Agencies Licensed for Operation in Germany, of which the M.C.C. is a member, expressing appreciation for the relief work carried on by the voluntary relief agencies, and confirming the fact that needs continue to exist.

"Considerable progress has been made during the past three years toward re-establishing the German economy on a self-sustaining basis. It must be emphasized that though there has been progress, much remains to be accomplished before a self-sustaining economy is attained. It is with concern therefore, that I note . . . that some constituents of your agencies may feel that the progress in German recovery is such that their continued assistance is not required. I cannot too strongly emphasize that such an impression is incorrect. There is real and urgent need for continuation of the effective relief and welfare services of the CRALOG agencies, particularly for the German refugees and others requiring special assistance."

U. S. Immigration News

The United States Army transport, General Stuart Heintzelman, docked in Boston on July 22, bringing to the U. S. the fifty-thousandth DP to come under the DP Act of 1948. All of the voluntary agencies working on the DP problem were invited by Dean Acheson of the State Department, to attend a special meeting to observe this occasion.

Eligibility Problem Continues

A basic requirement of the International Refugee Organization for persons who desire assistance in migration and resettlement is that they are not "persons of German ethnic origin, whether German nationals or members of German minorities in other countries." The Russian Mennonite refugees have been approved for assistance by the I.R.O., since their ancestry goes back to the Mennonite settlements in Holland, although they did in later years absorb certain aspects of German culture, such as the language. Some of them at one time also accepted naturalization under threat of persecution.

From time to time it has been necessary to explain and interpret this unique background of the Mennonite refugees. Occasionally officials are not familiar with these people and have questioned their eligibility. Recently again this question has been raised by the immigration officials at the Camp Grohn in Germany, and therefore the processing of Mennonites is held up until this is cleared. The movement of Mennonites to both the U. S. and Canada is affected by this development.

Concerning Request Letters

There still are real relief needs among certain classes of people in Central Europe, such as old people, widows with children, the sick and others who are unable to buy the necessities of life, although conditions have improved for many people.

Letters from Europe appealing for aid are still being received in considerable number. It is urged that such letters of request be referred to the M.C.C. office to be forwarded to our European workers for investigation. It is unfortunate that frequently such appeals come from individuals who are not of the most needy. In fact, as high as fifty to seventy-five per cent of the requests thus received and investigated are not from those most deserving. For instance, the M.C.C. Relief Office has received an estimated twenty-five to thirty request letters of similar content which had been sent by a certain Iwan de Lilienfeld of the United States Zone of Germany, addressed to different ministers and other individuals in the United States. Only by investigations on the field is it possible to evaluate such letters which are received from strangers.

Christmas Bundle Deadline Hour

The first of the 1949 Goodwill Christmas Bundles are reaching the warehouse, where they will be packed for overseas shipment. The date by which all Bundles should be sent in is August 13. This is important in order that Bundles may be packed and shipped to reach their destination for distribution at Christmas.

Relief workers have repeatedly emphasized the usefulness of these Bundles for children, and have given recent assurances that this year again there will be genuine need among many families for relief assistance in this form. In preparing bundles it is important to follow instructions as listed on the special folder which was distributed to each congregation. Additional copies of this folder are available.

First Relief Flour Received

A contribution of 900 bags of flour from Kansas was the first such gift for this year. The M.C.C. in its relief program is prepared to handle all the gifts-in-kind that the constituency may be able to give this year, and to carry these through to distribution on the field by our own personnel, and to the most needy.

According to most recent reports, the priority of need in Europe this year is for meats, fats and milk, with other commodities also serving a useful purpose.

The J. D. Unruhs Return

Eva Stauffer of Souderton, Pennsylvania, Mary Elizabeth Hertzler of Goshen, Indiana, and Helena Klassen of Hershel, Saskatchewan, left on July 22 for Europe. Frank and Marie Wiens of Reedley, California, who had served for a term in European relief, left on July 25 for Brazil.

William and Ruth Dick and John and Amelia Unruh and son John Jr. returned on July 22 from Germany and Holland respectively.

Jottings

—**First Mennonite Church, Halstead, Kansas:** Virgil Dirks, a native of Halstead and a student at the Grace Bible Institute, gave the message on Sunday morning, July 17. Sherman Roth, a Bob Jones University student, spoke of his experiences this summer in voluntary service work at the morning services July 31. His home is Berne, Indiana. The Union Service in the evening was held in the Methodist Church with the Rev. Charles Minsch, pastor of the Methodist Church at Walton, Kansas bringing the message.—Betty Jean Franz, Corr.

—**First Mennonite Church, Sugarcreek, Ohio:** We are most fortunate in having Rev. Don Smucker and family choose Sugarcreek in which to spend their summer vacation. Through July and August they are living at Echo Valley, Rev. Stauffer's farm. Naturally we as a church are taking full advantage of their visit. August 17 or 18 Peter and Elfrieda Dyck will be in this area relating Relief experiences.—Wiley McDowell, Corr.

—**Topeka Church, Topeka, Indiana:** During July and August this church is cooperating with other churches of the community in union Sunday evening services which are held at the four churches participating. A Mennonite Youth Team of four young ladies, Bertha Miller, June Cressman, Helen Critchison and Ruth Eby of Kitchener, Ontario, Canada, were in the community, July 23-30, holding a crafts and recreation program for children of the community to high school age. They were held in this church five mornings with an attendance of 40-50. Rev. Wesley Ewert, Philadelphia, Pennsylvania, delivered the morning message on July 24. About 120, including 20 from this congregation, were present at the new camp site of the Central and Middle District Conferences which is located near Niles, Michigan, when a visit and meeting was held Sunday afternoon, July 24. The young people of this church have a white-elephant sale. Miss Janet Soldner, pioneer missionary, to Columbia, South America spoke at the morning service, July 31, telling of the mission work being done there under the General Conference Mission Board.—Opal King, Corr.

—**Zion Mennonite Church, Souderton, Pennsylvania:** Recently the Church Council purchased a wheelchair for the use of church members who are in need of such, for a limited time. On several occasions members of the congregation were in need of such a convenience and either had to buy one or loan one from some source.

—**Mennonville Church, El Reno, Oklahoma.** Rev. Henry Funck, Pastor of this church, has resigned as pastor and is moving to Geary, Oklahoma.

—**Gospel Church, Mountain Lake Minnesota:** The Young People's Fellowship are meeting on Tuesday nights, putting in the floor and walls of the new church auditorium. After two hours of hard work refreshments were served. On Sunday, July 31 a short dedicatory service was held in the new basement, where the services are now being held until the church is finished. The marriage of our C. E. president, John P. Klassen to Lillian Grace Buhler will take place on August 11.—Corr.

—**First Mennonite Church, Colfax, Washington:** Rev. and Mrs. John Jantzen and daughter were guests at our church, Sunday. Rev. Jantzen delivered the sermon. They will leave soon for Congo Belge, Africa as missionaries. Rev. and Mrs. P. D. Unruh, Wayne Aeschliman, and Vernon Buckley attended the conference at Upland, California. A box of clothing, bedding, linens, and yardage was sent to Paraguay by the Mission Society in June.—Mrs. Horace D. Rodgers, Corr.

—**Salem Mennonite Church, Freeman, South Dakota:** The Ladies Missionary Society presented a program on the topic of Foreign Missions on the evening of July 24. Missionaries Orlando Waltner and H. J. Brown spoke on the problems faced by missionaries and also presented the challenge of missions. At this time the Sunday School presented Missionary Waltners with a trailer and some money toward the purchase of a jeep station wagon to be used on the mission field. The mid-west M. C. C. Peace team spoke at our Sunday School picnic on July 4. Dr. and Mrs. J. D. Unruh and son returned from one year of relief work in Europe.—Alice Kaufman, Corr.

—**Bethel Mennonite Church, Mountain Lake, Minnesota:** June 17, was the day for our annual Music Festival, under the direction of Rev. Marvin Dirks, who is our pastor for the summer months. The high school was almost filled with eager listeners. Monday night was an informal gathering in honor of Marie Peters who works in Northern Minnesota, among the American Indians. The Peace Team is working in and around Mountain Lake and presenting the cause very well.—Helen Penner, Corr.

Into the Beyond

MAGGIE FRETZ, Perkasie, Pennsylvania, housekeeper, member of the Deep Run Congregation was born July 3, 1861 and died June 17, 1949. She lived and died cheerful in the Lord.

KATHRYN WALDNER, Freeman, South Dakota, housekeeper, was a member of the Bethany Congregation. She was born December 6, 1906 and died July 26, 1949. She lived a quiet and kind Christian life.

AARON Friesen and P. P. Janzen, Mountain Lake, Minnesota, both Members of the Gospel Church passed away within one week recently.

A Junior Choir School

by Helen Hiebert Mueller

"SING ye praises with understanding" is what thirty children from the Bethel College Church have been learning to do. That they have learned this well was demonstrated at the sacred musicale presented in the church on the afternoon of June 26.

Music lovers heard and marvelled when these children sang from memory fourteen anthems, hymns, and sacred songs by Gounod, Bach, Schubert, Sullivan and other composers. The musicale as such was an important event in that it brought joy to many who appreciate good music. But of greater value was the fact that it brought to light what has actually been done for these children during the past nine months.

The Junior Choir School of the Bethel College Church originated in October, 1948, when Joan Veston Enz was enlisted to instruct children from eight to fourteen years of age. The choir school meets twice each week, each time for an hour. One session is given to sight singing, ear training, and giving general basic instruction in music, as well as teaching music appreciation. The second period is devoted to actually learning songs, hymns and anthems. The children are also

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Mennonite Youth

"A United Mennonite
Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

What Shall I Do With My Life?

II. How About Teaching?

by Erwin C. Goering

THIS was the day. With much anticipation and no little anxiety Jim had looked forward to this morning. It was his first attempt at teaching school. He had spent a few days the week before arranging and classifying library books, rearranging desks, repairing the wall maps, and putting up a few pictures to add more of a cherry atmosphere to what seemed a rather drab interior. But all that was preliminary motion. The real test of his skill, ability and success as a teacher he knew would come as he dealt, worked, and played with these children whom parents were entrusting to him.

As he waited for the first arrivals he looked upon his own past in retrospect. He recalled carefree high school-days. He brought back to memory the years he attended school at the one-room Red Star School. How much he had enjoyed the recess and noon periods! Those ball games were really something! The spacious school ground provided many an opportunity to romp and play. But how he used to dread hearing the ringing bell. It seemed that there was only confinement associated with the ringing of the bell.

But there was one year, he recalled, when school periods and recesses were equally interesting. And the reason was obvious; it was during that year that he had had a teacher who, somehow, just put new life and meaning into all activity. He could play ball and perspire just like the others on the playground. He was an example of fairness and understanding, always. He remained calm when others became ruffled; he did not always know all the answers but he knew how to admit a shortcoming; he knew where to direct one for needed information. This teacher had been a regular fellow, plus. He would open the school day with a brief but effective devotional period. Somehow he knew just how to draw the right meaning from a portion of Scripture. And those lesson took root.

But what had prompted Jim to go to college? On the day of his high school graduation he happily and jovially declared that his formal education had been terminated. After all, it took money, genuine cash, to go to college, and where was there any possibility of earning enough during a depression to think of going to college!

Jim recalled how he had struggled that year with a deepseated inner urge of "oughtness" which never really permitted him to be at ease. An inner power urged him on. He borrowed money; he earned as he learned; he counselled with advisers in college; he took aptitude tests; he meditated daily in devotional prayer; he had friends who gave encouragement; somehow a deluge of important experiences crowded in upon him.

And here he sat at his untried desk before an untried task. He uttered a prayer for strength, for guidance and insight.

The first day passed. Weeks and months passed by. Jim found himself with more work daily than could be completed. He soon learned that a teacher's

(Continued on page 15)

Comments by the Editor

One of the questions every young person asks himself is in regard to his choice of vocation. What shall I do with my life? The decision required must be made by the individual and he alone can make it. To honestly measure, evaluate, decide calls for careful and prayerful thought. The articles with these titles are intended to suggest means of deciding this question. It may be worth an evening's young people's program.

* * * *

The most positive and hopeful development in youth church life in the past decade has been voluntary service. The opportunity youth has to taste of the Church's work and program in its many fields is now directly possible to young people. Work in missions, invalid homes, children's homes, retreats, areas of need all are now at hand. Such work is available to youth desiring to serve. The greatness of this program cannot be underestimated. To see each summer as well as during the year a host of young people doing the work of the church is a keen thrill. To carry on this work the Peace Committee needs much more vigorous support. Only 6% of its budget was met at mid-year. Keep it in mind for the sake of this new vigorous youth program.

* * * *

Lydia and Francisco Santos are two students who have been under sponsorship of the Y. P. U. Missionary Education Fund. They came to the states and to Bethel College in order to prepare themselves to return to their people and serve them. After three years of study, they are returning to their island homeland. It is our hope that their studies have helped to prepare them for service to their people. It is our hope, also, that we shall hear from them in the future as to their work and their life.

The Meaning of Etiquette

by Catherine Regier, Newton, Kansas

IT'S a funny thing, but you can"t always judge a girl by the length of her dress or stereotype a fellow by the amount of jingle in his pocket. You can't select your friends by the size of a house, the ruffles on a skirt, or the amount of wool in a suit. The smoothest girl is not always adorned with jewels, nor does the best fellow always come wrapped in a blue convertable. More important than the right lables in your clothes are your manners.

Many people think of etiquette as somthing impractical, superficial, and unnecessary—something that is of use to no one except diplomats, millionaires, and maybe brides. It might be well to discard the words "etiquette" and manners" and substitute "common sense" and "kindness" instead. Etiquette does not imply precise obedience to every rule; it means, rather, the continuous practice of kind impulses and common-sense actions.

Rules of etiquette have not been imposed on society by Emily Post or any other authority on manners. Actually, these "rules" are not rules at all but the results of long experience handed down for practical use. If a so-called rule of etiquette serves no essential purpose, it is probably not worth further consideration. But if the rule in some way makes life more pleasant, if it makes society operate more smoothly, if it is essential to ethics and morals, or if it adds to beauty, then it is a rule to be cherished.

Etiquette, like speech and language, is gradually but constantly changing, Many age-old customs have disappeared with changes in our ways of living. When new conditions no longer make it sensible or apppropriate to follow an old custom, the rule may be discarded.

The practice of a man taking the position nearest the curb when walking with a woman is in the process of change at the present time. This custom had its origin in Europe long before the sixteenth century when the only means of garbage disposal was the street gutter. In those days the man served as a protection to the lady. In horse-and-buggy-days, too, this custom served a purpose. But today—well, some adherers still maintain that on a rainy day a taxicab swerving into a water-filled gutter will cause as disastrous results as did the horse and carriage—but aside from this possible exception, the custom probably has little practical value.

In our day men no longer end letters to their sweethearts with: "I beg, Madame, to remain your humble and faithful servant." Neither are invitations any longer delivered by hand. Today, a boy simply signs his letters, "Love, Jim," and it is only common sense to make invitations by either mail or telephone.

Customs not only vary with time, but they also vary with cultures. Among some Moslem peoples, a woman does not appear in public without veiling a part of her face. In our society, a man takes off his hat in the house. In any culture, one who does not observe the customs of the community suffers in some way.

Just as clothing is essential to one's proper appearance, so a knowledge of etiquette is essential to one's proper behavior. Mere mechanical obedience to the rules of etiquette, however, has little real value. True etiquette is concerned with every phase of ethical behavior and begins when the rules become so thoroughly ingrained that their observance is a matter of natural considerateness rather than of conscious duty.

Youth Sell Handbook to Hymnary

Commission to Young People's Societies on the HANDBOOK TO THE HYMNARY on June 21 stands at $134.10 plus $89.40 for the Young People's Union. Has your society assisted in the distribution and sales of the HANDBOOK?

TWO UNIVERSITIES have given professorships to Negroes. Harvard Medical School has made Dr. William A. Hinton a member of its faculty and Brown University has added Jay Saunders Redding.

SERVICE FOR PEACE Off the Press

A unique addition to Mennonite literature is SERVICE FOR PEACE, written by Melvin Gingerich and published by the Mennonite Central Committee. This is the first comprehensive history and evaluation of the C.P.S. Program as experienced by the Mennonite Church. Readers will find this book a valuable source of information on this significant experience of the Church in helping to administer an alternative service program.

As the title suggests, SERVICE FOR PEACE presents a positive picture. It illustrates love in action during a difficult period. It tells the story of heroes of peace. It is a story of service and sacrifice for conscience sake. It challenges the church also by facing squarely some of the weaknesses of the C.P.S. Program.

Every ex-C.P.S. man will want a personal copy. Every church worker will find it helpful in peace education work. For every young man and woman of the church it contains counsel in forming a clear attitude toward possible future compulsory government service. Every home should have a copy, for the CPS program did affect every Mennonite home in direct or indirect ways. This book is a basic source for peace education among our brotherhood.

SERVICE FOR PEACE is available beginning in the early part of August, and can be secured from your Conference bookstores—Berne, Newton, Rosthern. The price is $3.00 per copy. All former CPS men shall order their personal copies directly from the Mennonite Central Committee, Akron, Pennsylvania, to secure the special rate which applies to C.P.S. men.

Voluntary Service at Rosthern Youth Farm

WE WERE welcomed at the station by our director, Henry Friesen, who gave us a royal ride on that famous car—his ancient 'Chevy.' Needless to say we reached the Farm in good shape and were welcomed by a delicious dinner where introductions of the staff members were made.

At the farm we saw many red barns and a few houses, the largest of which we found to be the Invalid Home where we now work. The place is well supplied with various trees and shrubs adding to its beauty. The many roads leading here and there confused us at first. Often we would follow one which brought us to a surprise ending. Soon, however they made sense. The deep blue sky partly decked with fleecy white clouds and the beautiful sunsets with colors of every hue hallow the Farm making it a fine place to spend the summer months in service.

The unit consists of Helen Block and Susie Goerzen both of Alberta, Canada, Sarah Penner and Justina Pauls come from Kansas, and Elaine Waltner, unit-leader, comes from South Datota.

The work we do consists of working with patients. Three of us work on the second floor. Fortunately we must walk or run a distance in the fresh reviving air before we reach the place where we work each day. Therefore, we have a chance to wake up at the early hour of 5:30 at which time our work begins. Patients are bathed, dressed, and prepared for breakfast. During the day we attempt to keep the rooms looking bright and clean and attend to the needs of the patients. We enjoy seeing the beautiful crochet work some of the patients have finished. One makes lovely bouquets of flowers. Another entertains us with choice bits of poetry.

Kitchen work is another job. There are six girls working in the kitchen. Baking is done almost every day. A large garden provides vegetables for the kitchen and someone is in charge of it. The kitchen staff is kept busy providing for the whole staff on the farm and the members of the Invalid's Home and the Children's Home.

Each day begins with a period of morning devotions. The staff and workers take turns in charge. On Monday nights the staff and workers meet at one of the homes for a prayer meeting. On Wednesday night a prayer meeting is held in the Invalid Home for the invalids plus the staff and workers. On Tuesdays the staff and workers sing for the patients of the Invalid Home after breakfast time. And three times a week, the staff and workers read scripture and have prayer with one or more patients. On Sunday morning the patients that are able gather in the halls for church services.

On the morning of June 22 we took a trip to North Battleford to visit the mental hospital unit there. After breakfast we had plenty of time to enjoy nature's scenery round about us as we rumbled along. At the hospital we met the ten members of the unit. After becoming acquainted and singing a few songs together, we had a refreshing lunch. We were shown the hospital with its beautiful grounds and the clean, well-kept rooms in which the patients stay. Men and women in nice-looking uniforms care for the patients.

On June 29 the ninth annual Young People's Retreat began at the farm. The theme of the camp was "For me to live is Christ." Rev. P. P. Tschetter of Omaha, Nebraska gave a number of messages based on the words, "In Christ Jesus." These messages were followed by missionaries speaking on foreign missions. Mrs. W. C. Voth spoke about work in China. Different ones gave reports on Saskatchewan Mission Fields. Rev. H. Wall from Winnipeg told us of our Mennonite history and showed us some pictures. Rev. A. T. Friesen led the evangelistic meetings which were held every evening. Kenneth Bauman gave us some very inspiring messages from God's Word. A challenging message was given by Mr. John Thomas, from India. His text was based on the verse: "Cast thy bread upon the waters: for thou shalt find it after many days." Mr. Thomas said that we had cast white bread upon the waters and it had returned unto us in a brown loaf. Another statement he made was as follows: "The Hindus need soup, soap, and salvation."

During the Young People's Retreat, as well as during the Children's Retreat music was furnished by the Gospel Clarionaires from Grace Bible Institute, Omaha, Nebraska. Their instrumental music, vocal duets, and solos, and their testimonies were greatly appreciated and enjoyed by the retreaters.

The Retreat came to a close on Sunday. A consecration service was held in the afternoon. Sunday evening a song festival was given by the Retreat choir, directed by Isaac Thiessen, and small vocal groups also participated. Kenneth Bauman gave the closing message telling us of the tool chest of God, who uses the weak, the humble, and the despised in his tool chest.

The four days of the retreat were days of spiritual growth. We were made aware of the suffering and dying world in need of a Saviour.

The Rosthern Youth Farm

The Rosthern Youth Farm, which formerly was a Government experimental station, was purchased by the General Conference Mennonite young people of Saskatchewan about five years ago.

The Farm consisting of one section of land, is divided into three units—the Farm, the Invalid Home, and the Children's Home. The Farm owns sheep, cattle, pigs, and chickens. The dairy sells milk to Rosthern residents. They're installing a pasteurizing plant soon. Various crops are raised. The addition to the Invalid Home has been completed and in all the home accommodates forty-five patients. Plans are being made for a sunporch which is greatly needed. The Children's Home, though large enough for twelve children, now has eight, three of whom are refugees.

WHAT SHALL I DO WITH MY LIFE? From page 12

task is never completed. It rests at the end of the day to be taken up again on the morrow. But in spite of all the press for work, Jim became tremendously attached to these twenty youngsters whom he taught daily. He saw each as an individual, with tremendous potential. He saw in each a parent's dream, a little life given into his care for guidance for encouragement, for moulding of character. Yes, the teacher also frequently becomes the hero for the youngster. That too is a real opportunity. Jim remembered his own experience with that outstanding school teacher in his life and the indelible influence the life of that teacher was in his own life. Was he providing for his pupils such an influence and courageous exemplary life which would point them ever onward and upward? How about the occasion when he disciplined Johnny rather severely; did not his parents resent having their son singled out in that fashion? Jim knew that there are risks involved in dealing with children, as well as adults. But with a Christian concern for the individual's best interest always, he felt confident to work on.

Jim's experience can be duplicated over and over again and added unto. The vocation of the Christian teacher can be one of the most enriching of life's experiences, from the primary level to that of college and university. A skillful instructor aptly helps that student weave a fabric for life out of the primary threads which come out of the experiences of the home, the church, personal experiences and life facts. A teacher who interprets knowledge and facts from the Christian frame of reference has a tremendously significant service to preform to the youth. If you are willing to lose your life for Christ's sake and the Kingdom, you shall gain it, and with you many others.

Farewell by Puerto Rican Students

After being at Bethel College for three years we are going back to Puerto Rico. It surely has been a great privilege for us to have stayed here with you for three years. Our experiences here have been an education in itself. We almost feel like we are a part of Bethel College but we still feel that we should go back and help our people.

Since we cannot thank you all individually for the help with which you have supported us in our education, for your friendship, we have decided to do so through this paper. We hope you will remember us in your prayers as we go back home.

We started our trip on July 7, Mr. and Mrs. Harry Martens took us to New York from where we flew to Puerto Rico. We left New York on July 15 in a Pan-American airlines plane, and arrived in Puerto Rico the next day. At San Jaun Lydia and I will separate. She will go to Bayamon and I will go to La Plata. I am sure our folks are eagerly waiting for us.

Lydia and Franscisco Santos

1874 —————— 1949

Watch for NEW book—

From the STEPPES —
— to the PRAIRIES

For 75th Anniversary of the coming of the Russian Mennonites

—Now in process of publication.

—COMING SOON!

HIS LAMPS

His lamps are we,
To shine where he may say;
And lamps are not for sunny rooms,
Nor for the light of day,
But for the dark places of the earth,
Where shame and wrong and crime have birth,
Or for the murky twilight gray
Where the light of earth grows dim,
And souls are groping after him.
And as sometimes a glean we find,
__Clear shining through the night
So bright we do not see the lamp,
__But only see the light,
So may we shine—God's light the flame—
That men may glorify his name.

—Selected

JUNIOR CHOIR SCHOOL.... From page 11

given individual instruction according to their needs and merits. Since December, this children's choir has participated regularly once each month in the Sunday morning worship service.

It is with gratitude, that parents and others look upon this Junior Choir School and what it is doing for the children of the church and community (among the members are also several negro children). These youngsters learn more than music. They learn what it means to worship, and the significance of worshiping together. They learn how to be reverent in the House of God. But more than that, they learn the need for self-discipline if they are to serve God acceptably, whether that be in the Sunday worship service or in other work in His Kingdom.

A HINT TO OUR PASTORS

Want to help along the Conference publications just a little?

Here's one thing that you can do that would help a lot? If your church uses a regular Sunday morning bulletin—either printed or mimeographed—how would it be to insert a line each Sunday, something like this: "Concerning the story back of the hymns used in this morning's service, consult your HANDBOOK TO THE MENNONITE HYMNARY."

This type of indirect "planting of the seed" goes a long way in making people conscious of our Conference publications.

Mennonite Biblical Seminary X-021
4614 Woodlawn Avenue
Chicago 15
Illinois

PLEASE mention both OLD and NEW address when WRITING

Beyond Our Own

Church membership in the United States, it was reported, has now passed 80,000,000 and constitutes 49.9 per cent of the total population. Church membership showed a gain of 3.1 per cent during 1948, compared with 2.3 per cent for 1947. Total Protestant membership is almost 50,000,000. Roman Catholics report over 26,000,000. Jewish congregations and smaller groups make the total membership of 80,246,124. An incomplete report shows over 25,000,000 enrolled in Sunday school or parochial schools. There are over 265,000 congregations in the United States.—*The Gospel Herald*

Dr. Henry Smith Leiper, of the World Council of Churches, says that there are aproximately 90,000,000 Christians in Russia, according to *Between the Lines*. If he is right, then almost half of Russia's 200,000,000 people maintain some kind of religious affiliation. When it is remembered that the Communist party numbers about 4½ million, one can see the sin of those who "hate the Russians" because of what Stalin and his helpers are doing in the world.—*The Gospel Herald*

GERMANY. Latest official figures disclose that the 27 member churches of the Evangelical Church in Germany (EKID) have a combined membership of 39,833,434. A breakdown shows 17,407,211 members (43.7%) in Soviet occupation zone, and 22,426,223 (56.3%) in the 3 Western zones.

WASHINGTON, D. C. A Senate-passed bill providing for a long-range program of rehabilitation for the Navajo and Hopi Indian tribes passed the House of Representatives on July 14. Because it was passed with amendments, it must be returned to the Senate for consideration.—*Watchman Examiner*

ENGLAND. A British Baptist leader, Dr. M. E. Aubrey, has told the Central Committee of the World Council of Churches that Catholic domination of Protestants in Spanish-speaking countries is worse than communist oppression of churches in Eastern Europe. "The sin in Spain and South America is greater than oppression of the state," Dr. Aubrey said, "because the offense is against the greater life." The Central Committee approved a resolution condemning the domination of minority religions by churchly majorities.—*Watchman Examiner*

JAPAN. The first nisei to become a Roman Catholic priest was ordained at Maryknoll early in June and has been assigned to work in Japan.—*The Christian Examiner*

THE WEEK October 9-16 is being designated National Leprosy Mission Week by the American Mission to Lepers. Raymond P. Currier, executive secretary of the organization, states that member churches of 43 Protestant denominations and non-denominational groups whose foreign mission boards cooperate with the Mission in maintaining 125 leprosy stations in 9 countries on 5 continents will serve as focal centers for special prayers, offerings, and other projects in the church and the community — *Watchman Examiner*

A SURVEY made recently of television reveals only 5 religious programs in the 266 regular shows. In May of this year there were 300 hours of television listed per week. —*Gospel Messenger*

C. HENRY SMITH'S STORY OF THE MENNONITES REVISED EDITION TO BE OFF THE PRESS SOON

NEARLY a year ago, on the very day before Dr. C. Henry Smith passed away, he wrote a letter to the Mennonite Publication Office in which he made arrangements for a revised edition of his STORY OF THE MENNONITES by appointing Cornelius Krahn as the editor.

The STORY OF THE MENNONITES constituted the life work of the pioneer Mennonite scholar C. Henry Smith. In 1920, his book THE MENNONITES appeared. In 1941 after this book had been out of print for a long time, it appeared entirely revised and enlarged under the title THE STORY OF THE MENNONITES and was reprinted in 1945. The popularity of this book is evidenced by the fact that it is out of print again.

Meanwhile Cornelius Krahn and a staff of co-workers have been busy preparing the text for the new and revised edition. The main concern of the editor is to bring the story up to date, check some data and correct misprintings in the text. Since the book was completed before World War II new chapters had to be written in various areas. What has not happened to Mennonites in countries like Russia, Prussia, and Poland! Unfortunately for these countries the "final chapters" had to be written. But even in countries like the United States much has transpired in areas like relief activities, missions, conference work, education, Civilian Public Service and other activities.

It is the intention of the editor to retain the spirit of the old book.

It took 400 years of Mennonite history and the lifetime of an outstanding scholar and writer to produce the STORY. There has not been and is no other book on the market on this subject in any country that equals Smith's STORY: It is based on painstaking scholarly research; it is all-inclusive, and written in readable style. It may take generations before this book is superseded by another. All the editor attempted to do was to perfect it in certain areas and bring it up to date. When the book comes off the press the following will be noted:

1. The Story will have been brought up to date.
2. The text will have been freed from some errors and misprints.
3. A bibliography will have been added.
4. An entensive index will be found in the book.
5. Illustrations will have been added.

MENNONITE

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Volume 64 — August 16, 1949 — Number 32

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As torrents in summer,
  Half dried in their channels,
Suddenly rise, though the
  Sky is still cloudless,
For rain has been falling
  Far off at their fountains;
So hearts that are fainting
  Grow full to o'er-flowing,
And they that behold it,
  Marvel, and know not,
That God, at their fountains,
  Far off has been raining.
—LONGFELLOW

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IN THE COMING ISSUE

The next issue of *The Mennonite* will be the annual Christian Education number. The following articles will be among those featured:

"Christian Education: Is It Important?" by Elva May Schrock.

"The Bible and Christian Education" by Arnold J. Regier.

"Christian Education and Evangelism" by Paul Shelly.

"Spiritual Resources of the Teacher" by Orlando Goering.

The Mennonite

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Of Your Pen Acquaintance

ELVIN R. SOUDER, Souderton, Pennsylvania, member of the First Church and Superintendent of the Church School is a practicing attorney.

HAROLD D. BURKHOLDER, Omaha, Nebraska, until recently Pastor of the Immanuel Church, Los Angeles is joining the staff of Grace Bible Institute.

ELENORE SCHMIDT, Jagdeeshpur, Central Province, India is Conference Missionary who has been in India several years.

MARY TOEWS, Nyanga par Tschipapa, Belgian Congo, serves with her husband as Conference Missionary in Africa.

Announcements

CONFERENCE COMMITTEE MEETS

THE CURRICULUM COMMITTEE serving under the auspices of the Conference Board of Education and responsible for the materials in the quarterlies and other Conference literature met in Newton, Kansas for their semi annual meeting on August 8 and 9.

APPROACHING HOLY COMMUNION

"Alas for the blindness and hardness of the human heart, that it doth not more consider so unspeakable a Gift; but rather through the daily use thereof sinketh even into disregard of it! For if this most holy Sacrament were celebrated in one place only, and were consecrated by one only priest in the world; with how great desire dost thou think would men be affected to that place and toward such a priest of God, that they might commemorate dis death? But now many are made priests, and in many places the Sacrament is celebrated; that the grace and love of God to man may appear so much the greater, the more widely this sacred Communion is spread over the world."—*Thomas A. Kempis*

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

August 17, 18, Canadian Mennonite Teachers Conference, Mennonite Mission Camp near Springstein, Manitoba.

August 19-21, Western District Young Adult Retreat, Murdock, Kansas.

NOTICE—Change in Date—Adult Retreat will begiin Friday, August 19 instead of August 18 as originally scheduled. It will close Sunday Afternoon. The fee will be adjusted.—Ronald von Riesen, Director of Adult Retreat.

August 20-27, California Young People's Retreat, Sequoia National Park.

August 22-26, Northern District Young People's Retreat, Bible Camp Byron, Huron, South Dakota.

August 25-28, the Washington State Young People's Retreat, at Hall Lake, near Seattle. Washington.

Aug. 28 to Sept. 25, Christian Education Emphasis Period.

September 3-5, Eastern District Laymen's Labor Day Bible Conference.
September 4, Labor Sunday.

September 4-6, Opening days, Oklahoma Bible Academy, Meno. Oklahoma, with the opening service Sunday, September 4, at 8:00, registration day, September 5, and first day of classes, September 6.

September 4-6, Opening days, Berean Academy, Elbing, Kansas, with the school opening service, Sunday, September 4 at 8:00 p.m., registration September 5, and classes beginning September 6.

September 5, 6, Opening days at Freeman College, Freeman South Dakota; registration, Monday September 5; entrance examination and beginning of classes on Tuesday, September 6.

September 6-7, Opening days at the Mennonite Biblical Seminary and Bible School, Chicago with the opening chapel on September 6, and registration on Wednesday, September 7.

September 6-11, Opening days at Bethel College, North Newton, Kansas; freshman assembly, Tuesday September 6; junior-senior registration, September 7; freshman registration, September 8; sophomore registration and beginning of classes, Friday, September 9; formal opening, Sunday, September 11, 8:00 p.m.

September 9-15, Opening days at Bluffton College, Bluffton Ohio; Monday to Monday, September 9-12, freshman days; sophomore, junior, and senior registration, Tuesday, September 13; freshman registration. September 14 classes begin, Thursday, September 15.

September 30 to October 3, Opening days at Canadian Mennonite Bible College, Winnipeg, Manitoba; registration, Friday, September 30; classes begin, Monday, October 3.

October 2, World-wide Communion Sunday and opening of the United Evangelistic Crusade.

October 4-5, Meeting of the Seminary Board at Chicago.

October 12, 75th Anniversary Celebration of coming of European Mennonites, Memorial Hall, North Newton, Kansas.

October 13, 14, Western District Conference.

November 29 to December 1, Council of Boards Meeting.

August 23-30, 1950. Tentative dates for the General Conference Sessions, Freeman, South Dakota.

Editorials

Why I Hate The Traffic

"I don't believe I have ever mentioned this to anyone before, and I know I have never mentioned it in public but the reason for my fierce hatred for this abomination, this curse, is that my own family was struck by it. It struck my own father. Our family lost everything. My father having fallen a hopeless victim to the habit finally stopped at nothing to satisfy his awful appetite. He sold our furniture, even our chairs and beds. He was a terrible victim. He and his wife and his children suffered unspeakably. Now, you see why I hate it and why I'll fight it with every breath until I die."—Dr. E. Stanley Jones, World-famous Missionary.

Interracial Church

South Congregational Church, located on the edge of a Negro district in Chicago, Illinois, has become an interracial church. Five years ago, the congregation was white. When Nisei were settled in the neighborhood, many were welcomed into membership, and many Negroes followed. Church leaders, teachers, and choir have now become mixed, as have the youth and men's organizations. No quota system for distribution of offices is used, nor is it an "interracial project." It is, says the church, just a fellowship of Christians.—Worldover Press.

God's requirements are just as rigid under grace as they were under law.

Unity Through Reading Habits

THE GENERAL CONFERENCE must have deeper understanding in the years ahead if it is to be more than a loose confederation of rather disunited Mennonites. One contribution to this end is a deliberate attempt to attain balance among the books and magazines read in the study or by the family as a whole. Without particularly wanting to do so families may limit their reading to the usual Mennonite papers plus supplementary Christian literature from only one part of the larger life of the church as a whole. What shall we do to counteract this trend?

First of all, this is not an issue of orthodoxy. Probably the most effective apologist of conservative Protestantism is Wilbur Smith, formerly of Moody and now of Fuller seminary. His reading is amazingly broad, covering "friend and foe" in books, pamphlets and magazines. In fact, no one has ever defended Biblical Christianity by ignoring its enemies or ignoring those who also consider themselves its friends.

In the second place, it will help to separate church news from doctrinal writings. By church news I mean reports of conferences, conventions, mission developments, pronouncements, resolutions, new projects, programs of expansion and so on. It is beyond debate that any well informed person would want to know this about all the churches. Without such information a Mennonite, for example, would do all his thinking and planning in a vacuum. Here, more than any other place, it is not a matter of theological agreement but reliable knowledge of religious trends. Only by a combination of journals can the reader get the whole story; and none will be wholly without bias. Liberals often caricature fundamentalists and *visa versa.*

For a starter we would make the following suggestions: "News of the Christian World" in *The Christian Century;* "News Significant to Christians" in *Christian Life*; the news of religion in *Time* magazine.* These three sources will provide a rather wide range of news from varying viewpoints hardly likely to omit any really important church news from any part of the world.

After one has started the regularly read church news covering Pentecostals to Presbyterians and from Quakers to Catholics then the question of a larger range of reading in books may be raised. This will be dealt with in another editorial. But suffice it to say that the starting point is the reading of the book reviews in magazines like those mentioned above. All this will help to lay the ground for deeper understanding among the various schools of thought in our own conference. Meanwhile the 12th chapter of First Corinthians will suggest how to have real unity amid diversity.—D.E.S.

Only Four Per Cent Higher

Last month this office presented a report which showed the receipts for the first six months of this year for each board or committee of the General Conference in comparison with the budget of each board or committee. Every reader should have noticed that at the end of the six months (50 per cent) of the year, we had met only 32 per cent of our budgets.

Another month, July, has passed. We have raised this percentage only about four per cent. Not quite 36 per cent of our estimated budget needs have been received. The Foreign Mission Board and the Emergency Relief Board are in great need of funds.

Our Conference has so many urgent calls to take food to the hungry, clothing to the naked, and the Gospel to those who live and perish in sin. Pray that God's call may open our hearts to hear His voice calling us to share in this great work of our Conference. A prompt response is necessary if some of our work shall not be handicapped by a lack of funds.

Respectfully submitted,
A. Theodore Mueller, Office Manager

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*The Christian Century is published at 407 S. Dearborn, Chicago, Ill.; The Christian Life (formerly Sunday and Christian Life and Times) 434 So. Wabash, Chicago, Ill.; and Time magazine at 540 N. Michigan Ave., Chicago, Ill.

A Lawyer Can Be Christian

by Elvin R. Souder

THE question is not infrequently asked whether a Christian, particularly a Mennonite, can engage in the practice of law. Or is there something in the nature of legal practice inconsistent with Christ's teaching of "Overcome evil with good," and with second-mile religion? How can a lawyer justify defending a criminal or a bad cause? Can the lawyer, as a Christian, use legal process in enforcing a client's rights? Is there a distinction in Christian principle between *instituting* a lawsuit and *defending* one? These and similar questions are commonly asked of those who enter the practice of law and attempt to follow a practical and consistent Christian ethical course in the business world.

Business World Not an Alternative to Life of Religion

These questions deserve frank answers. After all, though in a sense we are citizens of two worlds, there should be no strict line of demarcation between our secular and religious lives. They are both lived in the same world; and the economic activities of men are not alternatives to the life of religion so that people must make the choice between them, nor need they be hindrances to the cause of religion. Rather these same economic activities may be essential ways of doing God's will and cooperating in his creative purpose. There is a seven-day a week religion, and there is a one-day-a-week religion which talks of service on Sundays and only of profits on the other six days of the week. Something is lacking in the stock story of many a respected business man which frequently dwells on the fact that he is a regular communicant of the church and on what he does for the community by sitting on the school board, or a civic organization, or by giving to its philanthropies. This is solely an account of his activities *outside* the business. To be sure, these are important but the main question is: What does he do *in* his business? So we turn first to the question, what does the lawyer do in his business?

Practice of the Law—Its Nature

It is unfortunate that there is such a widespread misconception of the everyday routine work of a lawyer since in the past much of the judgment aimed at the profession has been based upon the role the lawyer has played in litigation and lawsuits. By far the largest part of the lawyer's day-by-day existence is spent in planning and drafting—letters, contracts, wills, deeds, leases, partnership agreements, articles of incorporation, trusts, tax returns, inventories, appraisements, accounts of decedents' estates, charters for nonprofit corporations, and other papers—so as to avoid or minimize the possibility of conflict. A few concrete examples will illustrate the common day-by-day situations with which a lawyer is constantly confronted. Can the building contractor reduce his income tax liability by making his sons partners with him in the business? Do the provisions of the Housing and Rent Act of 1949 apply to a farm which the owner wishes to rent out? Does the local zoning ordinance permit the Joneses to convert their house into a two-family dwelling? What are the adoption laws and procedure which will affect this childless couple seeking to adopt a child? Must this client register the name of his business if he does not trade under his own name? What steps must be taken to have a guardian appointed for a weak-minded person who has been committed to a mental institution? And all of these, you will note, are situations faced by Christians at one time or another. There would seem to be no reason why a lawyer cannot be just as Christian in working out these matters as can the farmer in raising corn or pigs or operating a dairy farm.

Can the Christian Lawyer Participate in Litigation—Lawsuits?

The situations outlined in the last paragraph are, for the most part, free of conflict and adverse claims. But what answer will the lawyer give when he is asked to represent a client who seeks to enforce a legal right against another, and perhaps institute suit. This raises the rather basic question of the use of legal process becoming inconsistent with the way of love in human relationships. The Christian emphasis is not *primarily* on rights and duties of men towards one another, but rather on creating Christian fellowship and the love relationship between individuals. Perhaps the test should be the spirit which the legal step or procedure produces in the adverse party. If bitterness and ill-will are inevitable, then the lawyer may conclude that the Christian course lies in the direction of some compromise settlement instead of litigation. Each case, it seems, must rest upon its own particular circumstances, the basic question being, what result will this step have on the relationship of the parties involved.

When it comes to defending a person against whom suit has been brought, the Christian course may depend on several further considerations. Paul made defense before the Roman courts and other of the apostles relied on their civil rights on occasion. Suppose a suit for damages is brought against me to collect an unjust claim to recover damages for injuries sustained in an automobile accident for which I was in no wise at fault? I think most Mennonites would agree that a person in such circumstances should make a defense. Generally speaking, Mennonites charged with violation of the Selective Service Act (draft law) have availed themselves of legal counsel and representation before the courts.

Can a Christian Lawyer Defend a Criminal or a Bad Cause?

This question, frequently asked, is somewhat misleading. As asked, the answer is obviously No. The Christian can no more defend a bad cause than he can take part or be an active participant in the bad cause itself. But there is a vast difference be-

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Intercessory Prayer--Duty and Privilege

by Harold D. Burkholder

INTERCESSORY prayer involves prayer for others. Dr. Buttrick points out that "since life is not merely individual but also social and mutual, it is but natural that we pray for others."

The problem of intercessory prayer centers around the question: How can the prayer of one avail for another? Perhaps the selfishness of man's nature also makes it difficult to intercede for others. These problems can only be met fairly as we study the subject of intercession in the Scriptures, and in Christian experience.

One is astonished by the many Scripture passages in which God directs His people to intercede for one another. Paul writes to Timothy, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth." (I Tim. 2:1-4.) This word of the great apostle is truly a direction for Christian worship in every generation. The Christian life is not only individualistic, for in the midst of the warfare of life we are to "bear one another's burdens and so fulfill the law of Christ." (Gal. 6:2.) We can never properly obey this command without intercessory prayer.

Intercession of Words and Action

It is surprising how many times the Apostle Paul asks people to pray for him. The following request from Romans 15:30 is very strong: "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." From this Scripture we gather that God has planned to bless us through the prayers of others. The Word of the Lord to Abimelech is very strange, but full of meaning. He was commanded in Genesis 20:7 to make restitution, "for he (Abraham) is a prophet, and he shall pray for thee, and shalt live." Perhaps the most striking case of intercession recorded in the Scriptures in that of the palsied man brought to Jesus, let down through the roof by four others. The intercession of these four was not that of words, but of action. We read, in Mark 2:5, "When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee." (Mark 2:5) The evident plan of our Heavenly Father to bless us through the prayers of others is very wonderful; but it intensifies the problem under discussion, namely, How can it be?

The Sin of Failure to Intercede

It is both profitable and interesting to study the great examples of intercession. Study Abraham's prayer for Abimelech in Genesis 20:7, 17, 18); Abraham praying for Sodom (Genesis 18:23-32); Judah, for Benjamin (Genesis 44:33); Daniel for Israel (Daniel 9:3-23); Samuel, for Israel (I Samuel 12:23). It was Samuel who said: "God forbid that I should sin against the Lord in ceasing to pray for you."

The intercession of Christ was predicted in the Old Testament (See Isaiah 53:12). During His earthly ministry He prayed definitely for His disciples. The statement in Luke 22:31, 32, "I have prayed for thee"—meaning Peter, should give courage to every Christian. In His high-priestly prayer in John 17 we find the words: "I pray for them—which thou has given me; for they are thine—neither pray I for these alone, but for them also which shall believe on me through their word."

The historical intercession of our Lord comes to its great climax in His words on the cross, "Father, forgive them; for they know not what they do." The intercessory work of Christ is still continuing as suggested by Rom. 8:33, 34; I John 2:1, 2; and Heb. 7:25.

The Conditions

The conditions of prayer in general are applicable to that of intercessory prayer. It must be in the name of Christ (John 14:13, 14); according to His will (I John 5:14, 15); instructed by His Word (John 15:17); out of a cleansed heart (Psalm 66:18); in faith (Mark 9:23); in agreement with others (Matt. 18:19); and with importunity (Luke 18:1-8). Prayer instructed by the Word of God must be given special emphasis in the study of intercession. For example, prayer for healing needs to be considered in the light of Hebrews 9:27, "It is appointed unto man

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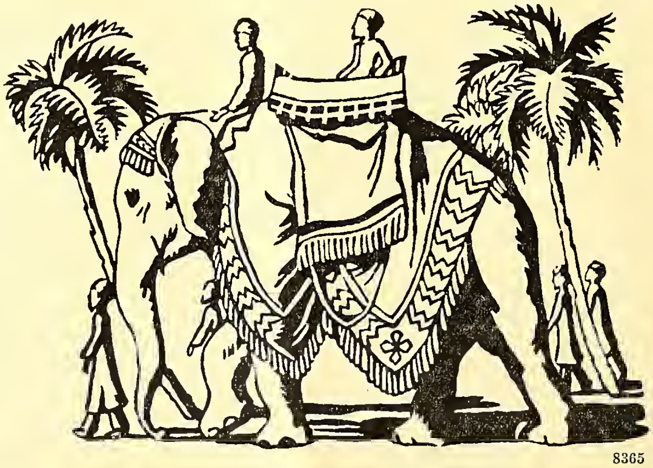
In India

The Word Goes Forth

by Elenore Schmidt

"I WONDER who will buy a book today?" This is the thought that comes to me every morning as I watch the faces of those gathered for the service. Some seem eager and prove they are listening by answering questions intelligently. Others for the sake of being polite give assent to every word the evangelist is saying, but will never know what he really said. There are old men, who show by their manner that they are *bhagt* (devotees). There are young men dressed in western clothes who have come to see what sort of thing is going on. There are little children who, on hearing the singing have run to see, and hear. There are women old and young, who according to custom either sit far back or to the side. They seem much more interested in the nurse's dress and the doctor's shoes than in the words of the speaker. But as he tells them the sweetest story ever told many are compelled to listen that at first seemed indifferent. But who of these will buy a Gospel portion, a book of hymns or even a Bible or New Testament?



I would like to tell of some of those who have bought books at *Sewa Bhawan* (Hospital). When the Word of God goes into the hands of these patients whom we may never see again or who might never have the opportunity of hearing the word again we rejoice that this Word is all powerful.

Forest Ranger of Sona Khand

Sona Khand is a hilly region near Jagdeeshpur where in former years missionaries took short weekend vacations. The forest ranger of this jungle area came to us with a debiliating fever. He was in the hospital for many weeks, and when he became strong enough he came to our daily morning service. He spoke English well, and so conversation with him was no trial. From his name we knew he was high caste and from his cultured manner we knew he came from a home of refinement. Even though he had been coming to the services we did not feel that he was especially interested. But as he was about to leave he made a request that thrilled us all. He said, "I have an English Bible which I have read and treasure greatly, but please send me a Hindi Bible so that I may be sure of the real meaning and that my family members can also read."

Where God's Word Is Not Heard

Even though most places in India are open to the gospel there are small areas which are closed to the preaching of the Word. One such area a small native state called Sarangar, borders our field. The *raja* of this state is friendly to missionaries, but nevertheless his law forbids evangelistic efforts in his small domain. We frequently have patients from this area, and to me it is always a challenge to present the Word of Life to them. A wealthy shopkeeper brought his wife and daughter-in-law for treatment. This caste of shop keepers is usually rather indifferent to any preaching so we were surprised and happy when the old gentleman came to our morning services day after day. He listened attentively and often asked questions about the message that had been given. When this family was about to leave with their entire retinue of servants and household paraphenalia, the old man came to the head compounder and gave him fifty rupees to be used for charitable purposes in the hospital. This is not uncommon, so the compounder thanked him and assured him that it would be put to good use. But by the look on the man's face he knew that there was something else he wanted to say. He wanted a "Big Book"—God's Holy Word. And so the precious Word goes into Sarangar.

For the Sorrowing—Comfort and Hope

A woman of the tobacco seller caste had been brought in the day before. The midwives in the village had wrought their havoc and she was beyond help. But since we serve and love a God who works miracles we began to do what we could for her, praying that this little bit might be the means of saving her. After a night of severe suffering she died in the early hours of the dawn after giving birth to pre-mature twin boys.

I knew before I ever came to the hospital in the morning that she had died, for I could hear the hopeless lament of the relatives. It was terrible to hear, that cry without hope! They were not open to any word of testimony or comfort at that time. It was a time of double sorrow, for twins are considered a double blessing. It was time for our morning service I hardly knew whether to proceed or not, for these bereaved ones were lamenting very near the

Problems of the Congo

by Mrs. Henry A. Toews

IN MANY African villages, life goes on as it did in early Bible times. It is true that near the larger centers and missionary stations there are evidences of civilization, but back "in the bush" the African reflects very much the time of Genesis and Exodus. He lives in small portable bamboo huts. In many places mud and stick houses are encouraged by the State. The African is satisfied with his loin cloth attire. If it ever became severely cold he would have to do something about more clothes, but his proximity to the Equator, discourages any worries about clothes. Christian Africans can be distinguished often by their clothing.

The African spends his days in hunting and fishing. Instead of being a vacation pasttime as in civilization, hunting and fishing are everyday occurrences. His bow and arrow are ready weapons and help to give him his meat supply.

Taxed According to Wives

Polygamy is very prevalent among un-christianized Africans. A man's wealth consists of his wives and children. Of course the State discourages polygamy by taxing Africans according to the number of wives that a man has, but as yet there are no laws against it. Christian missions of course discourage polygamy, but the African village has been little affected by this teaching.

In Genesis and Exodus we already find records of writing. Among these Africans there was no written language until missionaries reduced the language to writing. Missionaries came into the villages and by signs and objects found out what the Africans called certain objects. Stick, *mutshi,* leaf, *diji,* woman, *muketu,* man, *yala,* etc. The missionaries recorded what they heard and spelled the words according to the sounds, therefore the language is more or less phonetic. Words are spelled as they sounded to the missionary. The American alphabet was used; that helps the missionary to learn the various dialects more easily.

Yet these primitive Africans, who can count only as far as their fingers and toes go, have a full brain capacity. There is no miniature brain size as is often pictured in the "cave man." His brain has the capacity to learn, but he never learned until someone else came to teach him. There is certainly nothing to encourage the idea that man improved gradually. He had the idea of a higher but he certainly knew nothing of God and of Jesus Christ until missionaries came to tell him about it.

It Doesn't Sink In

When one talks to older Africans who have grown old in their superstitions and fetish worship, one gets the impression that it doesn't sink in. Their brains have never been exercised to think or comprehend. It is very difficult for them to understand the message of Salvation, though some are very eager to accept it especially if it is given with a little salt. Older men who go to school struggle with the figures, one and one are two, or two and two are four, *etc.* However their children after being in school a few years show a marked aptitude toward learning. Their children readily accept Christ. Our baptismal groups of 50 to 100 consist largely of these student Africans.

Seeking the Lost Plus Teaching

One great discouraging fact remains. Many who profess to accept Christ find it extremely difficult to live up to the standards of the Bible. In their minds they still think with their heathen background. They interpret right and wrong in the light of their degraded thinking. Adultry is not frowned upon as very serious. Lying and stealing are resorted to as a means to gain their desired end. In the light of such conditions the missionary must give himself not only to *seeking the lost* which of coures is his great mission, but he must give himself unreservedly to *teaching and instructing* those who have made a profession of Christianity, that the Africans may become rooted and grounded in the Word.

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place where we usually gather for this time of witness in story and song. I prayed for guidance, that nothing might be done that would offend and yet I felt that the message we had to give to these people in such a time would be of eternal value. The evangelist chose an appropriate song—a native song with tune and words they could understand and appreciate. It contained a marvelous testimony of the love of Christ and His power to save. As we began to sing, those that were weeping suddenly became quiet and listened. I imagined I saw a little peace come over those grief-stricken faces. I had feared that because of the presence of a dead body in the near vicinity many of the patients from the wards would not come. To my relief and joy not only the low-caste patients came, but a number of high-caste also came and showed no repulsion at this scene of death and sorrow. Rather there was an atmosphere of awe and reverence that thrilled me. Immediately after the service an old man of high caste cried out, "It is that song I want—please give me the book with the song of the Giver of Life Eternal." This started the sale, and with prayer and thanksgiving we sold not only a "Book of the Songs," but Gospel portions as well.

I could tell you many more stories, for each day brings new and different incidents. It is not in figures that we measure the work we do, but as these portions of God's Word and Christian literature go out into the villages we send our prayers to the Author that His Holy Spirit might convict and teach men to accept Him as Lord and Saviour.

Open Center In Heart of Berlin

Kruezburg Community Center project in Berlin was officially opened on August 3. Located in a central part of the city, where 40 per cent of the buildings were destroyed during the war, this promises to be one of the more significant projects in Germany. The objectives are to give some material aid to especially needy cases, to provide facilities where people may help themselves in meeting certain needs, to enable people to know and help each other, and to provide opportunities for giving a definite Christian witness. It is hoped that the Center will become a "home" in which people of the area will feel free to share and learn, and that participants in the activities will gain a sense of belonging and of being loved, which they have not experienced under their present circumstances. The Center will not attempt to start with a large-scale program, but will begin by serving a small group of interested persons, who can be taught to appreciate the ideals and spirit of the home and who will help in conveying these deep concerns to others who can be reached.

The specific services that the Center will provide include a sewing room where women may come to mend and sew for themselves and others, with certain materials and supervision provided; a mother's club to promote the exchange of helpful information on homemaking; youth group activities such as singing, Bible study, recreation, reading and other classes; supervision of service projects in the neighborhood; a day nursery where children may be kept for mothers who are not able to pay the regular rate for this service; available rooms for religious and educational meetings of various kinds; and other services. Harold and Anne Buller are directing this work.

Churches to Hear Refugee Story

Peter and Elfrieda Dyck, who have been visiting many Mennonite churches in the Mid-West and Western states and Canada during the past few months to speak on the present Mennonite refugee migration and resettlement program, are spending several weeks during August bringing this message to churches of the Eastern states. The itinerary has been and is as follows: August 11, Harrisonburg, Virginia; August 12, Washington, D. C.; August 13, Morgantown, Pennsylvania; August 14-15, Eastern Pennsylvania; August 17, Scottdale, Pennsylvania, August 18-19, Eastern Ohio; August 20-21, Central Illinois; August 23, Minnesota.

Having served for a number of years in the relief and refugee work of the M.C.C. Brother and Sister Dyck speak from personal experience and observation on the needs of these people and the help which has been given to them by the North American brotherhood. Where desired, the message is also illustrated by films.

Voluntary Service in Paraguay

Robert Snyder of LaJunta, Colorado, and Darrell Albright of Pretty Prairie, Kansas, left on August 3 to enter a new type of Voluntary Service unit in Paraguay. They will be working for a co-operative organization of the United States and Paraguay government, commonly called STICA. STICA is, from the American point of view, a part of the Institute of Inter-American Affairs program devoted to the purpose of building up undeveloped parts of Central and South America. They operate in twenty-two countries in the fields of agriculture, health and education. This is an experiment on the part or this organization as well as ourselves in the use of our volunteers who will serve in various capacities. It is hoped particularly that they will help to bridge the gap between the few technicians and the many people who are there to be taught. STICA will pay the equivalent of their board, room and transportation. The men will be assigned to the agricultural phase of the program, helping in one of the experimental stations.

M. C. C. Notes

Magdalene Friesen Returns

Miriam Bowers returned on August 2 and Magdalen Friesen on August 4, both from Germany. Daniel and Rosalie Stoltzfus of Jackson, Minnesota, left on August 4 for a second term in Puerto Rico.

Service to Children

The Industrial Home School Annex in Washington, D. C., is a temporary home and school for 120 children, ages 8 weeks to 13 years. The institution is interracial throughout. Its children come from broken homes, families financially unable to provide for them or because of irresponsible parents. The children are accommodated at the Annex until it is advisable for them to return to their homes, a foster home, or a children's home.

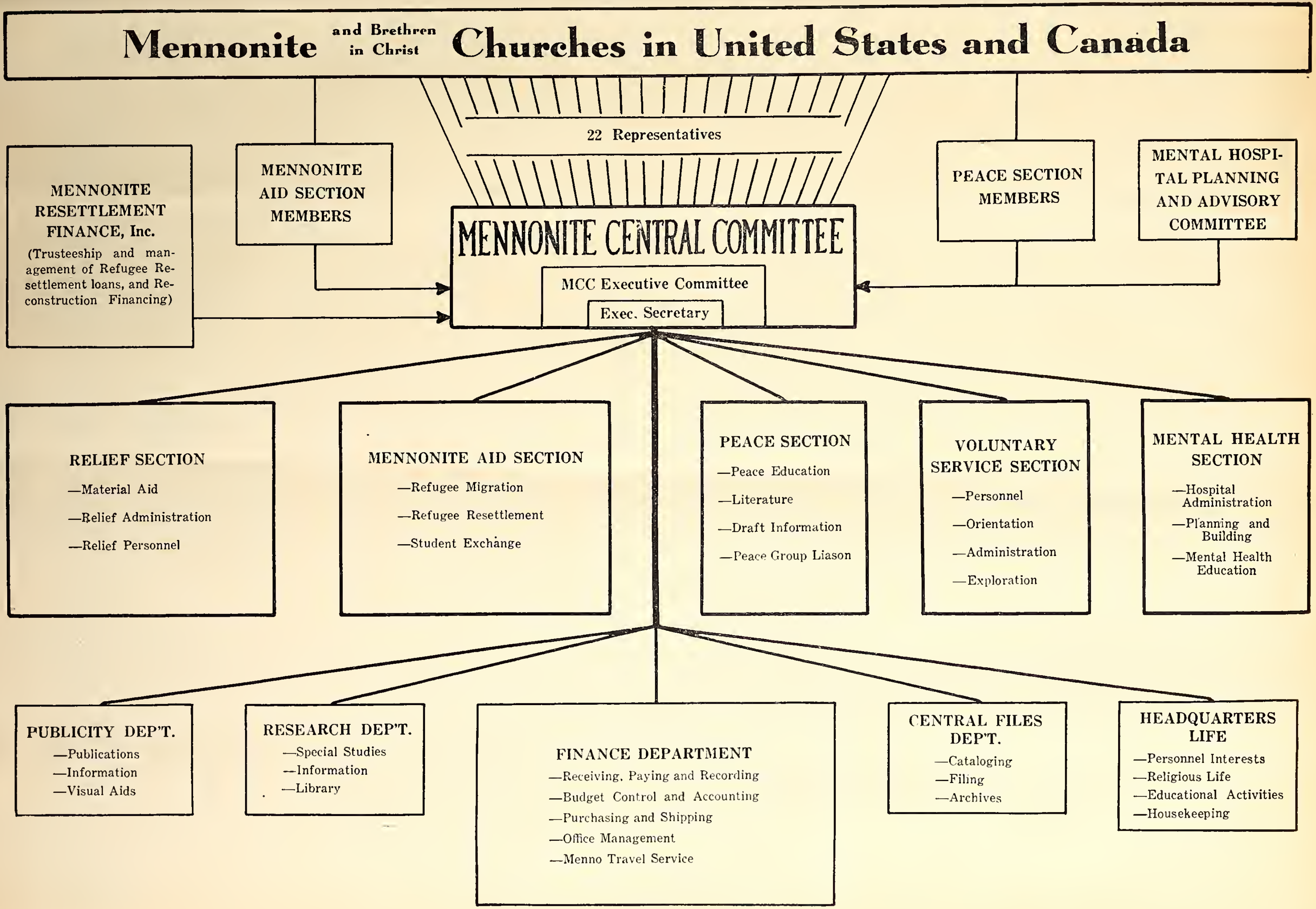
The seven volunteers assist regular counsellors—seeing the children are adequately clothed and fed, giving them much needed affection, supervising play and work, teaching Bible School, and helping them in many other ways.

Significance of Voluntary Service

Recently Irvin Horst, former director of M.C.C. relief work in Holland, spent a week visiting a number of Voluntary Service units in the eastern area, including Industrial Home School Annex (for underprivileged children), National Training School (for delinquent boys), Delaware State Hospital, Vineland Training School (for mentally deficient), and Camp Bennett (for underprivileged children). The following is taken from his evaluation of the work done in these various institutional units:

"After having had the opportunity to visit and share in some of the experiences of our VS units, I have the decided feeling that our units are islands of Christian stability and character in the midst of criminal and insane instability and dissolution; islands of sympathy and concern often in the midst of time-serving,

(Continued on page 16)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Courtesy M.C.C. Bulletin

Intercessory Prayer

(Continued from page 5)

once to die." Our Lord's petition for Himself can suggest something to us relative to intercession. For when He prayed in the garden He concluded by saying, "Nevertheless, not my will, but thine be done." (Luke 22:42.) The one who believes that God has a will for his or her life as well as for others, will always desire that God's will be done. Furthermore, according to John 15:7, prayer according to God's Word is to be governed by the abiding of His Word in us. The abiding place of His Word must be in the center of our heart's affections, the center of our ambitions and interests. If we "abide in Him and His Word abides in us" we shall be praying in His name and shall be subject to His will.

In praying for those who are going through great trials we need to remember the words in Acts 14:22 (R.V.), "that through many tribulations we must enter into the kingdom of God."

Personal Sacrifice and Intercession

A further prerequisite for intercessory prayer is willingness to sacrifice for the end in view. First of all we must be clear that it is God who answers prayer. We do not answer our own prayers. We do not mean by this that as we pray for the poor that we are not to give leaving it all to God.

Moses' intercession for Israel is a striking example of self-sacrificing intercession: "Yet now, if thou wilt forgive their sins—and if not, blot me, I pray thee, out of thy book which thou hast written." (Ex. 32:31, 32.) Also see Romans 9:1-3 for a similar thought relative to Paul. "We cannot *be* the Son of God, dying for the world, but we must *represent* the Son of God who died for the world."

It seems very clear that it is God's plan to bless us through the prayers of others. Furthermore, the intercessory work of Christ is the basis of our intercessory prayer. The conditions to be met imply that we must have the mind of Christ in willingness to sacrifice. When we understand that intercessory prayer is our priestly function, based upon the work of Christ, and that we do not change the freedom of others, but that they are responsible for the blessing they receive, we are able in a measure to answer the question as to how the prayer of one can change the life and circumstances of another.

Each Holds a Key

Intercession is a privilege as well as a duty. Each of us, in the privilege of intercessory prayer, holds a key to a blessing for others. Someone has said, "God has so arranged the world of human affairs that, if we fail to intercede, we are made responsible for the lack of blessings which others suffer."

A child was once carried away by the outgoing current of the tide. A strong swimmer threw out a life-preserver, cast down the rope attached to it on the wharf charging the by-standers to hold it fast, plunged into the current, seized the child with one hand and the life-preserver with the other, only to find that the by-standers had stupidly failed to hold the rope. A statue was erected in memory of the lost swimmer and the child; but their failure to hold the rope of a life preserver is a thing which the by-standers will never forget.

There are missionaries on the foreign field and pastors and Christian workers on the home field looking to us for intercessory prayer. We are responsible for them and to God. Will we be found faithful?

Seminary In Summer

Two members of our college faculties are making their home at the Seminary for the month of August. Walter H. Hohmann, Bethel College, and Howard Raid of the faculty of Bluffton College, are attending the workshop put on at the University of Chicago. Problems in college administration are selected for study during the period. Prof. and Mrs. R. A. Lantz of the Bluffton faculty have also been present for a few days visit.

Elmer Ediger and family spent a day here recently visiting the Seminary and selecting an apartment for next year. A few days later the M.C.C. truck from Akron arrived with the Ediger baggage and furniture. Elmer will be one of our students next year.

Word has been received here that David and LaVeta Habegger who graduated from the Seminary this spring and have been serving during the summer at the Mental Hospital at Morristown, N. J., have been accepted by the Foreign Mission Board for service on the Montana mission field. They expect to go to the field early in the fall.

Summer is the time for painting, repairing and making modifications. Returning students will find that the old iron fence which separated our home from the former neighbor's place has been torn down. Since all of the property in this half block now belongs to the Seminary it is being surrounded by a single fence while new walks help give a sense of unity.

There has been such a demand on the part of children in the neighborhood to use our lovely lawn as a playground that it has been decided to permit playing from 9:00 to 10:00 a.m. and 7:00 to 8:00 p.m. each day. Jacob and Beth Goering take responsibility for giving permission and maintaining order. One of the great needs of this area is supervised play. Children are responsive to interest but little has been done for them and most of them live in apartment houses with little or no play area except the streets.

Rev. Marvin Dirks, formerly of the China Mission and now with the Seminary, is serving the Bethel Church at Mountain Lake for the summer. Having been previously ordained as a missionary, the Bethel Church is arranging for his ordination to the full ministry. The service is announced for August 21 and Dr. Pannabecker is to officiate. The Dirks family plan to be back again this fall to continue his teaching in the music department.

Jottings

—**First Mennonite Church, Reedley, California:** Reverend and Mrs. P. K. Regier are now vacationing in the Midwest, spending some time with their daughter Gladys and her husband, Mr. and Mrs. John Vaughan, in Wisconsin. During Reverend Regier's absence our summer intern pastor, Rudolph Martens, a Mennonite Biblical Seminary student, is assuming the pastoral duties. The enlarging of our church auditorium and basement begun in April is gradually advancing, with a good part of the work being done by volunteer labor. —Corr.

—**The Swiss-Mennonite Group** that immigrated into Kansas from Volhynia, Russia, in 1874, is arranging for a Seventy-fifth Anniversary Celebration to be held at the Hopefield Mennonite Church west of Moundridge, Kansas on September 5, 1949. A large tent is to be set up on the spot where the Immigrant House stood, with the forenoon and the afternoon sessions being held in this tent. An evening session will be held in the Eden Mennonite Church.

This group consists of the greater part of the membership of the following churches, Hopefield and Eden of Moundridge, First Mennonite at Pretty Prairie, Bethany and Zion in Kingman County, and the First Mennonite of Christian at Moundridge. Quite a number of other churches in Kansas have some members that come from this Swiss-Mennonite Group.

—**Bethany Church, Quakertown, Pennsylvania:** We received a letter from Rev. A. J. Neuenschwander relating some of his experiences among the Mennonites of South America. He is on his way back but will have a few stop-overs on the way. We expect him to be home about August 10. We will be so happy to have him back again. Among our guest speakers were Mr. Walter Temple, deacon of the Germantown church; Rev. Malcolm Wenger, missionary among the Cheyenne Indians, Busby, Montana; Rev. Wolfe, Pastor of the Germantown church; Mr. Claude Boyer, a student at Bluffton College and Rev. A. S. Rosenberger who spoke to us twice. We thank God for all these rich messages.—Mrs.Ed. K. Stoneback, Corr.

—**First Mennonite Church, Fredonia, Kansas:** The first week of July, Rev. B. H. Jantzen of the Western District Conference, was a guest in our homes. He gave the morning message on July 3 and furnished the guest number at C. E. by showing pictures of Mennonites in Old Mexico. On July 24, Delbert Hulsey and family of Wichita were guests. The annual Sunday School picnic was held July 31, at Independence Kansas Park. Helmuth Dyck conducted the out-door worship at 10:30, based on the theme "Consider the Lilies." A basket lunch was held at 12:00 and recreation from 1:30-4:00.—Mrs. Sam Harms, Corr.

—**Mennonite Country Church, Monroe, Washington:** On July 17, Oscar Barnhart was visiting our church and brought us a heart-searching message based on Hebrew 10:14. "For by an offering He hath perfected for ever them that are sanctified." August 2, the quartet from Los Angeles gave a song and testimonial program which was enjoyed and appreciated by everyone. Rev. Unruh has started an instruction class and quite a number are taking part.—Mrs. Gus Zerger, Corr.

—**First Church, Pretty Prairie, Kansas:** We were privileged to have Rev. Orlando Waltner of India, in charge of the Sunday morning Services, August 7. While in our midst, Missionary Waltner received word that his passport has been received to return to India, August 26. Rev. and Mrs. Lester Wuthrich, who have just returned from China, will be with us for our services, August 21. We were glad for the many friends who participated in the C. E. Convention. The theme "Forward With Christ," truly is a challenge for us all. Rev. David C. Wedel was the evening speaker—Ralph Krehbiel, Corr.

—**Meadow Mennonite Church, Colby, Kansas:** August 7, our Sunday school, together with the Sunday school of the Mingo Community went to the Scott County State Park to have a picnic at the Horsethief Canyon. August 8, sixteen ladies gathered at the Arnold Nickel home to have a program and social hour with Arnold's mother, who is unable to attend church services. She is unable to walk very much anymore. —Mrs. Peter J. Franz, Corr.

—**The Friedensfield Mennonite Church, Turpin, Oklahoma:** During the first two weeks in June our church had its daily vacational Bible school with an attendance of 45. At the close of school the children rendered a program. July 4th, Rev. and Mrs. Unruh left on a trip to Iowa where they visited with friends and relatives. Rev. Geurbrand from Meade, Kansas, was in charge during the Pastor's absence. On July 25, Rev. and Mrs. Unruh and eight of our young people went to Hydro, Oklahoma for the Young Peoples' Retreat. Rev. Unruh was camp director and Mrs. Unruh was assistant to the dean of girls. August 10, our Pastor and family will leave for Estes Park to attend the Ministers' Retreat.—Corr.

Additions to staff, Meno Bible Academy, Meno, Oklahoma: Rev. and Mrs. Albert Jantzen who are unable to go back to China, will be teaching and helping in supervision. Rev. Jantzen will teach Social science and Mrs. Jantzen will teach English. Rev. Albert G. Schmidt has resigned as pastor from his church at Medford and will be treasurer, business manager, general maintenance man and field representative. He is already active as field representative visiting the various Oklahoma churches.

Reynold Weinbrenner, former editor of THE MENNONITE, is serving the Berean Congregational Church at Los Angeles while he continues graduate studies at the University of Southern California.

MEN NONITE MEN FOR CHRIST MEN

The fourth annual Laymen's Labor Day Bible Conference will be held at Men-O-Lan September 3-5th, sponsored jointly by the Women's Organization and the Brotherhood of the Eastern District Mennonite Conference. The theme for the Conference will be "The Christian's Assurance," Psalm 23. Dr. Robert R. Fritsch will bring a series of lectures on the Psalms. Efforts are being made to have Rev. Lester Wuthrich, who has just returned from China, to bring the Missionary Messages. Rev. Marvin J. Dirks, instructor at the Mennonite Biblical Seminary in Chicago, Illinois, will be in charge of the music. A special children's program in charge of Miss Grace Moyer, Allentown, and her committee, will be given to the children during regular sessions of the Conference.

Mennonite Youth

"A United Mennonite
Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

The Krefeld Work Camp

This Spring, the M.C.C. sponsored a Voluntary Service project at Krefeld, Germany. At Osterath there is a refugee Evangelische congregation. This congregation had no house of worship. The work camp undertook to construct a barracks church for them. There were 20 young people who came from five countries to participate in this work camp. The following is a report on the unique Christian endeavor—a work camp.

WE WEREN'T Germans or Americans in this camp; we were just people" . . . . "In my circle of acquaintances everyone had become mercenary and selfish. I thought that there were hardly any people left who do good without expecting something in return" . . . "What I like about this camp is that we say less about religion, but do more about it" . . . "I have just had some sad experiences and no longer cared to live. Now my whole life has been changed" . . . "You don't know how hard it is for us to believe. We must see and feel again and again the demonstration of the simple, vital faith that we experienced here" . . . "The time I spent in the camp enriched my inner life and brought me near to God" "I gained an insight into a joyful, unselfish service for the Lord."

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A common and worthy task bring people together and unites them in fellowship. A work camp has that quality.

"Son of man, can these dry bones live?" This question posed by God to Ezekiel on the valley of dry bones might well be asked regarding much of Europe's christendom today. Can the skeleton of lifeless faith in hazy, impotent creedal concepts be reinfused with a new, living and acting belief in a living Christ? According to these few random testimonials from participants in several of our voluntary service camps, one can say, "Yes, these dry bones can live."

To attribute this much effectiveness to voluntary service is not to claim that a whole continent can be transformed by a few small camps, but these statements do indicate that there is a response to a Christianity that is genuinely realistic and tangible. Voluntary Service is a demonstration in Christian living and community, and in certain respects, a logical sequence of the relief program. In relief there was a demonstration—Christian love ministering to human need, with the demonstration incidental to the ministry. But in a sense this demonstration was only an exhibition, because it was viewed from without by the beneficiary. It did not imply his participation. The automobile was in the show window where it could be seen at will, but voluntary service can say, "Come in and drive it yourself."

At a certain point this illustration breaks down because faith is not acquired as one acquires an automobile. On the other hand, Voluntary Service actually goes much further. Here people of all types are welcomed, regardless of nationality or politics. There is a balanced program of camp life where every aspect — physical, social, cultural, recreational, spiritual—is held in its proper proportion. But the basic pattern and atmosphere, the major premise, of the camp life is Christian. Here is the world in miniature in a little circle of 15 or 30 young people, where all the problems of man's relationship to God and to his fellowman arise. There is work to be done, decisions to be made, opinions of others must be respected. In other words, a harmonious community must be achieved. The camp leadership rests on a core of Christians who seek to fulfill the principles of the gospel in every respect—in worship, work, and fellowship. In this atmosphere the agnostic finds the veneer on his unbelief grows thin, the sincere doubter and seeker may take his first step of faith, the inexperienced Christian finds joy and growth in service, the lonely finds friendship, the embittered soul from

(Continued on page 13)

Voluntary Service Builds -- a Barrack

(During the month of April Voluntary Service sponsored a special work project in Krefeld, Germany.)

A HALF hour's drive by Volkswagon from the heart of Krefeld, a half hour's drive from the Sportsplatz by M.C.C. bus, on the road to Münchengladbach, there is a plot of ground in that section which is known as Osterath." If you had not been told of the significance of this spot, not seen a strange looking grey bus sitting to the side of the road in front of it . . . or had you not seen a group of young people dressed in old work clothes and hard at work, you might have driven by or thought this an ordinary looking place except for the high wire fence around it. But like countless others you too might have become a victim of curiosity and stopped—a part of a strange gathering of on-lookers — a farmer on a bicycle, two women with market baskets over their arms, children on their way to school and a car or two.

Why the importance of this place, this small plot of ground? Why all this activity? And what of this sign —a cross, clasped hands, a dove, the words *"Im Namen Christi"* and "Mennonite Central Committee?"

They all worked together to build the barracks church for a refugee Evangelische congregation.

Here in Osterath are some 5,000 refugees. There has always been a congregation of Evangelisch people here. But since the war and due to the heavy influx of refugees this small congregation has multiplied until now there is a thriving body of believers. Ministering to this congregation is no small task. The first and major obstacle was the lack of a church house. For the past period the group had been meeting in a room of a textile factory. The place of worship was small and inadequate for their needs. Through Dr. Cattapoel, the Mennonite minister in Krefeld, M.C.C. heard of this *Gemeinde,* or congregation. To M.C.C. this sounded like a good work project for voluntary service and also an opportunity to help where it was needed.

After negotiations with military government, and under the name of the Mennonite Central Committee 20 young people from five different nations gathered. Girls worked right alongside the boys, mixing cement, shovelling sand and dirt, laying bricks. Here two German students and an American girl helping put up beams. Here a German girl laying bricks with the spirit of a professional. Wielding another trowel—a young German student. A Swiss, French, and German sifting sand and carrying cement. After several days of real "groundwork" the barracks arrived. It was a real thrill to see the pieces being lifted one by one from the truck and piled beside the foundation. When the first beams were in place the entire barracks seemed to fit together with the magic of a jig saw puzzle.

Every day the group had visitors —from the press, from MCC, from the *Gemeinde.* Cameras clicked constantly. Over and over again the Pfarrer of the congregation as well as some of the laymen came to express their gratitude.

Day by day, along with the building of the foundation, the laying of the bricks, there developed a group spirit, a unity. Here and there one could see a small group working and discussing last night's lecture. Here came the spontaneous questions of "Why do Mennonites believe . . ." "What do you think of nonresistance?" Simply, but well said by a German boy, and expressing the feeling of the group, "We're not Germans, Americans, Dutch, French . . . we're just people!"

(Continued from page 12)

whom the war has taken everything again can feel something of the goodness of God, the skeptic who had been alienated from the church by her inconsistencies sees that there can be and is a genuine Christianity, and the militaristic see the Christian way of peace.

Voluntary Service? Yes, We need to continue and increase it.

"It is difficult to conceive of a point where a person has the opportunity of a more powerful projection of his beliefs than at this point where he meets the government in the person of the tax collector, and say 'No!' "

Voluntary Service Builds -- A Christian Experience

THE KREFELD service unit sought to promote within itself that same feeling of Christian fellowship and worship which is found in any well-ordered Christian family. Group discussions sometimes turned to spiritual subjects and midnight oil often burned as these young people discussed problems of right and wrong.

A more formal part of each day's program were the short devotional periods before breakfast and the longer devotions held each evening. All of the students took part in these devotional periods before breakfast and the longer devotions held each evening.

The group was fortunate in being able to have speakers come in for Sunday morning services. Dr. Dirk Cattepoel of the Krefeld Mennonite Church spoke one Sunday; Peter Dyck preached the Easter sermon and also gave an afternoon message on the relationship of the individual to the State.

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After a hard day's work, to relax is good. Better, to hear inspiring speakers and discuss deep questions, makes work camp all the richer.

Another religious feature of camp life was the Good Friday service held in front of the barracks in cooperation with refugee members of the Evangelische Church for whom the barrack was being built. Testimonies were given by members of the camp following a message by the Evangelische pastor.

One evening after a lively discussion a student exclaimed, "Your religion must mean an awfully lot to you Mennonites—why it must be the most important part of your life!" It is our hope that through this brief camp experience the spiritual things of life may have come to mean more to every student who participated in the unit, and that the Word of God might become a daily feature with each of them.

Appreciation - - -

For 30 years there has been an Evangelisch *gemeinde* (congregation) in Osterath. It began, however, with only one family moving into this area. After the last war 1000 refugees came into this area, of which 650-700 were Evangelisch church members. For a while the group met in a very small chapel, later moved to a room in a textile factory. Both were unsatisfactory; the latter because each time a service was held, the room had to be arranged and then put back in order for the next day. This was a large task. We hoped very much to build a church some day.

Dr. Cattapoel, the minister of the Mennonite congregation in Krefeld, asked us if we would like to have the help of a Voluntary Service unit. With thankfulness and joy we say Yes to this plan. Then came our friends, the students, during their vacation time, to work voluntarily under the M.C.C. With much diligence they laid the foundation and erected the barracks. With much interest our congregation saw these people take part in this activity through a love of God and their neighbor. We have seen through it some of the world-wide brotherly love and help. May God be praised and thanked.

On Good Friday afternoon we gathered with our friends who had erected the barracks. In front of the plain wooden house we had a *Dankfeierstunde* or a thank service. Through this service we found our common foundation, that of our Lord, Jesus Christ. In this same foundation a house is built that is greater and finer than the simple unadorned emergency church; it is His Church, the Church of faith, namely the fellowship of believers throughout the world.

After the *Dankfeierstunde* our congregation gathered for our Good Friday service in the room of the textile factory. We had 180 members partaking of the Lord's Supper. In our prayers we remembered the friendly help which had come to us through the goodness of God and the Mennonite Central Committee and the churches which made this possible.

At present we do not know by what means our church house will be finished and furnished. But we have entrusted our needs to God. Our wish is that this simple church will be a blessing for the many without homes and that they will find a home in it.

To the various churches and congregations who have given of their gifts we send greetings in sincere thankfulness.

Pastor Heinrich Glüchs

The Campers Say

It was a happy and good time, our three weeks in Krefeld! I would never have believed that in such a short time we would have such a good fellowship. We felt as though we had known each other for many years. Here we could see genuine democratic living which we miss very much in the political life, for military government and democracy are a contradiction. For me it was a deep experience to see the way the Mennonites live what they believe. Their endeavor to live the words, "Give unto Ceasar what is Caesar and unto God what is God's" I felt was consistent, natural and closely related part of their lives. —j.r.—Hamburg University

For me it was new for young people of different lands to come together. We learned much in those three weeks. We in the camp were soon united through our work which we did in the Name of Christ. This work which was done in His name bound all of us together whether we were Mennonite or Evangelisch, American or German. This strong feeling of belonging together impressed me the most and was that which I liked best. —e.z.—Pirmasens

If a young man has an opportunity to be in a Voluntary Service camp he has chosen the better way. Here he comes into a new atmosphere. Here he sees people who believe and who set a good example. He sees people who give and do not expect to receive. He sees clear convictions, honesty, and he says there are still good people. He says people—and means God. He doesn't realize at first how quickly the good in him responds. He thinks further and finds himself; he believes, and finds God.

—k.a.—Frankfurt University

I like most to think of our fellowship. I personally consider one of the first and greatest tasks was fulfilled by forming a real Christian community out of a number of people who had not met before. We have our Father to thank for His blessing.

—h.w.—Kaiserslautern

I liked the democratic spirit which made us live in an atmosphere of freedom and agreement with each other, so that the mind of the youngest fellow was as important as that of the oldest one. In my opinion the idea of a "working camp" is very good. Sometimes we had to work rather hard, it's true, but that's just what brings people closer together than any discussion group or something else. It's a way to get real fellowship.

—h.w.—Kaiserslautern

We gained new appreciations and learned to understand each other. The high point of the camp was the Easter service. —w.m.—Basel, Switzerland

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"The American people have recently suffered serious abridgements of freedom and democracy. How far along the road to war should one go without resisting in more direct ways than casting votes?"

A LAWYER CAN BE CHRISTIAN

(Continued from page 4)

tween concealing important vital information which would reveal the truth of a matter, and representing a man involved in a bad cause so as to bring about his rehabilitation and even conversion.

The Second Mile in the Legal Practice

In the final analysis, I suppose the answers which the lawyer will give to the problems confronting him in the legal practice will depend largely on what ends he wishes to make the legal practice serve. If he sees the practice of law as merely providing the tools for the enforcement of legal rights and to keep persons technically within the law, then I fear this task will lack a Christian framework. If, on the other hand, he attempts to relate each legal problem, each legal situation as it presents itself from day to day, to its Christian implications, and recognizes the interrelation of legal questions with moral, ethical, and religious questions, then he will be on the road to making the legal practice serve a Christian purpose.

Into the Beyond

MRS. SARA KLIEWER FROESE, Inman, Kansas, a member of the Inman Mennonite Church, was born October 31, 1860 and died July 27, 1949.

MR. RUDOLF MUELLER, Halstead, Kansas, a member of the First Mennonite Church at Halstead, was born August 4, 1874 and died July 8, 1949. He was Church father and deacon in the church for over twenty years.

Book Notes

by Wanda Isaac Tieszen

A DIARY OF PRIVATE PRAYER by John Baillie, Scribner's; 135 pp, $1.75. This booklet contains prayers for the mornings and evenings of one month. At the end are two prayers to be added or substituted on Sundays. Mr. Baillie, professor of divinity in the University of Edinburgh, Scotland, has intended the prayers for private use, not for public worship, yet he has used a literary form which reminds one of the liturgy; the abundant use of repetitions makes the prayers at once poetic and emphatic. The book is intended as an aid to worship and for that reason there is a blank page to the left of each printed page on which one may jot down personal petitions and intercessions. In the prayers themselves there are places where blanks have been left, for instance when committing ones loved ones by name to the love and care of the Lord. The booklet is decidedly different from the ordinary run of devotional aids and the one word which best describes it is "stimulating."

Beyond Our Own

A "Christian Crusade" in which participants agree to give a tract to someone each day, and to pray for the recipients of the tracts, is launched by the American Tract Society. Purpose of the crusade, which seeks to enlist 100,000 tract distributors, is to stimulate interest in leaflet evangelism and to improve methods of using tracts. If the goal of the crusade is reached, more than 36 million tracts will be distributed annually. Participants need not use ATS tracts, although the Society will supply them with leaflets free of charge, if they so request. Henry S. Perry, the Society's executive secretary, will present the crusade and enlist active workers in it at leading Bible conferences this summer.—*Watchman Examiner*

International Christian Endeavor will hold its 40th annual meeting in Toronto, Canada, July 5-10. Youth from Canada and the United States will attend.

NEW ORLEANS—The Rev. Carl Schutten, representing the National Catholic Bishop's Re-Settlement Program, recently reported that 150 displaced persons resettled on Louisiana sugar cane plantations were so ill-paid their children were "crying for food and milk." He conceded that the DP's weren't any worse off than native Americans who worked in the sugar cane fields of Louisiana. Men work for $2.90 for a 9-hour day,—women get $2.80 for an 8-hour day. And there's no pay for rainy days. He estimated that cane field workers averaged about 4 full days per week—thus making less than $12 a week. Father Schutten said housing for the cane field workers was not bad but that they had to buy furnishings, pay electric and gas bills, food and clothes, and that the only place for the DP's to cash their checks was the plantation commissionary where prices for staples are higher than in New Orleans. Thus the DP never quite makes ends meet, gets in debt to the plantation store and can never get ahead enough to pay his debts and leave. Conditions were described as "semi-servitude." The Displaced Persons Commission has ordered an investigation of DP conditions in Louisiana.—*Between the Lines*

ISRAELI. In a decision of far-reaching significance, the Israeli District Court in Jerusalem annulled a marriage between a non-Jew and a Jewish woman on the ground that mixed marriages are invalid under Jewish law. The marriage in question took place at a registry office in Paris. It is the first time an Israeli civil court has ruled that Jewish religoius law is supreme in matters affecting the personnel status of Israeli citizens. The court decision means that even if the non-Jewish partner to a marriage becomes a Jew, the marriage is still void and the couple must remarry with Jewish religious rites.—Gospel Herald

PLEASE mention both OLD and NEW address when WRITING

Publish "Service for Peace"

SERVICE FOR PEACE, the 500-page history of Mennonite Civilian Public Service to be released in early August, was authorized by the Mennonite Central Committee in its December, 1945, annual meeting. At that time the MCC agreed upon the size of the book, the number to be printed, and the contents. Melvin Gingerich, who had obtained a doctor's degree in history and who had previously done considerable historical writing, was selected by the MCC Executive Committee to write the book.

The first part of the work consisted of the collection of camp papers, records, diaries, and journals pertaining to CPS, and the campers' evaluations of their own experiences. During the latter months of the camp program, a number of assignees were placed at Akron to work as research assistants under the direction of Brother Gingerich. The author in the meantime continued his visitation of C.P.S. camps as much as his teaching duties permitted in order to obtain a first-hand acquaintance with all types of camps.

After all of the preliminary work had been done, Brother Gingerich went to the Akron M.C.C. headquarters where he spent six months in further study of these records and of the official correspondence and minutes of the M.C.C. He also made several trips to Washington where he examined the records of the National Service Board for Religious Objectors and certain records of the Selective Service System and interviewed government officials.

When each chapter was completed, it was sent to all members of the MCC Executive Committee for their critical reading as well as to a number of other men informed concerning the history of CPS. In addition, individual chapters were submitted to a number of men who had had particular experience in the areas discussed. The entire book, therefore, was critically read and evaluated by ten men and individual chapters by a dozen others before the manuscript was sent to the printers.

SERVICE FOR PEACE is being published and financed by the Mennonite Central Committee. Former campers will order their personal copies directly from the M.C.C. in order to get the C.P.S. reduction. Others may secure the book for $3 from the Conference book stores at Newton, Kansas, Berne, Indiana or Rosthern, Saskatchewan.

(Continued from page 8)

perfunctory, insensitive staff members and officials. Our workers are this way, often unconsciously, because of their background of Christian homes, schools, communities. If they have any fault it is more often on the side of being too quiet and passive rather than too bold. Our unit members as a whole, possibly, might take more initiative and be more aggressive—not in a "preachy" sort of way, but in experimenting with techniques of friendliness and in registering in a positive way a protest against the indifference, carelessness, and ethical indifference which exists on the part of many staff members in institutions."

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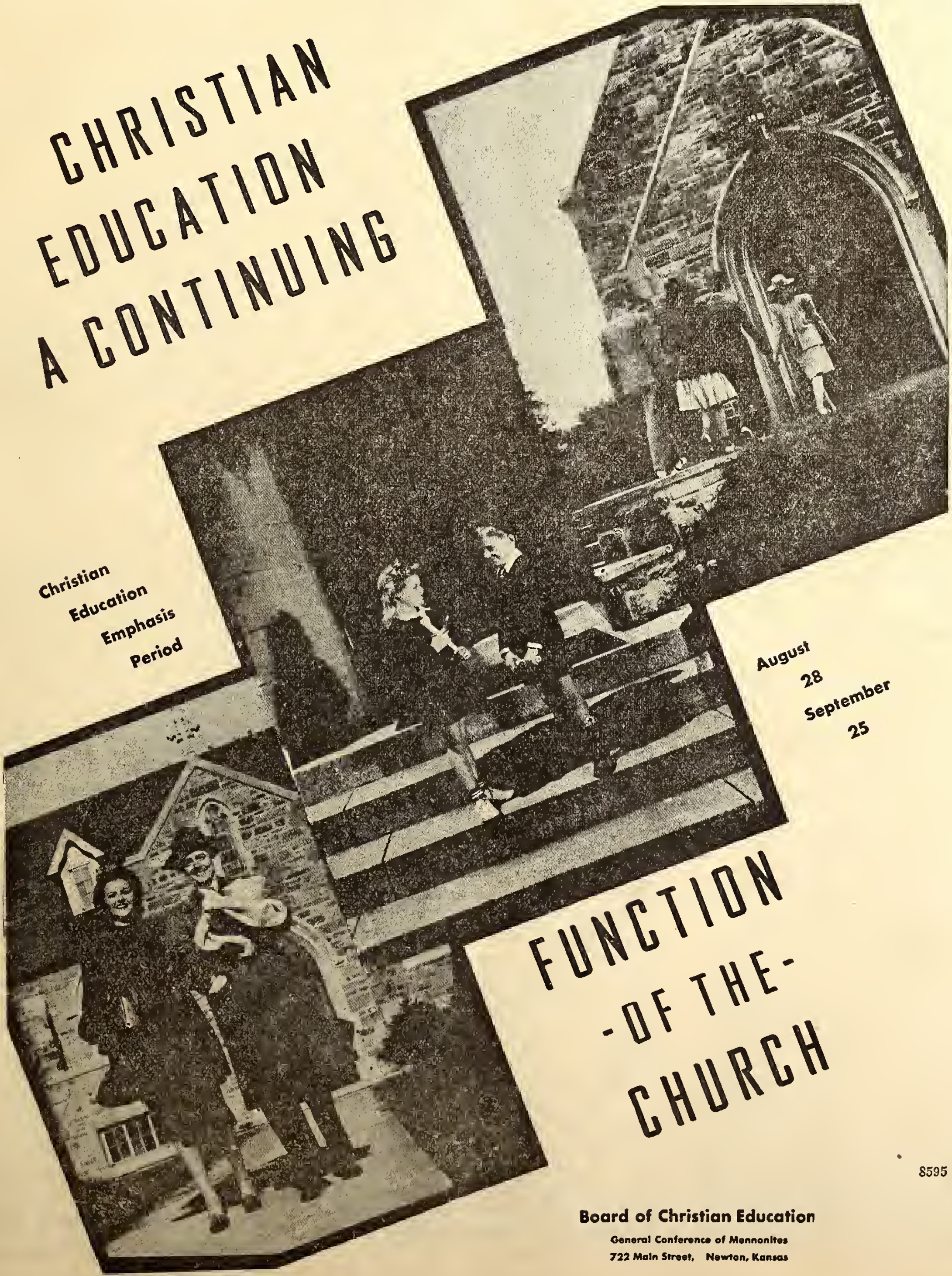
The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Volume 64 —— August 23, 1949 —— Number 33

CHRISTIAN EDUCATION A CONTINUING



Christian
Education
Emphasis
Period

August
28
September
25

FUNCTION -OF THE- CHURCH

8595

Board of Christian Education
General Conference of Mennonites
722 Main Street, Newton, Kansas

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COVER

Courtesy Board of Education poster especially prepared for Education Week.

The Mennonite

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Of Your Pen Acquaintance

ELVA MAE SCHROCK, Nappanee, Indiana, has for many years served as a public school teacher, Sunday School teacher, Sunday School superintendent, member of The Church Committee of Education, and in the past summer as principal of a Union Community Daily Vacation Bible School; she is a member of the First Church.

PAUL SHELLY, Bluffton, Ohio, is a member of The Conference Committee of Doctrine and Conduct and head of the Bible Department at Bluffton College.

ORLANDO GERING, Freeman, South Dakota, is head of the Bible Department at Freeman Junior College.

ARNOLD REGIER, Winnipeg, Manitoba, is principal of the Canadian Mennonite Bible College.

RAYMOND YODER, Congerville, Illinois, serves the Central District Mennonite Church.

CONFERENCE GRIEVES

In the passing of Mrs. Walter H. Dyck, wife of the Executive Secretary, Friday, August 12. Funeral was held at the Emmaus (Whitewater) Church, Monday, August 15.

A MEDITATION

STRENGTH COMES INTO OUR LIVES when our assurance of Christ's forgiveness grows into a life surrendered to the divine way. It is then that the power of God becomes ours and we live in his strength. For just as the hand of Jesus touched the paralytic and made him whole again, and the eyes of the blind man and caused him to see, and the body of the dead and made it start into life again, so, once we feel the vitalizing power of his truth and his touch, our lives will rise in majesty through victories which seem almost superhuman, and no sufferings can defeat us. The trouble with too many of us as Christians is that there has been no surrender to the will of God, no merging of our interests with the divine truth. We have never known the gripping power of the Saviour. That is why we break under suffering. That is why we become desperate under pain. That is why we do not experience the secret of strength. Our lives are not surrendered enough to lay hold of his power.—George Taylor in *Watchman Examiner*.

Of Things to Come

August 25-28, the Washington State Young People's Retreat, at Hall Lake, near Seattle, Washington.

Aug. 28 to Sept. 25, Christian Education Emphasis Period.

September 3-5, Eastern District Laymen's Labor Day Bible Conference.

September 4, Labor Sunday.

September 4-6, Opening days, Oklahoma Bible Academy, Meno. Oklahoma, with the opening service Sunday, September 4, at 8:00, registration day, September 5, and first day of classes, September 6.

September 4-6, Opening days, Berean Academy, Elbing, Kansas, with the school opening service, Sunday, September 4 at 8:00 p.m., registration September 5, and classes beginning September 6.

September 5, 6, Opening days at Freeman College, Freeman South Dakota; registration, Monday September 5; entrance examination and beginning of classes on Tuesday, September 6.

September 6-7, Opening days at the Mennonite Biblical Seminary and Bible School, Chicago with the opening chapel on September 6, and registration on Wednesday, September 7.

September 6-11, Opening days at Bethel College, North Newton, Kansas; freshman assembly, Tuesday September 6; junior-senior registration, September 7; freshman registration, September 8; sophomore registration and beginning of classes, Friday, September 9; formal opening, Sunday, September 11, 8:00 p.m.

September 9-15, Opening days at Bluffton College, Bluffton Ohio; Monday to Monday, September 9-12, freshman days; sophomore, junior, and senior registration, Tuesday, September 13; freshman registration. September 14 classes begin, Thursday, September 15.

September 30 to October 3, Opening days at Canadian Mennonite Bible College, Winnipeg, Manitoba; registration, Friday, September 30; classes begin, Monday, October 3.

October 2, World-wide Communion Sunday and opening of the United Evangelistic Crusade.

October 4-5, Meeting of the Seminary Board at Chicago.

October 12, 75th Anniversary Celebration of coming of European Mennonites, Memorial Hall, North Newton, Kansas.

October 13, 14, Western District Conference.

November 29 to December 1, Council of Boards Meeting.

August 23-30, 1950. Tentative dates for the General Conference Sessions, Freeman, South Dakota.

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Editorials

AN ATTITUDE WE WOULD NOT TOLERATE in any other sphere of our lives we quietly put up with and on occasion even nourish in the sphere of Christian education. As the Christian Education Emphasis Period rolls around again, many of us will be tempted to say, "We got along excellently without it fifty years ago. Our grandfathers and grandmothers didn't need all this attention to Christian education. All these special emphases periods are a waste of money and the people's time who prepare the promotional material." But wait a moment! We don't live in the world of our grandfathers and grandmothers. We have streamlined automobiles that help to raise our cost of living considerably; we would not go back to the horse and buggy, the horse and wagon, or the horse and a hand-plow; we simply could not keep pace with our time. We admit we are living in a different world and we adjust accordingly. So it could be said of many other areas of our lives such as household conveniences, medical help, and education in general. But for some reason we ignore the fact that we live in a streamlined age spiritually speaking. Sin is being more and more streamlined to make it look decent! How can people become convinced and convicted of sin and thus converted unless all the propaganda, false advertising, and filthy literature that men are confronted with many times a day is offset by a conscious systematic program that holds before people in just as sustained a way the viciousness of sin, injustice, greed, and falsehood as well as the glorious deliverance and redemption that is in Jesus Christ. To remind us of this important task the Board of Education of the General Conference has sent to each of the pastors in the entire General Conference an attractive poster to be placed on the church's bulletin board. There are also included materials that suggest ways of emphasizing the need for Christian education in the program of the Church. Then there have been made available church bulletins in two colors with the design found on the cover of this week's issue of THE MENNONITE. These may be used for the Sunday that is especially set aside for Christian education in the period from August 28 to September 25. Then let us remember that the value of such a special day is directly in proportion to the careful planning for opportunity to put this concern into daily action after Christian Education Sunday.—JJE

A WHOLE NEW VOCABULARY has broken in upon us with the advent of Voluntary Service. So new is it that many are extremely fearful of the whole program. If the program is used by some individuals to satisfy a craving that is in reality calling them to the mission field or the ministry, then obviously, the result is tragic. If the program is used by individuals to silence with deeds of service, an inner voice that is calling for a deeper decision for God, the result is likewise tragic. However, this is certainly the exception rather than the rule. Here is an opportunity opened to young people who have no feeling of a particular "call" but who want to devote at least a part of their life in service to God and others. Far from being a detraction from bringing people into what we have termed "full-time service" it is actually drawing people to it. The Church desperately needs this program in order to provide a channel of service for those who, otherwise, because they are aware of no particular "call" may be caught immediately in the "make-all-the-money-you-can-complex" and thus be lost entirely to the Church Far from taking the place of any missionary effort of the church, it is in reality giving the Church another missionary "arm." In the past young people had few alternatives for service in the Church. If they had no call, they more or less took it for granted that the only thing left for them to do was to get out into the business world where there seldom is a direct carryover from Sunday's experience into the week. Voluntary Service offers opportunities broad enough to give any Christian regardless of specific talent an opportunity to express his testimony to faith in Christ through that talent. Let us pray for and support Voluntary Service.—J.J.E.

A LOCAL UNIT of one of the country's largest veterans organizations gave to ten churches of the immediate area (somewhere in Nebraska) a $100 gift shortly before Easter. According to reports, no strings were attached but one of the local citizens, not a member of the organization, said, "This gift will shut the churches up for another year." At least one of the ten churches returned the gift with a letter from the official board of the church. Among the reasons for returning the money was an objection to the operation of the club run by the organization. Said they, "We have long regarded this institution as carrying on a practice in violation of both moral and civil law." They went on to say, "any church is in danger of losing its distinctive identity . . . when it gladly receives . . . funds which may serve to blind it to evils of an organization like the . . . club." Mennonite churches will not be in any immediate danger of receiving gifts from veterans organizations, but one wonders in how many of our churches and how many of us in positions of responsibility let ourselves become blind to the terror of sin in influential people.—J.J.E.

The Ideal of a Teacher

THE SWISS have erected two statues in honor of the great teacher, Pestalozzi. The first represents the teacher with two children by his side—a boy and a girl. The face of the teacher is turned down toward the faces of his pupils. The children's faces turn upward toward their beloved teacher, their eyes fixed intently upon him. Years later the Swiss people felt

(Continued on page 9)

Christian Education - - Is It Important?

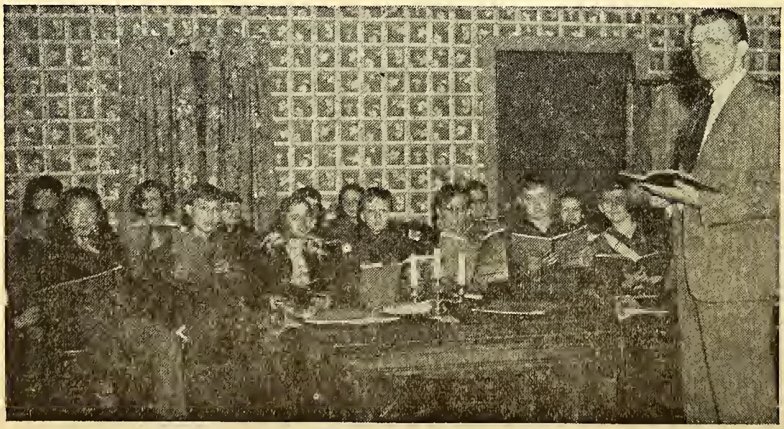
by Elva Schrock

A CLASS of intermediates was discussing the place and purpose of the Christian church. They reached the conclusion that the Church had an importance that man-made institutions did not. "Do you really think," asked the teacher, "that the Church is more important than the public school, than clubs, or sports?" They quickly assented, but when the teacher put the question, "Supposing there is an important basket ball game scheduled; the same evening there is a meeting at the church, prayer meeting, or even a special service, such as a visiting missionary speaker—to which will you go?" There was silence for they saw at once that to say in words that the Church was important was often much easier than to affirm its importance by our loyalties.

Conviction?

As we face a new educational year in the Church, as we outline our program of teaching and learning with the maximum of Christian growth as our objective, let us mature Christians honestly examine our attitudes. Do they stand the test as they are translated into action? What importance do we place on Christian education? To be convinced of its importance we have only to examine the teaching ministry of Jesus. He preached to the multitudes, but He prepared the responsive few by intensive teaching; on those few He depended for the building of His Kingdom. Theoretically we are convinced of the importance of Christian teaching; but are our attitudes such that our program of Christian education and our responses to it will stand the test?

How does our program of Christian education compare with our secular program of education? Compare (perhaps "contrast" would be the better term) our equipment, our materials for teaching, and our techniques and methods. At once we hear the cry that we haven't the necessary money in our churches. True, but doesn't the fact that we so easily excuse ourselves condemn us? Convinced of its value, we are ready to pay the bills for public education.



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Facilities?

In how many of our churches do we have adequate classroom facilities? In some of our churches we are forced to use the church kitchen and the cloak halls as classrooms. Good teaching can be done even under these conditions by a consecrated, alert teacher; but no church should be satisfied with them. Do we have a blackboard and bulletin board available to each class? Are we building up and using a church library? Are we building up the equipment for visual education? A beginning can be made in these fields with very little outlay of money. Are we doing all we should to meet the need for social development in a Christian atmosphere? Are we giving our children and young people opportunity to work in missionary and service projects? All these things require adult leadership; many people must give of themselves in sacrificial service if the church is to carry on a well-rounded program of Christian Education.

Responsibility?

What is our attitude if we do accept the responsibility of teaching a class? Are we loyal to the task, or do we find it easy to absent ourselves from the class if there is a family reunion, or when a picnic, or a trip to the city, is on our schedule? Do we give adequate time to preparation or is it a matter of a hurried hour late on Saturday night? Are we interested enough in the members of our class to have through-the-week contacts with them? Our answers to these questions indicate our attitudes; they register the degree of importance we place on our task of Christian teaching.

Response? And How?

If you are among those who do not feel themselves qualified to serve as teachers, have you ever asked yourself whether you might not have a place in the church's educational program? A church feels that a vacation Bible school offers a real opportunity and decides to organize one for its children. Then comes the difficulty of securing teachers; anyone who consents to teach does so at a sacrifice of themselves, for it requires much more than the two and one-half hours or more that the school is in session. Often busy mothers, well-qualified to teach, would feel they could do so without neglect of their families if someone would offer to do the family laundry during those weeks, or to assist in seasonal tasks such as canning, or to care for small children. There are women who do not like to teach who enjoy entertaining or who have a knack for handwork; they could help guide the social life of the church's young people or assist them with service projects. There are men who have hobbies

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Christian Education and Evangelism

by Paul Shelly

BEFORE Jesus Christ left this world He gave a final commission to His disciples: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age" (Matthew 28:19-20—R.S.V.).

I

Jesus Christ Envisions a Total Task

As one examines the commission of Jesus Christ, he is immediately aware of the fact that He did not divide up His task for the disciples into separate and component parts. There was but one task! It makes very little difference what one calls it. The all-inclusive term, Christian education, probably covers it better than any other one term.

Let us examine this total commission. It includes *evangelism*. The followers of Jesus Christ were told to make disciples of all nations. The program of the church must always be concerned with evangelism, with the introducing of people to Jesus Christ. Thus, the local church is to make disciples of all the children of the members in its constituency and also to reach out to those people in the community who have no church home. The Christian college and high school must also have this phase of the commission as one of its major objectives and each one realize that its first function with each student is to make certain of their relationship with Jesus Christ. This is also the dominating motive of our mission program.

The commission also embraces the work of the *local church*, for we are instructed to baptize these disciples. When a person voluntarily chooses to accept Jesus Christ into his life, he then receives baptism as an outward symbol of that inner experience, and, if he has sincerely repented, becomes a part of the true Church of which Jesus Christ Himself is the head. He also unites with a local church through which he now actively works in the service of His new master. We dare not neglect this phase of our task.

The commission also involves the teaching of *Christian ethics*, for we are commanded to teach the disciples to observe all that Christ Himself taught. Much of our work is in this area: One of the amazing facts of the New Testament is the time and energy which Paul spent in fulfilling this aspect of the commission. There is a tendency to forget the years he spent in Corinth and in Ephesus not only in the work of evangelization but also in teaching the new converts how to live in accordance with the teachings of Jesus Christ. We are also inclined to forget the practical injunctions in all of his epistles in which he urges these "babes in Christ" to live as Christians. Certainly in an age when so many Christians are patterning their lives after the standards of the world instead of the standards of the living Christ we dare not minimize this part of our program.

There is a final part of this commission. It is the promise of *Christ's continued presence*. We need not perform our tasks in our own strength. This phase of the commission also needs to be emphasized. We must constantly remind ourselves that Christ's presence and power are available for us at all times and that it is only as we rely on these resources that we can be effective servants for Him. As we apply this aspect of the commission to others we must also be reminded of the fact that to teach people to follow the teachings of Jesus Christ without introducing them to Him is of no avail.

II

The Church Today Tends to Conceive of Evangelism and Christian Education As Two Separate Tasks

One of the sad facts in regard to Protestant churches today is that we tend to differentiate between these two tasks. Some claim that they believe in evangelism, feeling that this is the primary and almost only function of the church. The second and third aspects of the commission, that of the work of the local church and that of teaching people to *live in keeping with the total teachings of Jesus Christ*, are almost entirely neglected.

There are others who would teach us that Christian education, conceived in a narrow sense, is the total work of the Church pointing out that if we teach certain truths well enough that people in their own power can practice the teachings of Jesus Christ. They sadly neglect the first and fourth parts of the commission. They forget that before people can fulfill the teachings of Jesus Christ they must become new creatures, must become His disciples, and that we can only live in accordance with His will if we constantly depend on Him for power and guidance.

III

The Challenge to Recapture the Total Commission

Possibly the Number One need in Protestantism today is to recapture the total vision of Jesus Christ. The

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Spiritual Resources for the Teacher

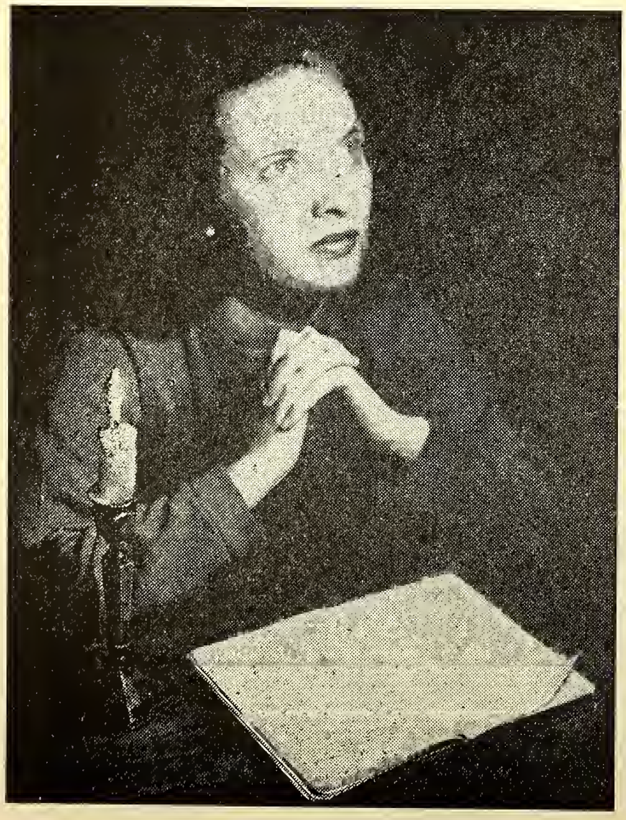
by Orlando Goering

SPIRITUAL resources for the teacher are not greatly different from the spiritual resources available to any other vocation or profession, for teachers are merely human beings discharging a particular phase of the human effort.

The Bible

Any and every list of spiritual resources invariably includes the Scriptures, and rightly so. While there is unanimity of opinion about the importance of the Bible, there are many uses made of the Scriptures, some of which can hardly be regarded as a spiritual resource.

At times the Scriptures is regarded as a "keepsake," like a linen handkerchief which a girl receives for serving at her friend's wedding—it is carefully encased and preserved, constantly to be admired, but never to be examined long or critically lest its purity be marred—and to put it to practical use in daily life is unthinkable. At times the Bible is treated as a primitive fetish, the magic charm to remedy "our often infirmities," personal and social. So stories are told of how it stops bullets from reaching a soldier's heart in battle; how by a chance-opening of the Bible men find salvation, vocational guidance, etc., upon the accidental page before them; *ad infinitum.* In subtler forms this fetish-conception expresses itself when random verses are quoted to a searching soul's quest for spiritual insight or again in reply to those who ridicule one's beliefs. While the response has no relation to the question, yet somehow, because it is the Scripture, it is regarded as efficacious; thus used religion becomes scarcely differentiated from primitive magic.



Despite these misuses the Bible is a great spiritual resource. It doesn't need our feeble arguments and wobbly theories to protect and defend it. It can stand on its own feet. It has a right to speak for itself. By its own declaration it needs no protection, but its message will stand though heaven and earth pass away (Matt. 24:35). The faithful can lay down the burden of looking after it as a delicate liability and begin letting the Bible look after them. It will be a spiritual resource as we let it lead us to Abraham to see that God is a faithful and dependable guide for our spiritual pilgrimage. It will introduce us to the prophets, those creative pioneers who boldly declared the will of God in the face of engulfing paganism, materialism, and nationalism, enunciating the eternal principles, the spiritual framework, upon which a solution of our modern political, economic, social dilemnas must proceed. Lonely saints they were, who demonstrated for us the sustaining revelation that "one man and God are a majority." Gracious priests it will give us, who lead men more deeply into God's presence, there to speak healing and forgiveness to troubled hearts. In the Scriptures we will meet concerned lawmakers who create a healthy public opinion and bring the fruit of ethical sensitivity within the reach of all, till "the sun of righteousness shall rise with healing in its wings; pert wise men pointing out the patterns of conduct making up the good life; thoughtful historians who link men's lives to history and give them a sense of destiny; and psalmists voicing our inmost feelings before God. The Gospels introduce us to Jesus, the Lord of the Scriptures, the supreme revelation of God, who fired the Church with a missionary zeal that sent them to the ends of the earth; who transformed eleven ordinary men into apostles whose very shadow cast waves of healing over the sick and faint (Acts 5:15); whose martyrs turn our attention from the temporal, teaching us to see things in the perspective of eternity. In the face of failure and bereavement they give us the confident realization that the ultimate meaning and fulfillment of God's will and human destiny lies beyond history.

The Bible is no museum-piece to charm our antiquarian fancies, nor is it the magic wand to circumvent the evil and tragedy of the world. It is the life-giving guide for those who courageously face reality.

Prayer

As commonly mentioned as the Scriptures, and equally as neglected as a spiritual resource, is prayer. Testimonies of answered prayer soon make it obvious that much of our praying has remained on an infantile level, a level at which the pray-er by requesting, pleading, cajoling seeks to weedle out another favor from the Power that will grant it if He is caught in the right mood and manipulated properly. To twentieth century

(Continued on page 9)

The Bible and Christian Education

by Arnold Regier

WHEN a young man packs his grips preparing for his first year of college, many thoughtful concerns enter into his mind. "What are some of the things which I will need in college? — books, pictures, bedding, typewriter, musical instruments, yes, and a Bible." He is rather concerned about this last article, for he has been taught to read his Bible at home and wonders just what place the Bible will have in his college life. He feels that this experience will probably be a testing as to his position toward God and His Holy Word.

A Concern of Parents

This concern, no doubt, lies uppermost in the parents' mind when they send their boy or girl to college for the first time. They are aware of many temptations which beset college youth today. So many of the schools of our day take such a hostile attitude toward indoctrination and Bible study that one is fearful that this trend may be felt in our own colleges. Though the home and the churches seek to instill a love and appreciation for God's Word in the hearts of their youth, one is concerned as to whether it is strong enough to withstand the storms of life, especially when students are aways from home for long periods of time.

A Concern of the College

This is one of the chief concerns of our colleges also. One of the most acute questions which stands before every college administration is, what place does the Bible have in Christian education? How does it fit in our college program? What shall the requirements be in Bible study relative to the other courses in the college curriculum? Such questions bring about constant appraisal and evaluation on the part of the college staffs.

In our Mennonite schools we are fully aware that the Bible must be the central point around which all other courses must be planned and toward which all studies must focus. It is the key to our Mennonite heritage. If the authority and the teachings of the Bible are lost, we have but little to hold on to. The freedom of life which we enjoy in America and the democratic form of church government makes the emphasis on the authority of the Scriptures all the more imperative.

Secondly, we find in the Bible an adequate source of instruction for our day. It is on this point that we shall direct our thoughts relative to the Bible and Christian Education.

I. The Bible As an Historical Source

The Bible gives an historical background of God's dealings with man. The greater part of the Scriptures are not exhaustive but sufficient to give its readers an insight as to the developments relative to God's plan of Salvation. It is an interesting study, and with the aid of archeological findings one can draw many practical lessons for our own day.

In studying the historical phase of the Scriptures, especially the Old Testament, it might be helpful if the student learns to shift his inquiry from a modern occidental "how" to an oriental emphasis "why." The historical writers of the earlier periods were not interested so much as to how an event took place but why it was brought about. When we read the account of Israel's Exodus from Egypt, we may not be able to comprehend fully the manner in which God brought them forth to the promised land, but we can fully appreciate with the writer the significance of God's leadings and the meaning which these experiences had for Israel in their later history.

The Bible also gives an objective religious interpretation of the history of man. This is of great significance for our day. Though modern history emphasizes an objective study it is most often influenced from naturalistic and materialistic viewpoints. The writers of Scripture through the inspiration of the Holy Spirit viewed history from God's standpoint. It is a lesson which we must learn to do in all of our studies.

II. Bible Deals with Man's Inner Conflicts

The Bible gives an historical account of the development of social institutions such as the family, the State, and the Church, and gives much valuable information concerning these institutions. The most significant study in the Scriptures, however, deals with the inner conflicts of man himself. Most of the social ills of mankind are traceable to these tensions within man himself. The Bible gives us much light on the problems even in our day.

God's Word tells us that sin is the cause of all evil. Satan and his forces are rampant in the world about us. Man has turned against God and the only hope for man is to return to God and accept God's plan of salvation through Jesus Christ our Lord and Savior.

Christian Education today is placing a great emphasis upon the nature of man, his problems, and the sources of power which will help him overcome the trials of life. Psychology has advanced far within the last decade in giving man a picture of himself and his inner struggles. What psychology fails to do is to give the necessary resources to cope with these problems. The Bible here comes to our aid in depicting the greatest Physician of all times who in Himself is the Way and the Truth and the Life. It is the best source for the study of psychology that we can ever find.

In conclusion may I state that the Bible is of significance in the spread of the gospel in all parts of the world. We read of its power in all lands of this world. It is equally important as the central textbook in Christian education. It is the chief source for study in our schools, and it is being regarded more highly than ever as the fountain of strength in our Christian faith and our daily walk in life.

"I find that religion is like a nail; the harder you hit it, the deeper you drive it in."—Soviet Commissar of Education.

A Sermon for Christian Sunday

Prepared by Rev. Harry Yoder, Bluffton, Ohio

Christian Education Sunday is one of the greatest in the entire year. It is a day when we especially consider the first part of Christ's great commission to His followers given in Matthew 28:19,20:

> "Go ye therefore, and *teach* all nations . . .
> *teaching* them to observe all things whatsoever
> I have commanded you."

We of the Mennonite church would do well to ask ourselves if we have accepted our full responsibility in this command of our Lord. We have been quite willing to baptize and receive members into the church, as well as to send missionaries to baptize, but have we emphasized the teaching program of our church to the full extent of Christ's command? Jesus said definitely, "*Teach* all nations." Perhaps the weakness of our church today lies in the fact that we have not impressed deeply in the minds of our people the great doctrines and principles of the Christian religion. What a person understands and believes does make a difference in his life.

Webster says, "Education is the growth and development of our natural powers. It is discipline, training." *Christian* education is the *plus* in the educational system of our church. We are not only interested in developing our natural powers but in giving the spiritual emphasis to the use of our developed talents.

Sometime ago I attended a three-ring circus where a pig performed by jumping over a small stile. Each time it jumped over the stile the one in charge induced it to do so by giving it a drink of milk from a bottle. Likewise, the seal was trained to walk up a step ladder and balance a rubber ball on the tip of its nose. Following each performance the animal was given a piece of meat to eat. These beasts were called educated animals. They worked because of the reward and the enjoyment they themselves received.

Christian education takes one beyond the animal stage in the course of development and growth. Wherever our capacities are increased in the light of the Christian religion and whenever the soul responds to the bidding of God's Spirit it means that life will be Christ-centered. Then the primary purpose of education will be to prepare one for a life of love, service, and enjoyment. Christian Education means that lives have been consecrated and dedicated to Christ's cause.

Certainly, one of the supreme needs of our generation is strong, clear *Christian thinking*. Thousands of Christians are timid—other thousands are cowardly—other thousands are sloppy-minded. We have converted the mind into a rag bag into which we cram all the odds and ends of others' thoughts and all kinds of entertainments but do no real Christian thinking of our own. In one of his great sermons Isaiah cried out saying, "The ox knows his owner, the ass his master's crib, but Israel doth not know, my people doth not consider." The Church is impotent and the State is rotten because Christians do not use their minds. How far have we advanced from the days of Isaiah? Have we developed our natural powers of mind in the light of Christian thinking? Paul says, "Study to show thyself approved unto God." We must allow God to meet us in our thinking.

Today millions of people are looking for a better world in which to live. There is only one place where that better world will be found. That is in the *hearts of men*. This world will never be better until the hearts of men have been changed. Too often we have taken man's way instead of God's way. It is only natural for man to do as Samuel did when he was looking for a leader for Israel. He first looked at the big man who had the appearance of a king—a leader. But God said, "Look not on his countenance or on the height of his stature, because I have refused him: for man looketh on the outward appearance, but the Lord looketh upon the heart." That is simply to say that the better world will come not by how man looks but by what he *is*. Tinker with the Constitution, sign treaties, alter here and there, but the heart and will of men are really the strategic points. Christian education has the great task of correcting the heart and mind of men.

As we come to Christian Education Sunday, perhaps there is little or no disagreement as to what needs to be done, but the big question is *how* and *who*.

In the first place let us remember that Christianity is basically *very personal*. In the 21st chapter of John, when Peter was concerned about what Jesus would have an approaching fellow-disciple do, the Master's answer to Peter was, "What is that to thee? *Follow thou me*." If the work of Christian education is ever to be accomplished, it will be through the fact that millions of individuals take the responsibility. In every church and every community there must be many individuals who will make it their own personal way of life.

A second important point through which to sponsor this great movement is the *home*. At election time a familiar phrase is "As goes Maine so goes the Nation." In the area of Christian education we can well say, "As goes the home so goes the Church." Unless young parents will take the responsibility of building strong Christian family units, we may have little hope of the whole Christian movement lasting more than a generation or two. Ideals, principles, and habits are carried on from one generation to another through the home.

Needless to say, our local church school units need to sit in conference, with all teachers and officers present, to consider their grave responsibility in teaching the word of God. Often it is simply neglect and indifference that our teaching mission fails. If we would not be guilty in this, a thorough and efficient organization must be set up.

Finally, let us all remember that we have a great responsibility in the area of *intercessory prayer* for Christian Education. As thousands of our boys and girls enter another school year, whether near home or at a distance, how many of them realize definitely that the earnest prayers of interested fellow Christians follow them? It would be well for every Sunday school or church organization to have a special service for these young people at the opening of the school year

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THE IDEAL OF A TEACHER

(Continued from page 3)

that this statue did not truly represent their great teacher. A second statue was therefore erected in Zurish, Switzerland. Beside Pestalozzi in this statue stands a single boy. As in the first case, the face of the teacher is turned down toward the face of his pupil. He appears to be pouring out his very life for the enlightment of his pupil. The eyes of the boy are fixed, not upon the teacher, but beyond.

Every sincere Sunday-school teacher should endeavor to point his pupils to the "Lamb of God, which taketh away the sin of the world." He is, after all, the great divine Teacher of us all.—*The Trumpet.*

CHRISTIAN EDUCATION, IS IT IMPORTANT

(Continued from page 4)

they could share; they could do much for boys by directing their energies into constructive channels. There are endless opportunities to work with the children and young people of our churches outside of classroom teaching; many ways to help them grow in Christian living. There are few people who cannot find some place of service in the educational program of the church.

Assuming that the church has an efficient, well-rounded program of Christian education, what are our individual responses to it? What attitude is displayed by the family that is very punctual for business and social engagements, the children are never late for public school, but they habitually arrive at the services of the church ten, fifteen, or twenty minutes late? Or what of the family that attends church when convenient, but allows other interests to come first and crowd out church attendance? Or the mother who doesn't register her children for Bible school, letting them go if they want to go, but not actively encouraging them? Will the children of these families grow up feeling that the church is of prime importance? Will they be trained to give their first loyalties to the things that are eternal?

The best program of Christian education will be ineffective in reaching those who do not respond by active participation. A Sunday school teacher may be able and conscientious; carefully and prayerfully she has spent much time in outlining the lessons of a quarter. She has interesting, attractive materials ready. How discouraging to come to the end of a unit and realize that several of her pupils were present only a few times. They were interested when present, and responsive; but, one Sunday the family had guests, another they went fishing, on another they had a picnic, or visited the zoo. If parents regard the Church as of real importance they will show it by their attitude; and only if parents regard it of importance will most children feel it of enough worth to enter with enthusiasm into its program.

Our Answer!

As a Church, planning our over-all educational program for another year, let us ask ourselves again whether we are really convinced of its importance. Are we conscious enough of the opportunities to nurture Christian growth to make the sacrifices required? Do we consider it of enough worth to provide the money for the necessary facilities? Also, we might ask ourselves whether we are taking full advantage of the program the church is providing for ourselves and our children? Do we say by our attitudes, by our loyalties, "This is of supreme importance, the Church and its work shall have our first allegiance?"

CHRISTIAN EDUCATION AND EVANGELISM

(Continued from page 5)

Church, in an attempt to carry out the total task of Jesus Christ, has divided the work into a number of categories. Some are called to be *evangelists* and have the making of disciples as their major objective. Others are led to be *pastors,* and have as their dominant interest the introducing of these disciples into the total church of Jesus Christ through a local church situation. Still others have as their chief task that of *teaching* and emphasize the fact that as disciples of the living Christ who are members of His Church we are commanded to *live in keeping with all that He taught.* There is a final group who stress the more mystical element, the fact of *Christ's continued presence,* and make their contribution through devotional messages and through devotional literature.

Thus Paul writes: "And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of the ministry, for building up of the body of Christ, until we all attain to the unity of the faith, and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ" (Ephesians 4:11-13—R.S.V.).

There are three concluding statements that I would like to make. The first is that the Church of Jesus Christ needs to keep in mind that all of these tasks are a part of the commission which Jesus Christ gave and that all are needed for the building up of the body of Christ. The second is that those who are called upon to do one part of the total task need to realize constantly that others who may be equally called of God are supplementing the work they are doing. This will eliminate many of the problems in the Church today. The final and probably the most important conclusion is that many Christian leaders should come to the conviction that they are called upon to do a total piece of work which includes all four aspects of the commission. Certainly the missionary, the pastor, the Christian educator, are each called upon not to specialize in one phase of the commission but to be faithful to the total task.

SPIRITUAL RESOURCES FOR THE TEACHER

(Continued from page 6)

man this once again smacks of primitive magic; and never having learned to pray a mature prayer, he gives up praying altogether and seeks to gain his ends by his own devices. But the sad fact remains, as Georgia Harkness has stated at the opening of her latest book, "Of all the things the world now desparately needs, none is more needed than an upsurge of vital, God-centered, intelligently grounded prayer.

As a healthy corrective for our arrested development in praying examine the model prayer, Matt. 6:9-13, and the Lord's prayer in Luke 23:43. Here the spirit is that of the soul seeking to bring its purposes and desires into harmony with the will of God. This kind of praying is not easy. It requires discipline and thought.

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M. C. C. Notes

Leaders Confer on Immigration

The Immigration Commissioner at Grohn, a refugee processing camp in Germany, has recently refused approval of further Mennonite refugee migration, largely because certain Mennonites who during the war had been located in a camp in the Warthegau region of Western Poland were virtually forced to accept German citizenship. This problem in the migration program was the reason for the return of C. F. Klassen from Europe to help in presenting the matter to government officials in Washington and Ottawa. Brother Klassen was accompanied in Washington by William T. Snyder, and in Ottawa by Brethren Snyder and J. J. Thiessen. Apparently no new facts have led to the negative policy being followed in Germany, but officials unfamiliar with the Mennonite people have interpreted the immigration laws to exclude them from eligibility. It is hoped that the present difficulty may be cleared so that migration of the Mennonites to the United States and Canada may again be resumed. Approximately 2,000 remaining Russian Mennonite refugees desire to go to Canada, the United States, or possibly South America.

Refunds of Travel Debt Payments

Canadian and United States relatives of Paraguay immigrants have in many cases paid the travel debt of their relatives. The first Volendam group's travel debt was $237.50 per adult and $118.75 for children between two years and twelve years. With the coming of three other transports to South America and with International Refugee Organization assistance toward ocean transportation, it was possible to lower the per-person debt to $86 and $43 by "equalizing" the amount.

Refund of excess amounts paid by Canadian and United States relatives is now being made. Persons in the United States will receive their checks from Akron, and Canadians will receive theirs through the Canadian Mennonite Board of Colonization.

China Conditions Continue Unsettled

One of the recent developments in the MCC work in China is the moving of the Hengyang orphanage to a place outside the city, for protective reasons, and the evacuation of the American workers who had been serving there. The orphanage work continues under the direction of three Chinese Mennonite workers who had been helping with this project since its opening. Except for possible looting the orphanage has sufficient resources for six months' operation. The American workers have joined other MCC personnel in work on the island of Formosa. Thus far this island has not been threatened by the military forces and communications to and from there have been normal. Although the contact with several workers located in occupied Shanghai is limited, the last word indicated that they were safe.

Ruth and Rhoda Ressler, of Scottdale, Pennsylvania, who left recently for service at the Hengyang orphanage in China, have been diverted to go instead to the new MCC unit in Japan where their services will be particularly helpful.

Personnel Notes

Elmer Ediger, who formerly served at the Akron office as Director of CPS and more recently as Director of Voluntary Service and Mental Health, has secured a leave of absence and will direct the Voluntary Service and Mental Health work on a part-time basis, with Ray Horst, of Ephrata, Pennsylvania, and Delmar Stahly, of Carlock, Illinois, serving full-time at the office in these two fields respectively.

Additional nurses are needed in the Mexico unit for hospital and clinic work, serving both Mennonites and Mexicans. Applicants should have Low German language, and preferably some knowledge of Spanish. One nurse is needed now and another in January. Write to Voluntary Service, MCC, Akron, Pennsylvania.

Personnel for the MCC Mental Health program is also needed, including nurses with interest in psychiatric nursing, who may be available for work at Brook Lane Farm or preparatory training in other institutions. A number of voluntary construction workers will also be needed during the winter in connection with the contemplated building program at King's View Farms, the Mental Hospital project in California.

Service Unit in Kansas Opens

Topeka Kansas State Hospital for the mentally ill has been selected as the location for a year-around MCC Service Unit. The hospital administration has made an urgent request for at least twenty Mennonite service unit members. Since the state is making some revolutionary improvements there is a special shortage of attendants. To a great extent this request for help is based upon their deep appreciation for the Christian service rendered by the present MCC Summer Service Unit.

Nine one-year volunteers will begin their service at Topeka by September 7. Ralph Lehman will serve as unit leader.

As the above indicates there is need for additional workers. A special invitation is, therefore, being given to those young Christians who wish to help in this pioneering work and witness at Topeka. Six months is the preferred minimum period of service. Terms could begin September 7, October 15, and later dates. Information about the hospital, the work, has been prepared by members serving there at present. If interested, write to Voluntary Service, MCC, Akron, Pennsylvania.

SERMON FOR CHRISTIAN EDUCATIOIN SUNDAY

(Continued from page 8)

giving emphasis to divine guidance for them. It will mean much to the future of the church program when prayer binds us together.

Intercessory prayer for all of our Conference schools and institutions is of prime importance. The institutions can never do their best, nor will we support them with students and finances properly until our prayer life is right. By imploring God's help and strength we will find ourselves bound together and made strong in His Work. In order to do an effective and efficient job of teaching in our total church program, we should lend more effort and support to establish strong educational centers for the purpose of training our leaders—layleaders as well as ministers and missionaries. Is Christ's Great Commission vital in our church today? "Go ye therefore and *teach*."

Jottings

—Brudertal Church, Hillsboro, Kansas: A welcome festival for Rev. and Mrs. P. W. Penner was held in our church, Sunday, August 7. The congregation had gathered on the church lawn and as the missionaries arrived, they were greeted with the singing of "Holy God, We Praise Thy Name." The program consisted of the Scripture lesson read responsively, a quartet singing a German song, a sermon of welcome by the pastor, Music by the girls' choir, responses by Rev and Mrs. Penner, singing by the congregation, and prayer by Rev. Funk. A fellowship meal at noon, gave opportunity for friends to meet and visit with the Penners, this day also being the 47th wedding anniversary of Rev. and Mrs. Penner. In the afternoon of August 16, Mrs. P. W. Penner spoke to the Mission Societies of our Church, relating their experience of joy and sorrow in India. They served forty years as missionaries to India. Rev. and Mrs. Funk are attending the Minister's Retreat at Colorado. Rev. Abr. Albrecht brought us the Sunday morning message The Sunday School classes, juniors, and Sewing Societies have again taken part in making Christmas bundles. Harold Wiens and Mary Ann Bartell were married June 26, and are making their home in Marion, Kansas. —Corr.

—Menno Church, Lind, Washington: The mixed Octet of the Canadian Mennonite Bible College presented a program of sacred music on July 17, Hanoro Klassen of Heidleberg, Germang, gave the morning message, July 24. Rev. W. Wiebe has been asked to serve at the Retreat in California, August 20 to 27. The wheat harvesting has come to a close. Mennonite men who came to assist in our fields came from Canada, Germany, Italy, Ohio, Oklahoma, Nebraska, Kansas and Washington.—Mrs. C. C. Classen, Corr.

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SPIRITUAL RESOURCES FOR THE TEACHER

(Continued from page 9)

Thinking is never easy, especially not "in the consciously felt presence of God." To reach this God-centered level in prayer and life we too will have to pass through a wilderness meditation where we extricate from our goals and purposes the arch-temptations of wealth, fame, and powers (Mt. 4:1-11).

Dr. Ferre has given us this excellent summary of the nature of mature Christian prayer:

> "True and deep prayer is today almost a lost art. Christian prayer is fellowship with God, whether in meditation, thanksgiving, or petition, where we behold the greatness of God and become partakers of that greatness; where we see the patience of God and become partakers of that patience; where we understand the purpose of God and make ourselves servants of that purpose; where we discover the creative joy and power of God and become endowed with His creative joy and power; where we feel the love of God for the world and begin to taste something of the concern which lifts us out of our smallness and narrowness, out of our self-concern and indifference, into a broadening and deepening compassion for men as individuals and as society."

When prayer reaches such dimensions, to "pray without ceasing" will not be an impossible burden but the characteristic reaction of the sincere soul seeking refreshment at this inexhaustible resource.

Study

Rheinhold Niebuhr has suggested that he who would have a message for his day must be at home also in another day. The depth of focus and stability of judgment which historic perspective affords is achieved only by patient study. It requires a type of study which is often impossible in our present institutions. Our curricula are cluttered with courses that are immediately practical but which contribute no abiding insight into the basic human problems. Moreover, our students are under pressure to "beat deadlines," earn diplomas and degrees, till these institutional objectives hamper real study. A Methodist bishop always inquired about prospective ministers, "Will they continue to study after they're out of school?" The resourcefulness of self-motivated study was to this bishop a basic requirement for an effective ministry. It is no less important for the teacher, and what is true in general is true in specific of spiritual resourcefulness. By studying the devotional classics and making his acquaintance with the great saints of all ages one shall, quite unwittingly, become known by the company he has kept.

Creative Leisure

One hesitates to suggest hobbies and recreation as spiritual resources for the reactions it may elicit from those who have never enjoyed the recuperative powers of leisure time creatively used. Recreation as found among all tribes and cultures. It is a fundamental human need, not an evil desire. Perhaps the Petrine vision of the sheet filled with animals may well descend again, this time with application to men's basic needs. Our recreational hungers remain unmet not only by those who oppose recreation, but even more by the non-satisfying kind of recreation that is purchased today. Commercialized recreation and art are often no "re"-creating but merely supplying more excitment to the already over-stimulated victims of a thrill-mad age. A cursory glance at the movie ads will demonstrate this. The total effect of such recreation is debilitating, not refreshing.

Fred Eastman had observed that no art will be great, creative, or wholesome so long as it is exploited by commercial interests. Hobbies, fine arts and recreation, like beauty, must be "their own excuse for being." When pursued for their own sake they bring a poise and composure to our spirits that helps us to meet the strains of hours of labor with equanimity.

Mennonite Youth

"A United Mennonite
Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Introductions Can Be Embarrassing - But They Needn't

by Catherine Regier, Newton, Kansas

Emily and Jack, both seniors in high school, were walking home from school when they met Fred Jones, the boy who had recently moved into Jack's neighborhood. Since Emily and Fred had not met, Jack decided an introduction was in order.

"Fred Jones," he said, "meet Emily Mason."

Emily smiled and said cordially, "How do you do, Fred."

Fred looked embarrassed and mumbled a weak "Hello" as he offered his hand. Emily courteously shook hands with Fred and then the little party broke up.

Obviously, something went wrong with this introduction. This is how it might have proceeded:

"Emily, this is Fred Jones." Both Emily and Fred should have said, "How do you do." They would probably *not* shake hands unless Emily offered hers. Jack might then have said, "Fred's an expert at tennis. He beat me five times today." They might have chatted on for a while, and on parting, Fred might have said, "I'm glad to have met you, Emily." Emily, in turn, might have answered, "Thank you. I hope to see you again soon."

The seemingly simple convention of making introductions may be a frightening experience unless you know two things. First, when introducing two women or two men, always address the older or more important person first. Second, when introducing a man and a woman, address first the woman. (The exception to this rule will be explained later. This means that you introduce a younger person to an older one of the same sex, and a man to a woman.

When introducing a girl friend to your mother, you would say, "Mother, this is Jean Black." When you introduce a young man to your father, the correct introduction would be, "Father, this is James Hill." When you introduce two schoolmates, it does not matter whose name you state first. You might simply say, "Fred Greene, Bill Evans."

There are no cut-and-dried expressions for every introduction you make. Take time to choose the person to be addressed first, then be natural in what you say. The only bad form is to say something ungracious or awkward. Orders such as "Meet So-and-So" or "Shake hands with Mr. —" are taboo. "May I present" is good form but sounds a bit pretentious for ordinary occasions. You would be "presented," however, to the governor of the state or to other dignitaries.

In acknowledging an introduction, the most accepted form is "How do you do" (not as a question). If you meet a person you have heard about, you may add, if you like, "I have heard Jane speak of you often," or something of that sort. Whatever you say, be natural and sincere. To say, "I'm so glad to know you," to someone you know nothing about sounds insincere and gives the impression that you are not naturally smooth but that you are worn smooth. "Pleasedtometcha" has been babbled so often by unthinking people that the expression means nothing and has become taboo.

A woman introducing her husband might say, "Mrs. Brown, I'd like you to know my husband," not "Mr. Cole." Her husband introduces her as "my wife," not as "Mrs. Cole."

When introducing your parents to your teacher, you could say something like this: "Miss Hall, I want you to meet my mother. Miss Hall, my father." If the teacher is a man, address your mother first, "Mother, this is Mr. Lee."

If you are introducing a young girl to an older or distinguished man, you make an exception to the second rule and give his name first. "Mr. Elder, this is my daughter, Mary."

Men and boys always rise to their feet when they are introduced no matter to whom, unless circumstances make this impossible. If they were seated at a banquet table, for instance, it would be foolish for them to rise. Men shake hands when they are introduced to each other; but when a man is introduced to a lady, he lets *her* decide whether or not to shake hands.

Girls rise from their seats when they are introduced to a woman who is standing and when they are introduced to an older or distinguished man—a teacher, a clergyman, or simply any older man. Women and girls rise, too, when they meet anyone in their homes. However, suppose a group of girls were introduced to an elderly woman who was seated in her own home. The girl's rising to meet her would not be demanded by etiquette but would show consideration and respect for old age. Rising to meet any aged person, whether man or woman, is a respectful gesture due old age.

A girl is not committing a social blunder if she offers her hand even to a young man. However, when the introduction is a casual one in the street or in a group, the girl usually does not make it a point to extend a hand. Generally, women and girls omit handshaking; but if the other person is holding out a hand, they must courteously take it.

Again, there is no formula for parting remarks. On parting with someone you have just met and have been with only a few minutes, it would be correct simply to say "Goodbye" and go. If you enjoyed a meeting of any length, be friendly and say so. A pleasant "I hope to see you again" or "I'm glad you could spend the afternoon with us" or any other friendly remark that pops into your head is in good taste. To answer "Thank you" is really acknowledgement enough. "I'm glad to have met you, too" sounds a bit parrot-like, but etiquette writers agree that, at this point, it is better to be a parrot than a clam!

The Summer's Work in Hospital Projects

(M.C.C. and General Conference Sponsored Projects are Serving in These Hospitals this Summer)

Allentown State Hospital

Allentown, Pennsylvania

"We meet every morning after breakfast for our daily devotions which are strengthening and uplifting. We can approach God in a spirit of unity, and find encouragement to carry on, and do our service here in the 'name of Christ.' We have been visiting a number of churches, and found it very interesting. Our plan is to give programs in various churches."

"Before I came to Allentown, I had heard it was one of the best mental hospitals. I have since found it to be well-equipped with well constructed brick buildings on beautiful grounds with a view of the Blue Ridge Mountains in the distance."

State Village for Epileptics

Skillman, New Jersey

"The one unique feature of the work at Skillman is the fact that a few of the patients are mentally healthy, and only require observation and medication because of occasional seizures. They are people who are as normal as I but have had this one malady to contend with, which may be for the remainder of their lives. It seems to me that it is our job to live the Christian spirit in such a way that the patients may learn to like and appreciate not only us but the other patients. I feel that if there is one thing we must do, that is to let others feel the brotherhood of Christ."

"We see a chance for satisfying and enriching our spiritual and cultural appetites through unit living. Invaluable experiences help us to understand and get a clearer insight into life—not merely our life and ways of living, but the ways of other groups and personalities. Tolerance for opinion is developed, and long-lasting fellowship is woven."

"In checking our assets acquired through Voluntary Service, we decided that no price is too great to pay. We volunteered and we love it."

Topeka State Hospital

Topeka, Kansas

"The hospital grounds cover an area of several hundred acres and practically make up a community in itself. It is self-supporting to a great extent, as it raises much of its own food, and has its own dairy, bakery, laundry, machine shop, power plant, auditorium, recreational facilities, etc.

"Six months ago a new recreational and occupational therapy program which is still in the developmental stage, was being given by members of the staff on types of illness, treatments, and future plans for TSH to orient the attendants on the attitudes, and the principles behind psychiatric treatment.

"Our prayer—'O my God, let Thy unwearied and tender love to me make my love unwearied and tender to my neighbor, and zealous to procure, promote, and preserve his health, and safety, and happiness, and live that he may be the better able to serve, and to love Thee.' "

TWO GOOD CAUSES BENEFIT

There are two good causes that benefit when you buy a HANDBOOK TO THE HYMNARY through your local youth society. For when you and your congregation uses it and you get better acquainted with the hymns in the hymnary, the singing and music in worship becomes a more real part of worship for you. A singing church is important. Then, your local society benefits in its causes by handling the sales of the HANDBOOK. Sales to August 5 were 304 copies of the HANDBOOK. Benefits to young people's societies and the Young People's Union stood at $93.90.

Delaware State Hospital

Farnhurst, Delware

"The experiences I am having this summer are going to help me as I go back to my home community. I hope to be better able to understand the problems of other people, and to be more sympathetic toward them. I feel that these experiences will also be a great help to me in my future vocation of teaching. I hope this will help me to be more considerate of other people's so-called peculiarities. I have learned that much more can be accomplished by love than by force; therefore, I covet a greater love for those with whom I associate. I hope I can bring the people in my home community to value others' opinions in the light of their own."

"Voluntary Service units give us excellent opportunity to begin practicing the principles of peace. Sometimes in dealing with violent patients one wonders how peaceful means can be employed. There are other challenges to the principle of peace in such a unit. Every time we accept the challenge our convictions are strengthened."

North Battleford Hospital

North Battleford, Sask.

The work with the patients is becoming increasingly meaningful to each member. They realize that, even if the patient is beyond medical and scientific cure, he still is entitled to kind and loving care because of the love of Christ.

Off the wards the unit finds time for picnics, hikes, and tours to local historical sites. The fact that the hospital personnel training staff is not available this summer to give lectures to the summer workers is a disappointment to them. However, the Education Committee called upon the unit eader, who is a pre-medical student, to give a course in elementary psychology and physiology as a substitute. The unit also has regular Bible study and devotional exercises.

General Hospital

Kansas City, Missouri

"We praise God for the privilege of serving Him with the service-unit family in Kansas City. The work has been a real challenge to us. Our prayer is that we have been able to leave a testimony for our Lord. We realize anew our responsibility as Christians, to live the Gospel, to give the Gospel. We have been strengthened in fellowship with the unit family. We are thankful for their help in making this a happy Christian home."

Greystone Park State Hospital

Greystone, New Jersey

"The morning worship period in the glen is proving to be a special blessing to me, and I feel, to the rest of the unit. The hymns, the Scripture reading, and the prayers for each other, and for our work are a real source of strength. The verse that best expresses the feeling it creates is, 'For we are workers together with Him.'"

"At night we usually have something to do to keep us busy, such as lectures by one of the doctors on the staff, or a discussion group of our own. Another night is set aside for recreation, and one night we have chorus practice. One of the nights we went on an outing, and had a weiner roast. Another night we went swimming at a nearby lake where we enjoyed ourselves, and spent a relaxing night. We are kept busy, but enjoy it all."

"I am learning more about what it means to practice Christian principles of peace in everyday contacts. The patients notice what type of attitude you manifest toward them, and they respond to it."

Ninette Sanitorium

Ninette, Manitoba

Ninette Sanitorium is beautifully situated on the shores of Lake Pelican. A summer unit of girls just started work here early in July. Their job is mainly bedside nursing. Here is one member's comment on the project.

"I believe that this place offers a good opportunity for Christians to witness for their Master. Daily we find ourselves among a group of people many of whom do not seek a Christian fellowship. My prayer is that God might speak through our witness."

Richmond State Hospital

Richmond, Indiana

"The experience of this past week has taught me how much a little love and understanding can do. What a reward it is to witness a favorable change in little Marigold just because she has been shown a little love and interest. What a thrill to hear old, sweet Elizabeth's voice each morning, 'Honey, will you sing and pray with me again tonight? Then I can sleep much better.' More than words of thanks can express, it is to me when introverted, melancholic Jessie opens up, and begins to talk because someone is interested in her."

"On the fourth of July the hospital sponsored a picnic in the grove for the patients. The patients eagerly looked forward to this occasion for almost a week. That afternoon all the able, walking patients were gotten out for a very enjoyable afternoon of relays and contests. Prizes were awarded to the winners. During the afternoon cake, ice cream, and range drink were served to the patients. On their return to their wards, the patients had a lovely fried chicken dinner. It was really a thrill to see the patients get a little extra treat, and they loved it."

"The morning after my day off recently a patient on my ward eagerly began to tell me how Alvina's home pastor came to visit her, 'and he prayed with her,' while Alvina sat by, beaming with pleasure. She was evidently quite appreciative of her pastor's concern for her. How many other patients there are who would greatly appreciate some contact with their home churches or, for that matter, some kind of contact with a religious counsellor from the local community."

"I am thankful for the weekly lecture and discussion hours with a staff member which our unit is privileged to have. This has helped me already in trying to understand patients, and to be of more practical help to them. Maybe, if this program could be enlarged to regular attendants who are interested in the welfare of their patients, it probably would help some in giving these poor, mentally ill people better treatment."

"Our afternoon recreational program has now gotten under way. The first few days the girls in our unit went to most of the wards to sing with and for the patients there. We felt that through singing on the wards we could become better acquainted with the individual wards and have a better idea of what type of recreation we could take those patients out for. We found that the women really appreciated singing on the wards. In a few of the wards we were even favored with piano and vocal solos. Other days we had the patients out for croquet which they enjoyed very much. For many of the patients this was a new type of entertainment."

HOW MANY IN YOUR FAMILY?

That is, how many copies of 101 HYMNS FROM THE MENNONITE HYMNARY do you have available for your family reunion when they get together late this summer or this fall for their annual ingathering?

This delightful little booklet has served many a small group, and orders keep coming for it. Perhaps we were just a little late with our suggestion last summer: Perhaps you can entertain it now. Why not put a suggestion into the ears of your program committee or the chairman of your family reunion: "Let get a bunch of song booklets, 101 HYMNS FROM THE MENNONITE HYMNARY, and have them when we need them for general singing."

And speaking of the family, let's not forget that the Church itself is a sort of a little family, all of us children of God; let's sing and let's not just sing in church! Let's sing in every little family gathering—in the homes, in the parks, in the woods, at the picnics—everybody sing!

The Mennonite Church through the generations has been a singing church. Let's keep it so.

Vacation Bible School in Los Angles

by Bruno Penner, Mt. Lake, Minnesota

The Immanuel Mennonite Church began its three-week Vacation Bible School here in Los Angeles on June 20. Although the average attendance during the first week was 150, the average has decreased with an increased enrollment of 220 compared to 130 of a year ago.

When the 9:00 o'clock bell rings, the children line up outside the church and file in by grades. Those of pre-school age have a separate entrance and go into the basement while the others have the opening devotional period in the auditorium—our main studio. Miss Arvilla Geiger, the Bible School director, announces station identification, "This is station D.V.B.S., broadcasting the gospel of our Lord Jesus Christ." As the children quiet down somewhat, the salutes to the American flag, the Christian flag, and the Holy Bible, are given, then singing "America," "Onward Christian Soldiers," and "Thy Word Have I Hid in My Heart," respectively. Praise to God sung with the hymn, "Holy, Holy, Holy," after which a verse of Scripture is read. After a flannelgraph story and prayer, the children go to their classes in their "studio" rooms.

In the classes the Summer Bible School Series of the General Conference is being used. During the first two weeks the lesson on the "Followers of Jesus" were taken up by the junior-high class and this third week they learned about Daniel, taking the first six chapters.

The program of the Bible School is as follows:

Opening Devotional Period	9:00
Bible Study Classes	9:20
Recess	10:15
Workbook, Handwork, Craft	10:30
Closing Assembly	11:10-11:30

So much for some of the statistics and program of the Bible School. Looking at this Bible School from another angle: It was the desire of the Immanuel Mennonite Church to make special efforts this year in increasing the Bible School by inviting all the children (ages 4 to 14) in this vicinity through canvassing and other means (parade, cards sent out, etc.), hoping to bring many not now going to Sunday School as well as these that are and win them to Christ.

Therefore, the first week after my arrival from Minnesota for the Voluntary Service Unit here, I spent canvassing from house-to-house in this area in behalf of the Bible School, inviting the children and leaving dodgers (circulars) for publicity. It was encouraging when I heard "Yes," instead of "No" and "Not interested" in response to the invitation of the children.

The discipline concerning some of the children remains a problem which we as teachers face since the background, or rather the home training of those children is rather poor.

With thanksgiving to God we can truly say that the Spirit has been working here in answer to prayer in that a number have accepted the Lord Jesus as their personal Saviour, and we trust that they as well as all the others will show forth evidence of the seed which has been sown for we know that it will not return unto Him void. For us, as teachers, also, it has been a blessing.

The teaching, as well as the fellowship here on the West Coast, specifically at the Immanuel Mennonite Church in Los Angeles, has been a joy. I appreciate the privilege which has been mine in coming here to Los Angeles to teach Bible School under the Voluntary Service program of the General Conference.

Teachers of the Bible School:

Director:	Miss Arvilla Gegier
Nursery:	Mrs. Henry Rempel
Kindergarten:	Mrs. Marvin Unrau
First Grade:	Miss Lorraine Schroeder
Second Grade:	Mrs. Chad Stanford
Third Grade:	Mrs. Betty Kroeker
Fourth Grade:	Mr. Herbert King
Fifth Grade:	Rev. H. D. Burkholder
Sixth Grade:	Mrs. Everett Slaton
Junior High:	Bruno Penner

JOTTINGS . . . . Continued from page 11.

—**On Sunday, September 11, 1949,** there will be a joint meeting of the Young People's Union and the Sunday School Union held at MEN-O-LAN in the afternoon and evening. The afternoon will be devoted to fellowship and a get-together meeting. In the evening there will be a planned program in the auditorium at 7:00 P. M. consisting of singing, special musical numbers and speakers. Each one will bring their own lunch.

—**Hebron Mennonite Church, Buhler, Kansas:** In the afternoon of June 19, the Sunday School Convention was held at the Eden Church near Moundridge. In the evening the Men's chorus from the Evangelical-Reformed church in Inman gave a program in our church. Rev. Jassman gave a brief message. The Young People of the church are selling the Handbook to the Mennonite Hymnary by Rev. Hostetler, pastor of the Bethel College Church. Our pastor, Rev. Elbert Koontz, served as director of the Intermediate Retreat held at Bethel College, July 26-30. In the evening of August 14, Austin Regier presented some of his convictions and experiences about the present conscription law and the results that come from trying to remain true to one's convictions. Our pastor was in charge of the meeting.

News Flash!!!

Just as these pages went to press a committee from the Alexanderwohl Church got 130 copies of the HANDBOOK TO THE MENNONITE HYMNARY—to be sold next week in house-to-house canvass. What a commission for them! and the YPU!

Beyond Our Own

PENNSYLVANIA. The Attorney-General of Pennsylvania announces from Pittsburgh that he will file an appeal against the Somerset Court decision that the compulsory education Act could not be enforced against Amish under the constitutional guarantee of religious freedom. The Attorney-General plans to take the case to the Superior Court. This renewal of a legal battle is the aftermath of the refusal of four Amish farmers to send their upper teenage children to school.

HESSTON, KANSAS. The decision to open mission work in Japan was one of the important actions taken at the recent meeting of the Mennonite Board of Missions and Charities at Hesston. Two couples are preparing to open the work in that country, perhaps during the present year.—*Mennonite Weekly Review*

The physical life of large areas of Europe has been said to be almost entirely due to CARE packages. Certainly, without this nonprofit agency which has taken to literally thousands of starving people, conditions in many lands would have deteriorated much more rapidly. But even CARE recognizes that not for long can man live by bread alone.

Now CARE is embarked on a "food-for-the-mind" program to rebuild war-wrecked libraries in Europe and Asia. Only new books in English will be sent, 85 per cent on technical subjects. At first, books will be sent only to institutions. Fourteen countries will receive volumes on health and welfare medicine, dentistry, eterinary science, nursing, agriculture, the physical sciences, engineering, mathematics, psychology, sociology and English language instruction. Donations at list price will cover costs.—*The Christian Adocate*

MORE THAN five and a half million children will have attended Protestant vacation church schools by the end of the summer, it is estimated. More than 4,700 teachers will conduct the classes; most of these are trained volunteers.—*Gospel Messenger*

A TOTAL of 110 young people are serving in voluntary service units this summer under the Mennonite Board of Missions and Charities. They are assisting at city and rural mission stations, summer camps, and church institutions such as homes for the aged, hospitals, and children's homes. In addition, there are now 11 members of the long term unit at the Kansas City hospital.—*Mennonite Weekly Review*

Mennonite Biblical Seminary X-021
4614 Woodlawn Avenue
Chicago 15
Illinois

PLEASE mention both OLD and NEW address when WRITING

Christian Education Emphasis Period

August 28 to September 25

Pray for the work of our General Conference Board of Education

As through Its Various Committees . . .

The Curriculum Committee in its preparation of Curriculum materials for our Sunday Schools and Daily Vacation Bible Schools.

The Inter-School Committee assisting in matters of coordination among the various educational institutions serving our Conference.

The Young People's Advisory Committee assisting with the work of the Young People's Union.

The Minister's Retreat Committee as it plans for the annual retreat for ministers, missionaries, and teachers.

It Seeks to Serve Our Churches in These Crucial Areas . . .

SUNDAY SCHOOLS

Sunday School Materials and Publications.

Editors and Lesson Writers.

All Officers, Teachers, Pupils and Parents as unitedly we seek to bring our children into a saving relationship with Jesus Christ.

All District S. S. Organizations their officers and cooperative tasks.

SUMMER BIBLE SCHOOLS

WEEK-DAY CHURCH SCHOOLS

YOUNG PEOPLE'S FELLOWSHIP AND CHRISTIAN ENDEAVOR GROUPS

All local district, and General Conference officers of the Young People's Union.

C. P. S. EDUCATIONAL REHABILITATION PROGRAM

Assisting former C. P. S. men in securing their education in any of our Conference institutions.

FOREIGN STUDENT PROGRAM

In bringing over worthy students from war-devastated countries to study in our schools.

MENNONITE STUDENTS

Attending Mennonite and other institutions of learning.

ACADEMIES, COLLEGES, AND SEMINARY

Berean Academy, Elbing, Kansas
Oklahoma Bible Academy Meno, Oklahoma
Bethel College, North Newton, Kansas
Bluffton College, Bluffton, Ohio
Canadian Mennonite Bible College, Winnipeg, Manitoba
Freeman Junior College, Freeman, South Dakota
Rosthern Junior College, Rosthern, Saskatchewan
Gretna Collegiate Institute, Gretna, Manitoba
Mennonite Biblical Seminary, Chicago, Illinois

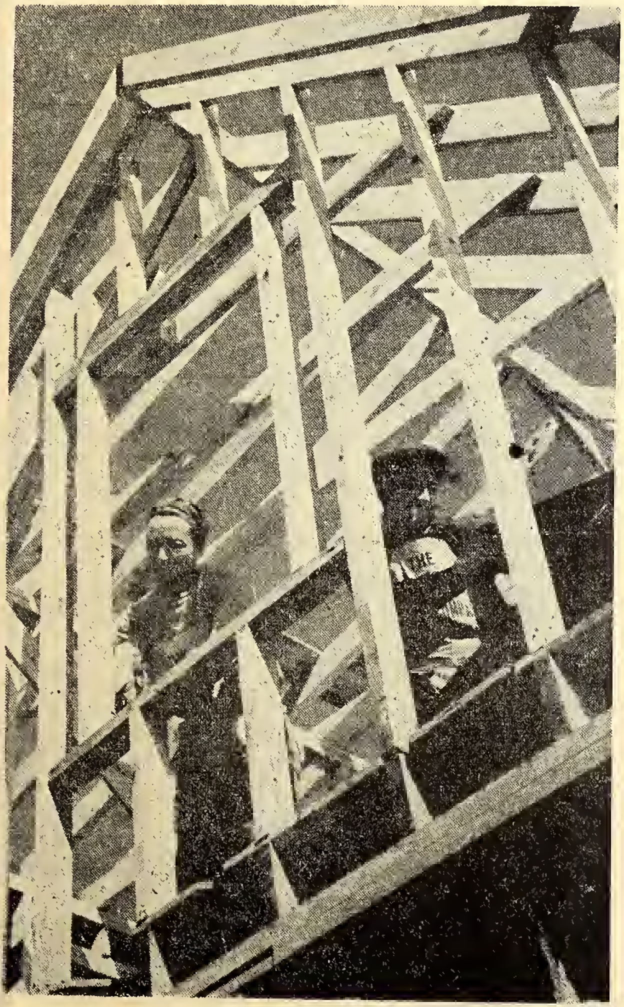
To Adequately Carry out the Above Program Your Board of Education is Asking $24,500 As Its Share of the 1949-50 General Conference Budget.

MENNONITE LIBRARY ... L SEMINARY

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Volume 64 — August 30, 1949 — Number 34



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The Waiting Church Must Watch
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"Let each man take care how he builds . . ."
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The Mennonite

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Of Your Pen Acquaintance

RUDOLPH MARTENS, of Waterloo, Ontario is a student at Mennonite Biblical Seminary. He spent a summer with tho Youth Team serving in Illinois-Indiana churches. The past summer he served as assistant to Rev. P. K. Regier, of the First Mennonite Church, Reedley, California.

COFFMAN SHENK, Biglerville, Pa., spent his younger years in the Denbigh, Va., community. At present he retails poultry and poultry products in Washington, D. C., and other places. He is active in church life and is father of three sons.

GRANT STOLTZFUS, Scottdale, Penna., is editor of MENNONITE COMMUNITY and during the war did publicity work for the M.C.C. as well as served as director of a C.P.S. unit.

R. L. HARTZLER, Bloomington, Illinois, is Business Manager of the Central Conference Board of Publication.

The message by J. N. Pauls was given at the Canadian Conference at Sardis, B. C. Canada.

Announcements

A study is being made of General Conference nurses as to number and location and where trained in relation to our own training schools, hospitals, and their need of nurses. We would urge prompt replies to the information asked for in letters and questionnaires sent out in this connection, that the data can be compiled in the near future.

Board of Education

MISSION FELLOWSHIP CONFERENCE
(Mountain Workers)

The Home Mission Board of the General Conference announces a Mountain Workers Mission Fellowship Conference August 29-31, at Pine Mountain School, Incline, Kentucky.

Leaders and their featured field of presentations are:

Walter J. Dyck, Bible Study & Music
Solomon Mouttet ______ Evangelism

An attractive folder outlines travel directions, daily programs, recreational facilities, as well as the detailed daily programs.

"Pray for the refreshing showers to visit us".."That thy people may rejoice in thee." (Psalm 85:6).

Of Things to Come

August 25-28, the Washington State Young People's Retreat, at Hall Lake, near Seattle, Washington.

Aug. 28 to Sept. 25, Christian Education Emphasis Period.

September 3-5, Eastern District Laymen's Labor Day Bible Conference.
September 4, Labor Sunday.

September 4-6, Opening days, Oklahoma Bible Academy, Meno. Oklahoma, with the opening service Sunday, September 4, at 8:00, registration day, September 5, and first day of classes, September 6.

September 4-6, Opening days, Berean Academy, Elbing, Kansas, with the school opening service, Sunday, September 4 at 8:00 p.m., registration September 5, and classes beginning September 6.

September 5, 6, Opening days at Freeman College, Freeman South Dakota; registration, Monday September 5; entrance examination and beginning of classes on Tuesday, September 6.

September 6-7, Opening days at the Mennonite Biblical Seminary and Bible School, Chicago with the opening chapel on September 6, and registration on Wednesday, September 7.

September 6-11, Opening days at Bethel College, North Newton, Kansas; freshman assembly, Tuesday September 6; junior-senior registration, September 7; freshman registration, September 8; sophomore registration and beginning of classes, Friday, September 9; formal opening, Sunday, September 11, 8:00 p.m.

September 9-15, Opening days at Bluffton College, Bluffton Ohio; Monday to Monday, September 9-12, freshman days; sophomore, junior, and senior registration, Tuesday, September 13; freshman registration. September 14 classes begin, Thursday, September 15.

September 30 to October 3, Opening days at Canadian Mennonite Bible College, Winnipeg, Manitoba; registration, Friday, September 30; classes begin, Monday, October 3.

October 2, World-wide Communion Sunday and opening of the United Evangelistic Crusade.

October 4-5, Meeting of the Seminary Board at Chicago.

October 12, 75th Anniversary Celebration of coming of European Mennonites, Memorial Hall, North Newton, Kansas.

October 13, 14, Western District Conference.

November 29 to December 1, Council of Boards Meeting.

August 23-30, 1950. Tentative dates for the General Conference Sessions, Freeman, South Dakota.

1874 1949

Watch for NEW book—

From the STEPPES—
—to the PRAIRIES

For 75th Anniversary of the coming of the Russian Mennonites

—Now in process of publication

—COMING SOON!

Editorials

TAKE HEED unto yourself, and unto the teaching. This admonition to Timothy by the Apostle Paul suggests that the first problem of the teacher and minister is himself. Be careful about your teaching. The importance of that cannot be minimized. But first of all check your personal life. The attitudes and conduct of the teacher says more to the learner than his spoken word. The teaching message must be reinforced and illustrated by the teacher himself.

GREAT MEN are nearly always known for their charming simplicity. They do not put on airs. Many who heard Albert Schweitzer at Aspen, Colorado, during his recent brief sojourn in the United States, were impressed with his humility. A philosopher and theologian of high distinction, as well as a renowned organist and interpreter of Bach, Schweitzer could have had worldly fame and lived his life in comparative ease and luxury. His numerous literary works enjoy great repute and have been translated into many languages. Why then did he choose to go into medicine, and bury his life among the primitive people in the African forest?. It is because he loves Christ and is a man in Christ. He loves people, including the black people of equatorial Africa. His reverence for life compelled him to identify himself with a depressed and helpless people and share with them the spiritual riches which he himself found in Christ. Instead of chasing the almighty dollar, and seeking selfish ends, he found life in losing it. Incidentally, Schweitzer, we are told, travels third-class on the railroads in Europe in order to save money for his mission work, a rebuke to those of us who ride planes and Pullmans while on the King's business because we feel that we must save our precious selves from being worn out at the end of the journey.

THE DIGNITY OF LABOR is a part of the Christian Gospel. The Greek philosophy relegated physical work to the slave who was denied full citizenship. The necessity of working to maintain one's self was a stigma which prevented a man from being at his best. Jesus removed that stigma for He was a worker Himself. He spent most of His life at the carpenter's bench. He came to join the workers and burden-bearers of the earth. The greatest of His apostles worked as a tent maker to gain subsistence without dependence. St. Paul worked with his own hands and had little use for loafers. He dismissed idleness with the injunction, "If a man will not work, neither let him eat." The Son of Man, having toiled for daily bread, and lived His early life in a family whose economic level always compelled them to consider how to make ends meet, has forever dignified the lot of the laboring man. As we pray, and work to give effect to our prayers, we are sharing the purposes of God. Christianity has an important message for both the laborer and employer—to the latter that labor is dignified in the sight of God and deserving of adequate hire; to the former that work must be done honestly and uncomplainingly, knowing that at the end of the day it will be judged by the great Artificer Himself.

GOOD HEALTH in body and mind is a great blessing to all who enjoy it and particularly to those in the Christian ministry. The chaplains who returned from service in the army and navy are reported to have been in much better health, mentally and physically, than they were while engaged in the work of the local parish. The dean of a well-known Seminary attributes this to several reasons. In the armed service, the men were disciplined to regular hours for eating and sleeping; they lived on simple, wholesome fare; they had much out-of-door life; and they were comparatively free from the petty irritations of petty people. Even pacifist ministers and churches can learn a lesson here. Too many ministers look tired and are tired. They seem to be weighted down with the burdens of the whole world. They are not always in as good physical condition as they might be and they are not free from irritability and worry. Too many things "get their goats." The remedies suggested are obvious: more out-of-door life; at least one rest day in seven; a well-planned vacation during the year; the assurance that God does not expect you to solve all the problems in the world; and a glowing religious faith, which, far from being a burden to you and a bore to others, is a never-failing source of strength and joy. Weariness and discouragement spell defeat. Physicians of the soul must diligently foster their own physical and spiritual health, and thoughtful laymen will do all they can to help them toward this end.

THE LIQUOR PROBLEM was not solved in Kansas when the voters last fall legalized the sale of strong drink. The machinery for putting the new law into effect was gotten into running order about a month ago and now whiskey and gin are readily available in every community except where local option is keeping it out. It is too early to know what the total effect of the wet victory will be but the city commissioners of Wichita are predicting an increased problem in drunken driving. Two weeks after the sale and purchase of liquor became legal, Wichita police records show that arrests for plain drunkenness had increased 70 per cent during daylight hours and 30 to 40 per cent after dark. Anticipating an increase in drunken driving, the city officials are considering an increased punishment for offenders. The minimum penalty now is a $100 fine plus 30 days in jail, and automatic revocation of the driver's license for a period of 90 days to one year. "The thing to do," says one of the commissioners, "is to catch the first few (drunken drivers) and really give them the business. It might be a deterrent to other drivers." It *might* be, indeed, but it is open to question. The trouble is that alcohol steals a man's brain and after

(Continued on page 9)

A Report from China

by P. J. and Frieda Boehr

To Our Friends and Relatives in the Homeland, Greetings with *Ps. 46!*

Now we are living a bit more abbreviated since our landlord, Mr. Yang, has returned from Formosa, where he has been as Lieut.-Colonel in an Air-School as instructor. They now live in the eastern side of the house, downstairs, thus occupying about a third of the house, leaving me a study downstairs, which is 13'x14', nice and roomy, and the first of its kind since we are back in China this time. Here we now also have our daily morning Bible readings song and prayers, in Chinese, with all who wish to come including our helpers, the Doongs. This was last summer the dining-room for all of us missionaries of the mission, including the Rev. H. J. Browns when they were here for a visit and our first Workers' Conference the new truck had brought Mr. Voth and Miss Goertz from Shanghai, a year ago on July 10th In fact 4 out of the 6 rooms in this house have been kitchen or dining room and 6 of them bedrooms. I am very glad that after five weeks now since my hernia operation I feel fine and walk about quite freely, even to and from the Tea-House Chapel and from the prison where we conduct Gospel meetings two times weekly, Frieda on the women's and I on the men's side,—should say that I just about feel like not mentioning my operation anymore as though it never happened, and results seem satisfactory, Thank God!

Since the rapid change in politics in many parts of China, there has been a considerable increase in airplane activity here, where during the great war a number of airfields were in use. The Lutheran Plane comes oftener too to take loads out of missionaries and baggage, and still there are left over 100 missionaries in this city and suburbs, but mostly as doctors, teachers, and in other type of institutional work. Too bad that so few are in straight Evangelism; we believe the Lord has brought us here largely for this seemingly so neglected type of primary missionary work. From Mr. Voth in Hongkong we hear that he is waiting for clear leading about his future stay in China, and that for sometime at least in the other two being Misses Goertz and Kuyf. Mr. Voth needs special prayer, for the going into Shanghai doesn't yet look so hopeful to him from what he evidently finds out in Hongkong.

Mail seems very slow, still, so that hardly any comes thru from the U.S. these days. It came thru for about a week after it had stopped a month, and now the channel seems choked once again. It may be good to try letters direct to Hongkong, c/o *Mrs. Paul Bartel, P.O. Box 1774, Kowloon, Hongkong;* she is glad to remail it for us, and has some of our money for that purpose. Her husband is the aged Rev. H. O. Bartel's son and a leader in the C. & M.A. missionaries work in China, and has charge of putting out The Bible Magazine. His sister Agnes with her German missionary-husband left here a week ago to join grandpa Bartel up country about 250 miles, and Elsie with her Russian-missionary husband *Eisenbraun* was fortunate to get off to the U.S. in time before Shanghai fell, for the purpose of getting Mr. Eisenbraun naturalized in the U.S. But the aged Bartel is still a "man without a country" and carries a Chinese passport; while his older son, Loyal is a China-born boy, and thus also is a Chinese national. His family has gone to the U. S., and he is in communist held Shantung Prov., with little or no news coming thru. How much need for prayer investment there is for China alone. And the doors of the Gospel are so widely open, Praise God; we need to read often the words of Christ in *Matt. 9:36-38,* and "do something about it"! God help us missionaries too in this great day of opportunity, to be willing to "live dangerously," and to "buy up the time" in this Crisis, or dangerous opportunity" as crisis is called in Chinese (Wei Chi). But, please write oftener, for we also need that angle of encouragement!

Had again a fine group of 6 zechwan Uni. students here in my study for a reading class and studying of the Gospel of Mark; and how one feels love going out to them. They are more advanced than

(Continued to page 12)

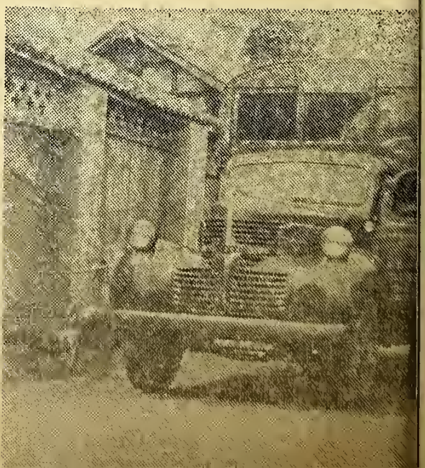
ismal Class at Paochi on Eastern, 1949.

8578

Chinese missionaries to the Tibetans. At left Wang Shu Ying of General Conference Mission and Miss Liu of the Shantung National Holiness Mission.

8579

Truck with a two-ton load of Bible in of the mission in Paochi and enroute Shanghai to Lanchow, Kanser.



The Minister As an Economic Leader

by Coffman Shenk

The word "economic" may seem to be too secular a term to be applied to a minister's work. Assuredly he must be first of all the spiritual leader of his people. Their religious welfare, their progress and their development as an active and useful group in the service of the Lord will be the primary concern of every true shepherd of the flock. The economic task by itself in no way compares with the importance of the spiritual in our lives.

But it is none-the-less true that economic considerations must of necessity enter largely into our lives because for many of us the simple business of making a living requires most of our time and we have no question but that the secular activities necessary thereto are entirely legitimate and honorable. Furthermore, the general welfare of a church—its growth and its permanent usefulness in the Lord's work directly depend upon its economic welfare. Our relief and mission work and our various other activities require for their adequate performance a home base that is strong not only spiritually but numerically and financially as well. That fundamental in relief and mission work that men's bodies must be sustained before much can be done for them spiritually is not limited to foreign fields. It can also have applications at home. Thus it is no tenuous conclusion that the success of a church in carrying out the great commission has a definite and positive economic involvement. And this being so, the financial currents of his community are of vital concern to the pastor. It is true, of course, that the minister cannot do everything. It is true also that not all ministers are alike endowed to fill such a place in their respective communities. Even so, few will lack the ability to make progress in the right direction once there is a comprehension of the need, a vision of what can be accomplished, and an acceptance of the responsibility.

Localities and conditions vary greatly the amount and the kind of attention a minister need give the economics of his community. Some congregations are already strong financially and blessed with able Christian business leaders. A minister is fortunate when such is the case for it lessens—though it does not remove—the burden upon himself. He still should supply vision, initiative, and a greater or less degree of oversight.

The minister's duties from an economic viewpoint will be mostly in four areas: He should be alert and observant enough that he can detect trends, sense needs and probably with the counsel and co-operation of the church's business men, considerably shape and direct for the better the course of his community's economic life. One of the larger problems that has faced a number of older Mennonite communities is that the most desirable sections for farm and home sites have long since been taken up. The few locations, whether for farming or other occupation, that are available in or near community centers are usually so high in cost as to be practically out of reach for a young man starting to make his own way. What shall he—and there are many of him—do? Make out as best he can? Shall he get entirely away from agricultural pursuits which for our people generally have been regarded as definitely the most desirable, and work for wages in some business or industrial concern where associations, labor complications, etc., are undesirable or impossible from the Christian standpoint? Must he move from his home neighborhood and so be lost to his own community and sometimes even to the church itself? Usually these situations are allowed to run their own and generally undesirable course. Who more than the minister should accept the challenge thus presented? Might not he with interested laymen recognize what is going on, study and plan to the end that the situation be controlled and directed, the community people held together or otherwise provided for and its economic position strengthened? This has been done at least in the case of some newer congregations where untoward economic conditions made necessary the provision of some supplementary source of income and where, through the initiative of the minister, the establishment of new businesses or industries suitable to the location, were brought into being to supply the community's need. One—and possibly others—of our older and crowded communties is considering the reclamation of near-by areas heretofore impossible or impracticable of use because of brush, swamp, erosion, or other conditions unfavorable to development. Now such land, through the use of new equipment of very greatly increased capacity and efficiency, may in the near future be brought under cultivation. Also the minister, with his counselors, might sometimes to great advantage, provide desirable outlets for the home community's overpopulation by locating, even at some distance, usable or reclaimable tracts of land upon which enough families could locate to organize a new congregation. The church's missionary effort might well be advanced also by such moves.

Leadership of a somewhat different type also is needed in most communities. This has to do with management factors pertinent to the profitable operation of our farms and other businesses. This may sound like a large requirement, but is not necessarily too large. One minister who supplied such leadership was the late George R. Brunk, of the Warwick River congregation in Virginia from about 1910 to the time of his death in 1938. Brother Brunk, a successful farmer and fruit grower himself, markedly influenced the economic development of this prosperous Mennonite community. He got around where people lived and worked and acquainted himself with both their individual and the general needs. He was a strong advocate of labor-saving methods and machinery and of the growing of the more profitable varieties of farm and fruit crops. He was a promoter of the first telephone system in the colony. He worked for order and efficiency in handling the church's business affairs. He early saw the need of church-controlled educational facilities and did more than perhaps any other one person toward the establishment of what is now Eastern Mennonite College. He was of course an outstanding spiritual leader, and his interest in his people's business affairs and the help

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The Waiting Church Must Watch

by J. N. Pauls

THE Lord Jesus particularly enjoined vigilance on his disciples. Likewise the Apostles in their epistles to the churches. In the open letters, according to Rev. 2 and 3, we see how necessary was the admonition to vigilance, for the Evil One had succeeded in lulling the churches to sleep by ways and means he had chosen and thus was able to carry on among them in his own way. In order to be vigilant, whether an individual or a church, it is necessary to be in a state of expectancy or "waiting" as is stated in the subject. As soon as someone says in his heart, as in Matthew 24:48, "The Lord is not coming for a long time," he is in danger of becoming inattentive or careless. That is one reason we often do not find in the churches any truly consecrated living, self-denial, and love that constrains one to work. The bride who awaits the groom decks herself only for her beloved. All her aspirations are directed solely toward her intended and she would like to be through with her work when the groom arrives. How I wish that this address might stimulate us to vigilance.

Greatly to be pitied is he who gets sleeping sickness naturally. He can easily sleep his life away. In the spiritual domain might not individuals or whole churches perhaps sleep themselves to death?

I would like to take up two main points in my address. First, let us ask ourselves:

1. Why Ought a Waiting Church Be Vigilant?

It is impossible for Jesus to have urged vigilance without a reason, and an answer to the "Why?" is "Because there is danger." Since the Fall of Man in the Garden of Eden, we have understood that the Devil is the archenemy of man and seeks his eternal destruction through sin, because man has been created in the image of God. When Jesus came into the world as a perfect man, in order to serve as the Lamb of God which carries the sin of the world and to redeem us, he was not spared either. The Devil tempted him—unsuccessfully, thank God! We cannot help but think that the former has applied all of his attention, cunning, and wiles to the Church of Jesus, which is being prepared as a bride and in which God wishes to glorify himself. We are truly in danger, because Satan speaks out as an angel of light or as a false prophet or preacher of the gospel. How often we underestimate this enemy and overestimate our own strength and vigilance! Thus one is misled into a false, self-reliant security. At this very point, where one deems oneself above temptation, one is tempted most. Let us not forget that we, as the Church of Jesus Christ, are at war, that we live in an enemy land, and that it is a great offence to imagine and to make the impression on others that there is no danger.

Yet, this is not the only reason why the waiting Church should be vigilant. We ought to be prepared for the coming of the Lord. When I was still a boy in my parents' home, and when father would sometimes go away for the day, he would assign work for me to do. The day was long, and there was so much time to do the assigned work—the orchard and the neighbor boy were close—why not play first and eat fruit? Before we knew it the day was over and father came driving into the yard. The work was not done. I was not prepared although I had been awake all day. How different when the Apostle Paul can say of himself in 2. Tim. 4:7-8 "I have fought the good fight, I have finished my course, I have kept the faith. Henceforth, there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me at that day, and not to me only, but to all them also that love his appearing."

Yet, our preparedness ought not be solely with a view toward our death. Often the Lord comes and requires some service or sacrifice, or an examination (test). Are we prepared for this? Do we not sometimes fail to hear a summons because we are not on the alert? I once read of a mission society which had on its seal an ox standing between a plow and an altar—ready to pull the plow and ready to be sacrificed. To be vigilant means to be prepared for whatever God wills.

I would like to mention a third reason why the waiting Church ought to be vigilant. The Church of Jesus Christ bears a responsibility. When the Lord appeared to Abraham in Hain Mamre, he could not conceal his intention to destroy Sodom and Gomorrah just because all peoples on earth were to be blessed through Abraham. What induced Abraham to plead so strongly for Sodom and Gomorrah? He felt his responsibility as preacher of righteousness and as owner of the land. In Genesis 19:27 we read that he got up early the next morning and went to the place where he had stood before the Lord, and looked toward Sodom and Gomorrah. What a "looking" that must have been, what a "getting up early," and what a place where he had stood before the Lord! What a trembling must have passed through his soul when he saw the smoke going up! What vigilance in his intercession! According to I Peter 2:9, you, beloved Church, "are the royal priesthood, an holy nation, a peculiar people, to show forth the praises of him who hath called you out of darkness into his wonderful light." Today you are the preachers of righteousness. God has not concealed from you what He intends to do with the world. Do you too stand before the Lord and intercede? His Church will one day

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M. C. C. Notes

Agriculture Research In Paraguay

One of the way in which the M.C.C. is endeavoring to help the Mennonite colonies in the Paraguayan Chaco is through the Agricultural Experiment Farm. Conditions of soil and climate are such that considerable study and experimentation is required in order to find or develop varieties of crops that can be grown successfully. A survey of the agricultural situation also reveals a number of problems that have required consideration by the Experimental Farm for the past few years and will probably continue to do so for some time to come. Some of these specific problems are: insect pests — particularly grasshoppers and leaf cutting ants; seed-eating bird pests; weeds; need for fruit trees for planting; drought and soil drifting; declining of native pastures and need for pasture planting and management; winter feed problem; need for better dairy cattle and supplementary feeds for same; need of source of reliable vegetable seed and successful dry land gardening plans; methods of handling bush land for best results; need for suitable and practical agricultural literature.

It is with problems such as these that the workers in the program are wrestling. All available information is secured from STICA, a Government agency, and from the United States, and applied to these problems. Although many agricultural problems continue to face the colonists, it is felt that this program of study and research is a very effective means of helping to overcome the difficulties.

The Value of Sewing Rooms

Various relief units of the community-center type in Germany have as one of their activities a sewing room to which women of the community may come to sew, either for themselves or on a voluntary basis for the benefit of other poor families.

Iona Hofstetter, located at Kaiserslautern, commenting on the reason that so many women are eager to use the sewing room facilities, says:

"They like to come back because they feel so much at home. They enjoy the companionship of the other sewers. Others do their sewing here because there is a competent seamstress to direct them. Their particular problem is that they do not know how to sew; so imagine their joy to be able to come here and with the direction of our competent seamstress, sew their own clothes—for many, the first time in their life.

"Now that the women . . . see the value of a place like this they ask, 'What will we do when there is no Nachbarschaftsheim?' That question is a challenge to the directors of a community center that is Christian in motivation and purpose; if they as directors can establish the idea of a permanent community center that is Christian in motivation and purpose, then all efforts will not have been in vain."

Relief Personned Notes

John and Martha Kauffman and son Kenneth, who have been serving with the Mennonites in Brazil, returned on August 11. John and Carol (Schertz) Oyer returned from Germany on Aug. 13. Homer Martin returned from Paraguay August 16.

Rev. H. J. Dyck and wife of Elbing, Kansas, left on August 15 for Europe to serve in a spiritual ministry particularly among the Prussian and Danzig Mennonite refugees. Virgil Miller of Sterling, Ohio, left on August 15 for Europe. Sailing for Ethiopia on August 19 were Erma Grove, of Hagerstown, Maryland, Leona Yoder, of West Liberty, Ohio, and Helen Witmer, of Preston, Ontario.

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rule with him for a thousand years; do you suppose it will consist of such who have gone irresponsibly though life? Or, who remained indifferent at the judgment of the Lord in two world wars, instead of standing like Abraham with a trembling soul at a holy place and watching the smoke go up? Lord, let us as a waiting Church recognize danger, let us be prepared for anything, and let us be conscious of responsibility.

As a second main thought we shall pose this question:

2. In What Does the Vigilance of the Church Consist?

Just as one can dream with eyes open in the realm of the physical, perhaps also in the spiritual. We need only to look at Laodicea and note that she was rich and satisfied in her own eyes and needed nothing. In reality she was miserable, wretched, poor, blind, and naked. If one wishes to be truly vigilant, one should probably have least trust in oneself and be most on guard against oneself. The city of Sardis was situated on high cliffs, surrounded on three sides by the sea, and was deemed impregnable. Yet, she was the most besieged of all cities. Too much natural protection. Might this not be analogous to the situation in the Church at Sardis and in many other churches; too much natural protection hence too little vigilance, resulting in frequent defeats?

Therefre, our vigilance consists of sobriety (I Peter 5:8). As a waiting Church we also have certain expectations, and in these it is easy to become intemperate. The disciples in Gethsemane slept for sadness, because the circumstances did not agree with their expectations. They were intemperate. Many are mistaken when they assume that everything will go according to their desires after conversion. The Lord does not rear any of his children to be self-willed. The Psalmist Asaph (Psalm 73) almost stumbled when he saw the prosperity of the wicked. It will not embarrass me to relate here, to the glory of God and to a better understanding of sobriety, an experience of mine when I was already a preacher. I received a call from a congregation and from the Lord to devote more time to Him, and if possible, full time.

(Continued on page 10)

Central District

by

The fiftieth annual session of the Central Conference convened at the Eighth Street Church, Goshen, Indiana, August 5-8 with the Eighth Street Church acting as host to the Conference, assisted by the Silver Street, Middlebury, and Topeka churches. Rev. W. B. Weaver, of Danvers, Ill., president of the Conference, was unable to be present on account of physical disability, whereupon Rev. Lotus Troyer, vice-president, occupied the chair. Prof. Russell Lantz, of Bluffton College, served as musical director, assisted by the Conference music committee who arranged special musical numbers for the various sessions.

The opening devotional addresses for the sessions consisted of a series of meditations based on the Beatitudes, given by Rev. Ben Esch, Washington, Illinois; Rev. Leonard Metzker, Normal; Rev. Raymond Yoder, Congerville; Rev. Samuel Ummel, Peoria; Rev. Emanuel Ulrich, Flanagan; Lloyd Wayne Gundy, now at Fairview, Mich.; Rev. E. A. Sommer, Goshen; and Rev. Harold Thiessen, Middlebury. The program followed the more or less traditional pattern with reports of officers, boards and institutions, supplemented by inspirational addresses, and with special time allotments given to the Conference Women's Organization, Sunday School Association, Young People's Union, and Board of Home and Foreign Missions.

From the beginning, the fact of this being the fiftieth annual session of the Conference was a dominant note and came in for frequent mention during the conference. The first session on Friday morning closed with Revs. G. I. Gundy and Allen Yoder, two of the oldest ministers in the conference now in active service, giving "Reminiscences of 50 Years of Conference History." We were truly reminded that "other men have labored, and (we) have entered into their labors." The anniversary thought was again prominent in the Sunday morning Conference sermon at which time Rev. Weaver was to have spoken on "History Speaks." In his absence Rev. Ben Esch brought the message taking as a text Heb. 11:39-40: "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing concerning us, that they without us should not be made perfect."

Some of the leading addresses given were: "The Bible As Our Fathers Viewed It," Rev. Esko Loewen; "The Bible as Relevant for Today," Rev. A. E. Kreider; "Living with Our Fellowmen," Rev. Russell Mast, Wadsworth, Ohio; "Voluntary Service and Our Young People," Rev. Albert Gaeddert, Inman, Kansas; and the closing address on Sunday evening, "The Living Church," by Rev. J. N. Smucker, Bluffton, Ohio, president of General Conference.

In the platform session of Conference Women's Organzation Miss Edna Ramseyer, dean of women at Bluffton College, spoke on "Our Women's Responsibility to the Girl in College;" Mrs. S. F. Pannabecker, matron at Mennonite Seminary Home in Chicago, discussed "The Seminary's Contribution to Our Women"; and Mrs. C. E. Rediger, associate editor of the *Congo Missionary Messenger,* closed with "Our Way vs. His Way."

The Sunday afternoon session, as heretofore, was given over to the Board of Home and Foreign Missions, using as a theme: "Opportunities and Problems in Evangelism"—(a) "In and about Comins (Michigan)," Rev. Joseph Atherton; (b) "Among the Needy in Peoria," Rev. Samuel Ummel; (c) "In Our Field in Congo," Miss Fanny Schmallenbeger, missionary on furlough, and Rev. C. E. Rediger, executive secretary of the C. I. M. Board.

In bringing the general sessions to a close on Sunday evening, Reverend Smucker very forcefully and graphically set forth the functional characteristics of "The Living Church" as being to:

C: Conserve—to keep, to preserve, to hold eternal verities.

H: Herald—to proclaim, give out the message of truth and salvation.

U: Unite—to unify groups, nations, and integrate human life.

R: To release—set men free from the things which hold them captive in mind and heart.

C: To challenge—join the issue with the forces that mar, hurt, and destroy.

Left to right: Front view of Eighth Street Church, Goshen, Indiana; Eighth Street Church cabin where children's sessions and other small group meetings were held; Group waiting to enter the dining hall at Goshen College where meals were served.

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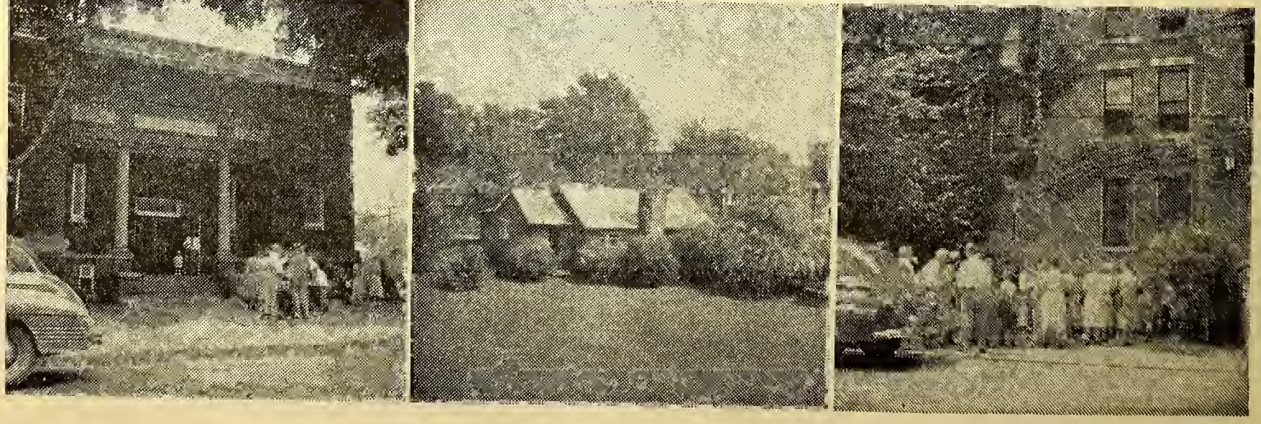

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H: To heal—to lighten the woes and burdens of men.

A total of seventeen reports were submitted to and received by the Conference, viz: Conference secretary, treasurer, field secretary, ministerial committee, mission board secretary and treasurer, Mennonite Seminary, Bluffton College, Mennonite Hospital, Mennonite Home for the Aged, publication board, peace committee, Mennonite Central Committee, Y. P. Retreat and Retreat Ground committees, auditing committee, and constitutional revision committee.

The statistical report of the secretary, based upon reports received from the twenty churches of the Conference, indicated a membership of 3,189 at the beginning of the Conference year, July 1, 1948, with 183 additions and 101 deductions during the year, giving a present membership of 3271. Twelve persons entered into some form of special religious service, including summer Voluntary Service. Total contributions for all purposes amounted to $166,747.04, an average of $50.98 per member. Of this amount $30,498.59 was for foreign missions; $8,869.91, for home missions; $20,546.89, for educational and charitable institutions; $18,554.62, for relief and rehabilitation; and $7,640.36, for other benevolent purposes.

A total of ninety delegates gathered at the Monday morning delegate session for the transaction of remaining Conference business, one principal item of which was the making of Conference appropriations which were voted as follows: Peace committee, $100.00; MCC operating overhead, $150.00; field secretary allowance, $720.00; Conference officers' travel, $200.00; publication board, $1,480.00. These amounts, with a proper reserve sum agreed upon by the finance committee necessitated an allocation of the Conference budget on the basis of 80c per member, which was approved by the

Another major item of business was the consideration of the report of the constitutional revision committee. The task of this committee was to incorporate into one draft certain amendments adopted in previous years and add thereto such procedures as had in course of time been found fruitful, to provide for certain organizational structures as are not set out in the present constitution, and to seek to effect simplifications as well as efficiency in the form and functioning of the organizational setup.

The part of the report which thus dealt with organization was tentatively adopted as a basis of operation for the coming year during after which time it may be further studied by ministers and lay leaders looking toward final action next year. No change was made at this time in the Conference name in view of our affiliation with the General Conference, since it was understood that that body is now considering some possible or desirable change in its official name.

The fact of this Conference marking the close of an era of fifty years in Conference work and service gave occasion to evaluate the faith, conviction, and persistence of those who pioneered in the organization, growth and expansion of the Conference and its work. Always with such contemplation came the plea and the prayer that we in our time may be guided by the same Spirit, constrained by the same love, and challenged by the same faith as those who in their day carried the torch and the load of responsibility; and, passing on, left to us the fellowship and service program of the Conference as a rich heritage.

Editorials . . . Continued from page 3

that happens the victim is no longer able to act rationally. Many times he is not even aware of his drunken state and will drive his car down the street, heedless to the dangers to his own life and the lives of his fellow citizens, and completely forgetful of the heavy penalties provided by the law makers. John Barleycorn is a deadly enemy in our midst whether operating as an outlaw, or dressed up with respectability and invited to a legal place in the community. The ancient proverb is still true:

> Wine is a mocker, strong drink is raging;
> And whosoever is deceived thereby is not wise.

—L.H.

Left to right: Side view of Eighth Street Church, Goshen, Indiana; Reverend Lotus Troyer (center with arms folded), newly elected president of the Central Conference, with Reverend Allen Yoder (left) and Allen Smoker (right); Group in front of dining hall at Goshen College.

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Jottings

—Calvary Church, Balrou, Oregon: Many of our young folks and a few of the older folk, enjoyed a week retreat at Trout Creek Camp, near Troutdale Oregon. Rev. Robert Milller of Kitchner, Ontario, Canada, delivered the message at the Sunday morning service on August 14. Miss Shirley Heyerly, a student at Grace Bible Institute, Omaha, Nebraska, returned home the first part of August. She spent nine weeks as a Bible School teacher with the "Go Ye Mission," near Coalgate, Oklahoma. Mrs. Gladys Heyerly, a member of our church, made a gift donation of hall carpeting. A group of ladies from our church recently attended the Fellowship meeting held at the Daelas Church. The engagement of Miss Shirly Heyerly of Hubbard, to Mr. Raymond Gerig, of Pratum, was made known recently. Rev. and Mrs. Paul Roth and family, moved to Canby in July. They sold their farm to Mr. and Mrs. Lee Hershberger. A wedding reception was given August 3rd for Mr. and Mrs. Marlin Burley (nee Violet Conrad). The young couple were married on June 6th and left soon after the wedding and returned recently. The affair was arranged by Mrs. Lester Conrad, Miss Marlyn Hostetler, and Miss Beverly Yoder. Around seventy guests ware served refreshments of ice cream, cookies and punch.— Mrs. Ivan Learfield, Corr.

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After much resistance, I must admit to my shame, I gave Him my assent in spring on condition that I might have the summer for myself and begin in fall. Without being aware of it I had come upon the intemperate idea that the Lord would now have to grant me a good harvest. Now just listen, my neighbor who had no regard for either God or man got 20 bushels per acre, and I only three. How harshly the Lord had shaken me out of my sleep. How I reared up with indignation! How I scolded the Lord for being unjust! He finally brought me to my senses, and I was more grateful for the crop failure than for some good crps, for it was a means of sobering me. Waiting Church, be temperate in your expectations. I would like to say with Peter 4:12: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you, but rejoice inasmuch as ye are partakers of Christ's sufferings."

Vigilance also consists in "genuineness." How sad it is and what a disappointment when people, according to their own opinion have lived as Christians in the hope that they will be accepted, and then at the end realize to their terror that they have never tested themselves for genuineness. We see this in the case of the five foolish virgins. On the whole journey to meet the bridegroom it never occurred to them to see if they had sufficient oil. What a solemn "Be vigilant" there is at the close of this story! How terribly Ananias and Sapphira deceived themselves when they intended to deceive others with their falseness. Let our vigilance remain as the essence of our Chritianity in order to guard the oil in the vessel.

Vigilance also consists in gratitude. A grateful person has his eyes open to the gift from the Lord and also to the needs of his fellowmen. The rich man in Luke 12:16, whose fields had yielded abundantly, was not grateful and consequently did not think of either God or his neighbor, nor of his own soul. How foolish, how blind! Are we vigilant in gratitude?

Vigilance also consists of not mingling with the world. The world intoxicates, it conceals sin as in the case of Adam and Eve, and dulls the wits. He who loves the world pursues will-o'the-wisps and gets lost. How bad the advice Bileam gave to Balak, to mingle with Israel. In Rev. 2, Pergamus is warned of Bileam's precept and is called to repentance. Even today, how worldliness tries to creep into the Church and rob it of its clear insight and vigilance. Are we as watchmen of the Church vigilant enough to see this and counteract it? Do we not all, when we regard Samson's marriage, have reason to warn our youth against mingling and against unhappiness in matrimony? Peter too regretted bitterly and realized that one cannot remain vigilant at the fire of the world and that one easily denies one's Lord. Only the cock's crow brought him to his senses and awakened him.

Vigilance consists in having and using as a church our powers of discrimination. Why did John say in 1 John 4:1: "Beloved, believe not every spirit, but try the spirits whether they are of God. Because many false prophets are gone out into the world." We must also in our day recognize as liars those who claim to be Apostles and are not, as in Ephesus according to Rev. 2:2. Oh, how the Evil one tries to mix worldliness into church affairs. If he is unsuccessful, he tries superpiety against which the Apostle Paul warns us in Col. 2:18: "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vain puffed up by his fleshly mind."

The last and most important thing I would like to mention is prayer, which Jesus put side by side with watching, like two columns in the life of the Church. To watch without praying would be presumptuous, to pray without watching would be stupid. In my personal work I once happened to speak about prayer to a married couple. It turned out that they did their praying while lying in bed before going to sleep. The Bible does not tell us anything about attitude during prayer except that it is to be done in spirit and in truth, which has nothing to do with attitude. Yet, since prayer has been given to us neither as pastime nor as a pious exercise, but as work, one should assume a more appropriate attitude than reclining, when one is most apt to fall asleep. In order to work one does not go to bed but one puts on working clothes. To judge by the blushing and stammering of the couple, prayer in their case was not side by side with watching but with sleeping. A praying Church is a vigilant Church. When the Lord returns, he wants to find his own awake and at work. Let us then watch as we pray.

The Minister as an Economic Leader . . . from page 5

he gave them only added to the effectiveness of his ministry in spiritual matters.

A Church of the Brethren pastor of a rural congregation in Iowa, seeing the trend of his people away from rural pursuits, has interested himself in better farms and machinery, and more attractive living conditions to encourage young people to stay on the farms. Another of his recommendations, with apparently good results, was that the older farmers retire and let their young people take over and by thus providing more room in the home neighborhood prevent some of the exodus from the land. This congregation is said to have grown from less than two hundred to over four hundred members in a period of seventeen years.

Other church communities have been blessed by more or less similar leadership, contributing greatly to the welfare and usefulness of their congregations and pointing the way for younger men to follow.

Guidance for the Unfortunate

Leadership is often needed also for single families or individuals, for not all are alike capable in money matters. Various ways will present themselves. The minister may help them with employers if and when they need work. He may personally counsel and advise them as to their individual pursuits. Mediocre results or failure in their undertakings can discourage and handicap people even to the point of making them a liability instead of an asset to the church. Personal interest and oversight by the minister may do much in such instances. One case of an emergency nature can be cited. A family of limited means fell into such straits that they were to be sold out at a sheriff's auction to satisfy creditors. One of our ministers, learning of this, realized that in the ordinary course of such a tranaction the family's own welfare would be little regarded and perhaps nothing left for them in the end. He made it his business to look after their interests in the procedure and was able to salvage a tidy sum for them so they were able to go on again to a new start.

A Spokesman on Right and Wrong

Perhaps the final area in which a minister can and should be a leader is in the maintaining of Christian ethics in business relationships. A business man once said that he would not attempt to state fine points in theology for ministers and saw no reason why ministers should have anything to say about how he conducted his business. We cannot agree with that man. If he was right, Jeremiah and Amos and Christ were wrong and should not have troubled themselves about men's ways. In our time the minister stands between God and man, and the modes of conduct of men are his rightful and necessary concern. A church member cannot say, "What I do is my own business and no one else's," for his business practices do greatly affect the cause of Christ. Many a church has lost its power for good in the community because of the business inconsistencies of its members. This may well be the most difficult aspect of a minister's leadership responsibility but the true shepherd of the flock will accept it as part of his manifold duties and teach and live the doctrine that a Christian's word should be as good as his bond and that there can be no justification ever for doing other than as we would be done by.

AN URGENT APPEAL TO THE CHURCHES

We urgently appeal to the churches of our Conference to take special offerings and contribute generously to the resettlement fund for our refugee brethren in Paraguay and Uruguay. MCC funds for this cause have been running far behind anticipated minimum needs and Orie Miller has appealed to constituent groups to bring up their proportionate share of the cost.

The Relief Board treasury has been low all year and we cannot contribute our share unless the churches give us additional help. Our Conference should contribute to this cause at the rate of $10,000 per month for the rest of the year in order to carry our part of the load.

The Lord has so unmistakably and often marvelously led in finding a new home for these brethren who came out of great tribulation and unspeakable suffering. Are we now going to leave them stranded in a heart-breaking struggle for existence? That cannot be.

Let each home and each church try imagining itself in the place of these refugees and then ask what you would wish others who had been spared your suffering would do for you and your children. Will you then under God make your contribution to this cause as His Holy Spirit directs.

Please send your contributions to the Conference Treasurer, 722 Main, Newton, Kansas indicating what the contribution is for. God guide and bless you in your giving.

Emergency Relief Board
Henry A. Fast, Chairman

Jottings . . . Continued from page 10

—First Mennonite Church, Sugarcreek, Ohio: During the past weeks the ladies of our Church have packed for overseas shipment 17 Christmas Bundles plus other items of Relief clothing. Rev. Peter and Elfrieda Dyck were in our Community Thursday, August 18. They spoke both to the Amish and various Mennonite groups. The Relief offerings at these gatherings totaled $715.17 plus an unsolicited personal offering for the Dycks of $111.00. To those of you who have yet to hear the Dycks' amazing story and to see their fine pictures, don't miss them!—Wiley McDowell, Corr.

—Hereford Mennonite Church, Bally, Pennsylvania: The offering for the Goodwill Christmas Bundles amounted to $295.13. This amount purchased clothing and articles for 12 bundles for boys age 16, 6 for boys age 14, and 6 for boys age 12. There was a small balance which was forwarded to M. C. C. at Akron to help pay for the shipping of same. Peter and Elfrieda Dyck were in our church on Monday evening, August 15. It was a joint service between our congregation and the Old Mennonite group. Our minister and his family, Rev. and Mrs. Wilmer S. Shelly, will be gone for two weeks visiting Mrs. Shelly's folks in Washington, Illinois.—Mae Latshaw, Corr.

—Salem Mennonite Church, Dalton, Ohio: Peter and Elfrieda Dyck gave a stirring account of their work with the homeless refugees of Europe at a mass meeting of all Mennonites and Amish of the Community. An offering amounting to $292.40 was taken. The Women's Missionary Society sent five quilts to the seminary. Fifteen Christmas bundles were packed for th M. C. C.—Mrs. Merl Lehman, Corr.

Report from China . . . continued from page 4

many others who have come, and one feels the message goes across so much better with such minds. And Shanghai; he waits for Board instruction, and Miss Fast may still be in Hk. as well, expecting to go most likely over India back to the states. We are now carrying on with a staff of four missionaries, there is a seriousness about their attack of the subject matter. We also sing the same hymn in Chinese and Eng., like "What a Friend we have in Jesus," and there is considerable understanding there, one feels. Do pray for so many such in China, of whom Miss Kayf has a goodly number in her daily Eng.. classes and the Bible classes she conducts. We feel that she really teaches English and Eng. Bible for the purpose of leading youth to Christ. Frieda has four rather important women in Eng. classes, and she too teaches Bible in Eng. to them. We often use the Chinese to make plain the Bible teaching, and they help us in saying it right in Chinese for their understanding. We cannot emphasize too strongly the need for Prayer-Warriors for us and the great work here in China.

Commodity prices took a slump about a month ago, but are being boosted rather too much again, so that rice, which should cost about $0.50 a half bu., and was as low lately as .30, is now however again as high as 0.65 U. S. per measure (½ bu.) But if prices do not rise much more we western people can live fairly reasonable in costs still; but kerosene is around $1.50 (U. S.) per gallon. Interesting enough in the midst of so much turmoil in China, and blockading of ports, we've eaten Formosan fresh Pineapple lately, and Kunming bananas, and still have American coffee and UNRRA jam. The Mr. Yang who owns the house in which we live brought the pineapple by air from Formosa, and presented us with a nice big one; the bananas were given us by the wife of a Christian Air Transport Co. man, Mr. Che, who has preached for us a number of times. He is well liked as a simple Gospel witness, and sings well. His brother in Shanghai is a very good singer, we understand, and this man sings well too. The Lord has sent such Gospel messengers to us, when we are so short-handed and must depend much on outside preaching-help for our Sunday services in the West Sub. and nearby (at No. 25) Chapels. We have been able to get good Gospel preachers thus far, for which we are very thankful. I see I've mixed material and spiritual food in this paragraph, but it all seems necessary. Of fresh fruits and vegetables there is plenty, and we have all we need along foodlines thus far, and feel much for many all over the world who have not what they need. We are so glad for the work done by the MCC in relieving suffering in large areas of the world, for the healing ministry of this group, and whatever spiritual work is done thru the members of the staff in various areas. We trust that the MCC workers in occupied areas of China may be safe and can do the work they have come to do. One could wish that more news would come thru about occupied areas, which might help others in areas like we are in to think more intelligently and act accordingly. Sorry that there shall be missionaries who are under considerable mental strain because of their missions policy which requires remaining on the field; we are glad that our Board gives us considerable latitude in these matters, so that we may remain and do our work here, hoping for the best even under a new regime should that come here. We must not be over-confident either, and act as though there is nothing very difficult to look for should the communist regime come here, We do not know enough, but feel that we want to stay on as long as we can, to do that for which we feel the Lord has called us here.

P. J. & Frieda Boehr.

SEMINARY PREPARES FOR ENROLLMENT

Activities at the Seminary give evidence that another school year is at hand. Apartments and rooms are being cleaned and put in order for students who will be coming to join the Seminary family. Registration for Bible School and Seminary students is scheduled for September 6 and 7, respectively. Classes will begin on Thursday morning, September 8.

S. F. Pannabecker attended the Ministers Retreat at Estes Park, Colorado, August 11 to 17. On Sunday, August 21, he is in charge of the ordination services for Marvin Dirks who will be ordained as an elder. This service will take place at the Bethel Mennonite Church, Mountain Lake, Minnesota, where Marvin Dirks has been serving as pastor during the summer months. He and his family will be returning to their home in Chicago again by September 1.

Don E. Smucker his wife, and boys too, will be coming back to the Seminary about September 1. They have been residing at Echo Valley Farm, Stonecreek, Ohio, during the months of July and August.

Katie Andres, librarian, who spent several months at her home in Newton, Kansas, with relatives and friends is expected to return to her duties here during the latter part of August.

Frieda Claassen, secretary at the Seminary, spent several weeks vacationing at her home in Beatrice, Nebraska.

The MCC Christian Students-in-Industry Unit, which has had its headquarters at the Seminary during the summer closed August 19. Co-leaders of this Unit were Elaine Sommer, Goshen College, Goshen, Indiana; Jim Hean, Bethel College, North Newton, Kansas. Several members of this Unit have decided to continue their work for a longer period of time and will be residing in the Seminary community.

Erna Franken, a foreign exchange student from Holland, who has been attending Bethel College, North Newton, Kansas, during the past year spent the week end at the Seminary. Lucien Chouraki, from Tunis in North Africa and Jean Camile Morisset, Paris, France, also visited here. They were members of a Youth Hostel Group who toured the New England States on bicycles. During their stay in the States they met John Sommer, a medical student who lives at the Seminary and who was a leader of one of these groups, and, therefore, became acquainted with the Seminary.

Mennonite Youth

"A United Mennonite
Youth in Christ"

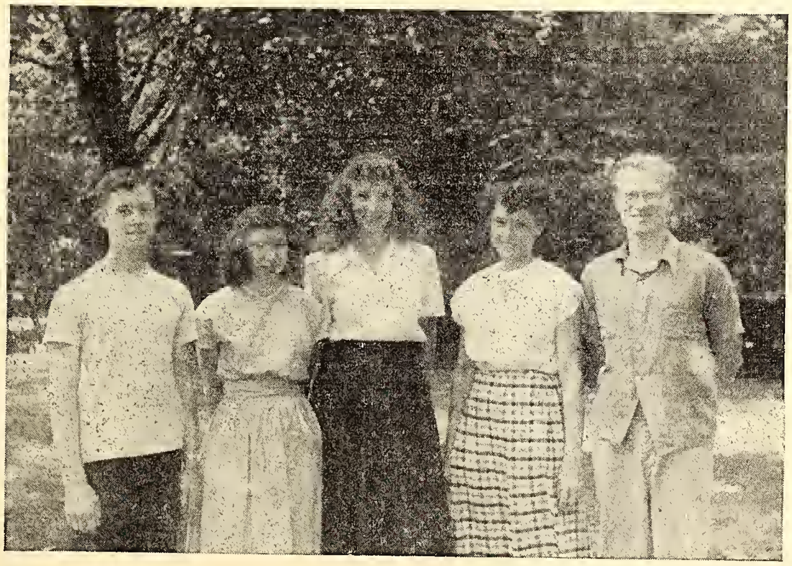
Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

What Shall I Do With My Life?

IV. I Am Studying to Be a Missionary

by Rudolph Martens, Waterloo, Ont.

THE deciding factor in directing my life toward the mission field was the experience I had one Sunday evening while listening to a returned missionary from Japan. It was in my first year of college. Before then I was a half-hearted, lukewarm Christian. It was at this meeting that I heard the Lord calling me to the mission field. It was not that I had not heard the call to serve Him many times before, but this time it was different. Before this I sincerely felt that I should continue teaching and every time the call went out for Christian workers I would conveniently find someone in the audience at whom the call was directed. I would say to myself, "He is just the person for that type of service," and in that way I tried to ease my conscience. It made me see the great need for a life dedicated to mission work, yet I did not yield. I would leave out myself entirely on these occasions. Now, when this missionary pled for young men and women to give themselves fully to Christ and dedicate their lives to serve Him, it seemed as though my eyes were opened, as though a light went on inside of me, and I felt that right now the speaker was directing his words at me, and that now I must decide, for there was to be no more rationalization, no more easing of conscience. I did decide for God. I gave my life to Him as I had never done before. Only now did I feel that there was purpose and a goal in my life.



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Members of the General Conference Youth Caravan. Left to right: Eldon Epp, Mt. Lake, Minn.; Bertha Millar, Kitchener, Ont.; Norma Jost, Hillsboro, Kansas, director; El Doris Balzer, Mt. Lake, Minn.; and Rudolph Martens, New Hamburg, Ont.

You will pardon the personal note of the above paragraph when you will see that the purpose in writing this article is not to inflate my ego, but to urge other young men and women to take the cause of missions to heart. I am sure that there are many young people in our General Conference who are in a somewhat similar position as I was. My only advice for them is to stop making up excuses and to yield to the call.

Since that day of decision I have been strengthened in my purpose which has made me more certain that the call I heard came from God. For how can we know His will if we do not follow the light that He gives us at the moment? If we do not move forward at His bidding, how can we ever expect to be led on further?

Many times have I heard how critical the conditions on the field are and how greatly more workers are needed. While attending the Guadrenniel Conference of the Student Volunteer Movement, the native Christians from the mission fields earnestly pled with the students to come to their country for they realized that Christianity was the only hope for their countries. Especially did the words of a Chinese Christian impress themselves upon me when he told of how his neighbours were still in heathen darkness; "Come over to China, we need you," was his cry. Also, as a member of a General Conference Voluntary Service Unit last summer, while travelling from place to place one could see the possibility for service even here at home. There is much work to be done. How slowly and how half-heartedly is the work of God's Kingdom being done. I repeat what I have often said before that I am sorry that I do not have half a dozen or more lives to further the cause of Christ. I challenge other Christian young people of our Conference to take up the torch with me. Don't be slackers! "The harvest is plenteous but the laborers are few."

Christ has warned His followers that if they do not produce fruit they will be cut off and be burned. Let us bear much fruit. The possibilities of bearing fruit are legion. One needs only to glance through our Conference publications to see the crying need for people who will serve. From Nyanga, Africa, comes this call: "Consecrated young people, and consecrated money is

(Continued on page 16)

Roster of Service Personnel

There are 109 volunteers from the General Conference who are in either summer service or in one-year service in connection with M.C.C. sponsored or administered service units. This does not include the service units that worked in connection with General Conference mission and church work—such units as the Indian mission units, the home-mission units, the youth-farm-unit at Rosthern, Saskatchewan, or the youth team that visited Michigan and Indiana churches this summer.

The following is a list of those 109 volnteers. It is an incomplete list since it does not include the above-mentioned units. It does have the value of suggesting how youth are seriously interested in putting their lives to active, self-giving service in one form or another. It also points out that Voluntary Service is providing an outlet for youth in the Church never before provided quite in this way. Because of that, Voluntary Service needs the hearty support of everyone.

This summer's membership totals approximately 331, with 176 in the United States, 100 in Europe, 51 in Canada, and 4 in Mexico. This is considerably over last year's total, and considerably beyond what we had anticipated for this year. Fortunately, our project exploration for one-year projects has also revealed a considerable number of summer possibilities which we are now utilizing for the added number. We have avoided adding new units which would increase our expenses. We have endeavored to place as many of these who applide as possible.

Following are some statistics concerning the projects and members:

Total number in U.S., Canada, Mexico	231
Of above, number in co-operation with conferences	22
Members in U. S. hospitals	107
Members in U.S. non-hospital units	69
Members in Canadian hospitals	51
Non-Mennonites—North American Units	13%

LONG-TERM SERVICE PERSONAL

Darrell Albright	Pretty Prairie, Kansas	Paraguay
Marvin D. Bartel	Halstead, Kansas	MCC Headquarters—Material Aid
Emma Bergen	Aberdeen, Saskatchewan	Barndon, Manitoba
George Bohrer	Normal, Illinois	National Training School Washington, D. C.
Erna Derksen	Abbotsford, B. C.	Ninette, Manitoba
Roland Ediger	Buhler, Kansas	Skillman, N. J. and Topeka, Kansas
John Enns	Teddington, Saskatchewan	National Training School, Washington, D. C., transferring to Mexico
Mrs. John Enns	Teddington, Saskatchewan	(same as above)
Galen Flickner	Moundridge, Kansas	Europe
Lawrence Harder	Mt. Lake, Minn.	Reedley, California
Henry E. Jantzen	Plymouth, Nebraska	Europe
Allen Dale Kaufman	Galva, Kansas	National Training School, Washington, D. D.
Peter Klassen	Rabbit Lake, Saskatchewan	Mexico
Ralph Lehman	Castorland, New York	Topeka, Kansas
Mrs. Ralph Lehman	N. Newton, Kansas	Topeka, Kansas
Marie Lohrenz	Mt. Lake, Minn.	Mexico
Eleanor Mathies	Cottam, Ontario	Mexico
Ina Plank	Goshen, Indiana	Mexico
Alfrieda Regier	Moundridge, Kansas	Mexico
Elizabeth Regier	Burrton, Kansas	Mexico
Clara Schellenberg	Hague, Saskatchewan	Mexico
Harold W. Voth	Newton, Kansas	Mexico
Wilbur Wiens	Inman, Kansas	MCC Headquarters—Material Aid

SUMMER SERVICE PERSONNEL

Allentown, Pennsylvania—Mental Hospital

Name	Address	College Attending
Lola Fern Voth		Bethel
Elizabeth Regier		Bethel
Doris Siemens		Bethel
Tina Rosenfeld	Salunga, Pennsylvania	

(Jakob Friesen, Paraguayan student, being supported by the Y.P.U. Missionary Education Sund, is also a member of this unit seeking to get insights which will serve him in medical work later.)

Farnhurst, Deleware—Mental Hospital

Orlando Friesen		Bethel
Velma Gaeddert		Bethel
Marlys Kauffman		Bethel
Harold Wedel		
Susan Quiring	Goessel, Kansas	
Dena Yoder		Bluffton
Richard Hersh	State College, Pennsylvania	

Greystone Park, New Jersey

David Habegger	4614 Woodlawn, Chicago 15, Ill.	
Lucille Graber	Crawfordville, Iowa	

Skillman, New Jersey—Feeble Minded Institute

Paul Jantzen		Bethel
Ruth Schmidt	Hesston, Kansas	
Elenora Reimer	Bethel Hospital, Newton, Kansas	
Mary Reimer	Rt. 2, Canton, Kansas	

Los Angeles, California—Children's Camp

Clareen Duerksen		Bethel
Mary Lou Rich		Bluffton
Veda Mae Krehbiel	Pretty Prairie, Kansas	
Marlene Schroeder	Canton, Kansas	
George Unger	Abbotsford, B. C.	

Topeka, Kansas—Mental Hospital

Stanley Bohn		Bluffton
Lavina Goering	N. Newton, Kansas	
Emil Goering	N. Newton, Kansas	
Justina Peters	Henderson, Nebraska	
Mary Ann Smucker		Bluffton
Robert Stutzman		Bluffton
Olga Schmidt	Dodge City, Kansas	
Esther Wiens	Inman, Kansas	

London, Ontario—Mental Hospital

William Dick		Canadian Mennonite Bible College
Susie Martens	Eyebrow, Saskatchewan	
Arthur Harder		Canadian Mennonite Bible College
Arlene Hartzler	Goshen, Indiana	

Richmond, Indiana—Mental Hospital

Minerva Hilty		Bluffton
Elsie Huebert	Henderson, Nebraska	
Mildred Rosenberger		Juniata College

Ninette, Manitoba—Mental Hospital

Viola Schmidt	Drake, Saskatchewan	
Dorothy Schmidt		Canadian Mennonite Bible College
Joyce Epp	Rosthern, Saskatchewan	
Linda Krueger		Mennonite Collegiate Institute
Erna Derksen	Abbotsford, B. C.	

Christian-Student-in Industry, Chicago, Illinois

Margie Wiebe	Aberdeen, Idaho	
Omar Voran		Bethel
Carl Andreas		Bethel
Judy Weaver		Bluffton
Verna Ann Voth		Hesston
Joanne Buhler		Bluffton
John Kliewer		Bethel
Shirley Dunham		Bluffton

What Shall I Do . . . Continued from page 13

needed; and above all earnest united prayer." Or turn to the June, 1949, issue of *Missionary News and Notes*, page 9, the article, "Here am I, Lord, Send my Sister," in which the author pleads for more men for the mission fields, saying that we have left it up to the women to do a man's job.

Yes, my reason for preparing for a lifetime of mission work is to try to do a small part of the huge and almost overwhelming task which God has commissioned us to do. He has promised His help, His guidance, His power to those who will take His burden upon themselves and to follow where He leads. May it not be said of the youth of our conference that they have sped after worldly wealth, but may it be said of them that they have faithfully served their Lord and His Church and may they hear our Heavenly Father when He at the last day will say, "Well done thou good and faithful servant."

The responsibility lies with us. It rests squarely on the shoulders of every last one of us. The situation calls for a personal decision of each young member of the Conference to serve our Lord to the utmost.

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things" (Rom. 10:15).

Harlem Parish, New City—Mission

Leo Miller		Bethel
Joanna Bowen		Bluffton
Erlene Boese	Newton, Kansas	
Katharine Enns		Bethel
Mary Moyer		Bethel
Katherine Wiens		Bethel

Gulfport, Mississippi—Community Service

LaVerna Schroeder	Canton, Kansas	
Jean Wismer		Bluffton

Utica, New York—Migrant Labor

Ernest Goertzen		Bethel
Daniel Graber		Bluffton
Mary K. Bauman		Bluffton
Glenn Kaufman		Bluffton

Vineland State School, New Jersey—Feeble Minded

Hulda Gaede		Bethel
Leila Miller		Bluffton
Mae Miller		Bluffton
Mary Lou Voran		Bethel
Evelyn Jean Voran		Bethel

Industrial Home School, Washington, D. C.

Ethel Juhnke	McPherson, Kansas
Vernell Goering	Moundridge, Kansas
Ellen Thimm	Beatrice, Nebraska
Irene Fast	Waterloo, Ontario

Brandon Manitoba—Mental Hospital

Irvin Schmidt	Winnipeg, Manitoba
Herbert Peters	Winnipeg, Manitoba
Norman Bergen	Winnipeg, Manitoba
Mildred Loewen	Winnipeg, Manitoba
Emma Bergen	Aberdeen, Saskatchewan

North Battleford, Saskatchewan—Mental Hospital

Anne Funk	Carlea, Saskatchewan
Margaret Neufeld	Rosthern, Saskatchewan
Eelma Epp	Rosthern, Saskatchewan
Mary Enns	Carlea, Saskatchewan
Tina Driedger	Rosthern, Saskatchewan
Jonathan Friesen	Rosthern, Saskatchewan
George Enns	Carlea, Saskatchewan
Jacob Klassen	Laird, Saskatchewan
Wilfred Epp	Rosthern, Saskatchewan

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The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

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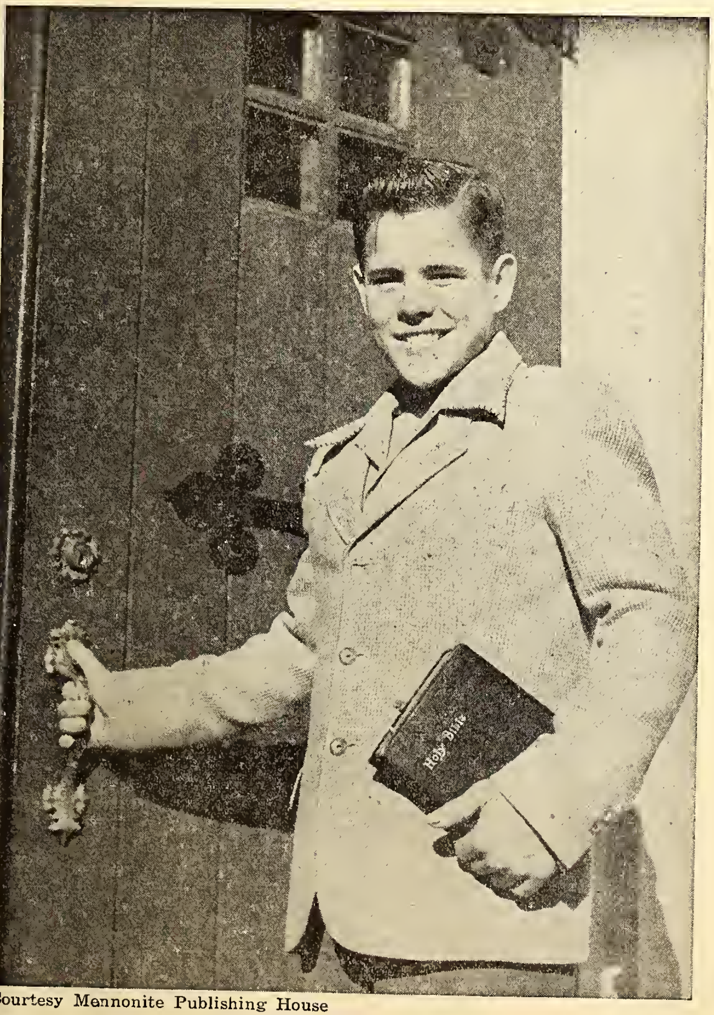

Courtesy Mennonite Publishing House

And thou shalt teach them diligently to thy children.

-- Deut. 6:7a

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The Mennonite

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Of Your Pen Acquaintance

L. L. RAMSEYER, Bluffton, Ohio, is President of Bluffton, College and serves on the Conference Board of Education.

WILHELMINA KUYF, West China, serves as Conference Missionary to China.

ALFRED WIEBE, Canton, Oklahoma, serves as Conference Missionary among the Indians.

CATHERINE REGIER, Newton, Kansas, has been teaching school in the Newton area.

Announcements

NEWS FLASH

The India visas for Reverend and Mrs. Orlando Waltner's return to India have been denied. Let us pray that the next attempt might be successful.—Foreign Mission Board.

An Urgent Appeal

We urgently appeal to the churches of our Conference to take special offerings and contribute generously to the resettlement fund for our refugee brethren in Paraguay and Uruguay. MCC funds for this cause have been running far behind anticipated minimum needs and Orie Miller has appealed to constituent groups to bring up their proportionate share of the cost.

The Relief Board treasury has been low all year and we cannot contribute our share unless the churches give us additional help. Our Conferences should contribute to this cause at the rate of $10,000 per month for the rest of the year in order to carry our part of the load.

The Lord has so unmistakably and often marvelously led in finding a new home for these brethren who came out of great tribulation and unspeakable suffering. Are we now going to leave them stranded in a heart-breaking struggle for existence? That cannot be.

Let each home and each church try imagining itself in the place of these refugees and then ask what you would wish others who had been spared your suffering would do for you and your children. Will you then under God make your contribution to this cause as His Holy Spirit directs.

Please send your contributions to the Conference Treasurer, 722 Main, Newton, Kansas indicating what the contribution is for. God guide and bless you in your giving.

Henry A. Fast, Chairman
Emergency Relief Board

Of Things to Come

September 4-6, Opening days, Oklahoma Bible Academy, Meno. Oklahoma, with the opening service Sunday, September 4, at 8:00, registration day, September 5, and first day of classes, September 6.

September 4-6, Opening days, Berean Academy, Elbing, Kansas, with the school opening service, Sunday, September 4 at 8:00 p.m., registration September 5, and classes beginning September 6.

September 5, 6, Opening days at Freeman College, Freeman South Dakota; registration, Monday September 5; entrance examination and beginning of classes on Tuesday, September 6.

September 6-7, Opening days at the Mennonite Biblical Seminary and Bible School, Chicago with the opening chapel on September 6, and registration on Wednesday, September 7.

September 6-11, Opening days at Bethel College, North Newton, Kansas; freshman assembly, Tuesday September 6; junior-senior registration, September 7; freshman registration, September 8; sophomore registration and beginning of classes, Friday, September 9; formal opening, Sunday, September 11, 8:00 p.m.

September 9-15, Opening days at Bluffton College, Bluffton Ohio; Monday to Monday, September 9-12, freshman days; sophomore, junior, and senior registration, Tuesday, September 13; freshman registration. September 14 classes begin, Thursday, September 15.

September 11, Third Annual C.P.S. Fellowship of all former Illinois, Ohio, Michigan and Indiana C.P.S. mn at Camp Mack, Milford, Indiana; speakers: Paul M. Miller, Goshen, and Don Smucker, Chicago.

September 15, Gift Day at the Bethesda Hospital and Home, Goessel, Kansas.

September 29 to October 1, Oklahoma Sunday School Convention at Hydro, Oklahoma.

September 30 to October 3, Opening days at Canadian Mennonite Bible College, Winnipeg, Manitoba; registration, Friday, September 30; classes begin, Monday, October 3.

October 2, World-wide Communion Sunday and opening of the United Evangelistic Crusade.

October 4-5, Meeting of the Seminary Board at Chicago.

October 11, Annual Fall Meeting of the Women's Missionary Organization; sessions at 9:45 a.m., 1:15 p.m. at the First Mennonite Church, Newton, and at 7:45 p.m. at Memorial Hall, North Newton, Kansas.

October 11, Western District Ministers Conference, North Newton, Kansas.

October 12, 75th Anniversary Celebration of coming of European Mennonites, Memorial Hall, North Newton, Kansas.

October 13, 14, Western District Conference.

November 29 to December 1, Council of Boards Meeting.

August 23-30, 1950. Tentative dates for the General Conference Sessions, Freeman, South Dakota.

Beyond Our Own

More books per capita are being published in Israel than in any other country—one book yearly for each 500 population.—*Prophecy.*

Editorials

A NEW SCHOOL YEAR lies ahead. It holds many opportunities and great possibilities. How much the year will mean to students depends largely upon the attitudes with which they enter upon their work. Some young people seem happy when the schoolhouse burns down so that they will not need to go to school. They forget how much they will miss. Our schools offer young people a great fund of valuable knowledge. When young people realize this and take up their classwork with the thought of learning as much as possible for their future life, the class work takes on new meaning. The teacher then feels that her students are studying with a purpose, and this inspires her to give her best. When a teacher feels that students come to class because they must, she cannot do her best work. Parents should make it a point to help children to realize how valuable in life the knowledge is which they acquire in school. If they succeed in this, school work for the children will be a fascinating experience instead of a drudgery.

THE WORLD IS STRIVING desperately for security. Nations are forming alliances, they spend great sums of money for armaments, and all in an effort to secure safety. Still people do not feel really secure. Instead of feeling safe, they seem to be more afraid than ever. Is this perhaps an indication that they are striving for security in wrong ways?

Jesus has taught us how to strive for security. He advises that we spend our money in making friends (Luke 16:9). To have a host of good friends provides definite security for this life. Conditions may change so that money and savings are of little value. Good friends will always stand us in good stead; and together we will be able to make the best of such situations as may arise. In need good friends will always take us in and stand by us. Smehow, those who have many good friends do not feel insecure. Jesus refers here to a life which grows out of love for Him and love for fellowmen. This is a type of security which belongs to life in the Kingdom of God.

THIS IS A DAY when great strides are made in bringing together and uniting various denominations. Unity among believers is highly desirable but not easily attained in its true form. Perhaps this is the reason why Jesus prayed that believers might be one. History teaches that the periods of cleansing came to the Church when faithful people separated themselves from worldly churches. The Church will weaken when only union is emphasized. The Church needs separation as much as union, she needs separation from the world in order to come to a true unity. Separation from the world needs much greater emphasis than is usually given in our churches. True oneness in Christ is not possible in an atmosphere of worldliness and sin.

WE HAVE WATCHED with interest the controversy between Cardinal Spellman and Mrs. Roosevelt over the Barden Bill. Mrs. Roosevelt upholds our policy of separation of Church and State. The Cardinal wants the State to serve the Church by supporting Catholic parochial schools with tax money.

Government-controlled education would not be desirable, because schools can too easily become tools of propaganda. On the other hand, to let the Church alone control education seems also hazardous—there is danger of using the school for proselytizing purposes. There should be a way to avoid both of these dangers. To leave religion out of our schools is a lamentable failure, because the greatest character-building power in life is found in religion. Our missionaries in India say that the greatest influence for building Christian character in the mission field is the short opening devotional with which each school day is begun.

The Catholics pay great sums of money to keep up their parochial schools for they realize how much religious training does for people. Perhaps we are not sufficiently discontent with the fact that religion cannot now be taught in our schools. Is it not time that Christian people seek a way to bring the Christian influence back into our schools? Not much will be done to bring religion back into our schools unless there is a widespread public demand for it. The common people can do much to change this condition if they really desire it.—WFU

THE WAR YEARS revealed that the General Conference is not reaching a fairly high percentage of young people with some of the clearest and best Christian convictions of the Conference. This calls for some new practices. These practices must make the Gospel of Jesus Christ attractive and urgent. And, they must draw more of the total life of the individual into the Church. An hour or two on Sunday will never do.

A very significant step in this direction has been taken by the Oak Grove Mennonite Church, of Smithville, Ohio. It is the construction of a new building adjacent to the church called the Fellowship Center. This attractive new building is 36 feet by 60 feet and will cost from $15,000 to $18,000. The purpose of this building is to provide a suitable place for all age groups in the church to work, play, and have fellowship together. The aim is to minister to as many of the legitimate needs of the people as possible. It is a frank effort to return to the church-centered community.

It will particularly appeal to the young people's social and recreational groups; adult groups also want a place for informal activities; the women's missionary and relief sewing; Summer Bible School and religious education; choir rehearsals and a study for the pastor. Outside, a beautiful picnic ground has been built. Three acres of additional land have been purchased for outdoor activities like baseball and games for smaller children.

Inside, the building is attractive with moveable furniture, fire place, kitchen as well as smaller rooms for special interest groups. A real alternative soon will be available to dozens of questionable forces taking the church members away from the Church—King Hollywood, King Athletics, King Public School, King Automobile, and other lesser kings may now tremble because of the Fellowship Center.

(Continued on page 8.)

Christian Love and Human Freedom

(Excerpts from Baccalaureate Address)

by L. L. Ramseyer

Scripture: John 8:31-36; Gal. 5:13-15.

PAUL said in writing to the Galatians, "You are called to freedom, brethren." The desire to be free is deeply imbedded in the lives of men. We crave to have the right to make our own decisions, to choose our own type of government, to live where we please, to work in the vocation which we choose, to say the things which we believe to be true, and to worship God as conscience dictates.

Two Types — Two Sources

There are two types of freedom—the spiritual, and the material or physical. So, too, it has two sources—that which comes as a direct result of the love of God, and that which is extended from man to man through Christian love to one's neighbor. Christ came that man might have life. He came "to proclaim release to the captives" and "to set at liberty those that are oppressed." Jesus was concerned about man's physical liberty, I am sure, but He was even more concerned about his spiritual liberty.

Christian love, extended from God to man brings freedom from the bondage of sin. Jesus said, "Everyone who commits sin is the slave of sin" (John 8:34). Peter wrote, "Whatever overcomes a man to that he is enslaved." There are those who feel that freedom gives one the right to indulge in any activity which he may choose. Such license results not in freedom, but in slavery. Many a man has found to his sorrow that the sin which he thought gave such pleasure in the beginning soon became the master, and he but a broken slave. One cannot find true liberty and freedom except through discipline. To be truly free this discipline must be from within; it must be the kind which changes man's spirit and his desires. That is the type of freedom which Christ gives to those who accept His love. He offers to so take possession of one's spirit that with a feeling of absolute freedom he does God's will, and does not become the slave of his appetites or his passions. Thus man attains spiritual liberation.

Christian love gives man freedom of conscience. It is not detection by others of the evil which he has done which places a spiritual burden upon one. It is rather the fact that he cannot get away from himself. It is the weight of one's own guilt which makes a man a slave of his own spirit. It is said that 75 per cent of the cases of mental breakdown involve a guilt complex. Man has a conscience. He is so constructed that he cannot do what he knows to be wrong and be at peace with himself. Christ's love, however, gives man freedom from his conscience. Christianity shows man how to attain forgiveness, and through that forgiveness his conscience is relieved and he gains peace of mind.

The Christian Gospel brings freedom from superstition. The medicine man, with his weird incantations, is characteristic of a heathen religion. When men fear evil spirits they are not free. Christ came to show us a God of love, one who deals with man in love, one who loves so much that He sent His only Son to die for man that man might learn to know the love of God. Such a God is not to be feared in the way that evil spirits are feared; He is not to be bought off as are the gods of some of the heathen; He does not require magic and witchcraft to satisfy Him; He does not demand the sacrifice of one's own children as a burnt offering. Such a God is a God of love who earnestly desires the best for His children. He is a God who wants man to be free rather than bound and enslaved. Love as shown in the life and teachings of Jesus brings us this spiritual freedom.

Mere physical freedom will not compensate for slavery of spirit. There are many who have every right to happiness, for they are in physical bondage to no one. Yet they lack happiness because they are bound spiritually. They have not that spiritual release which comes from being within the will of God. Such freedom is theirs if they but seek it aright, but they have not attained it. If one can have but one type of freedom, spiritual freedom is of the greater value. Yet some have sold that freedom in order that they might gain material things. Many refuse to stand for those things which they believe to be right because they desire the things that man can give, physical things which do not endure and which do not bring peace of mind. Many heroes of the faith in all ages have refused to sell their spirits for material gain, but there have also been many who have continued to live in spiritual serfdom because they did not want to give up their material possessions or the admiration of their friends.

Freedom of spirit frees one from many types of physical limitations. Man need not be a slave of his physical environment, even though he cannot control it. To a very large extent, freedom is within man, rather than contingent upon his physical condition or surroundings. Jesus nailed to the cross was much more at liberty than was Pilate washing his hands in a vain attempt to rid himself of the pangs of conscience resulting from his cowardice in permitting an innocent man to be condemned to death. Hundreds find freedom from illness, blindness, and other serious physical handicaps through a spiritual release which makes them an inspiration to others. Thousands of people able to sing in prisons, in exile, on sickbeds, and in torture chambers attest to the fact that man's spirit can be free even though his body may be bound. Man craves physical freedom, yet he has a capacity for freedom which God can give him and which no one can take from him.

While spiritual freedom is the greater value, it is not a complete substitute for other freedoms. Man craves the right, not only to have freedom between himself and God, but also to have freedom between himself and his associates. Man wants the right to worship as he chooses, to teach his children what he believes to be the truth, to not only believe but to speak of his beliefs, both in speech and in writing. This is a physical type of freedom, a freedom which man grants to man or withholds from him. It is the type of freedom which a Christian not only wants for himself, but if he acts in love he will also cherish it for others.

(Continued on 6)

Summer Bible School -- In West China

by Wilhelmina Kuyf

JUST two weeks before we had said that a SBS took lots of people to help—that was the one thing we lacked. However, we went prayerfully ahead with plans for not one, but two schools. One in the city, where we have been having classes and services since the end of last year, and one in the chapel outside the west gate which was opened the day before Easter.

An ordinary announcement in Sunday school and church was all we dared give. If we had visited homes to invite the children, we should have been swamped. As it was, about one hundred appeared at each place the first morning. To begin with, there was a half-hour worship service, led by a different teacher each morning, following a Bible lesson illustrated with the flannelgraph, for the next thirty-five minutes. The theme was "The Life of Christ." Grace Chang and Mrs. Wang, who had the Bible story in charge, were both careful that all be related to the children's life. Each lesson ended with a bit of a song, to a familiar tune, giving the highlights of the lesson, and a pertinent Scripture verse to be memorized. These two periods were the best of the day, though music, which came next, was also very good. The songs selected were: "The Lord Is in His Holy Temple" and The Lord's Prayer" as well as several choruses and simpler hymns. Volume is what our Chinese youngsters produce, and it was a chore to tone them down. They loved doing "When Your Fears Rise Mountain High" with motions, but they actually came to appreciate the more devotional hymns also.

SING IT!

Have you noticed how how many articles in this issue refer to the power of song. Notice not only this article but the visitor's impression of the Canadian Conference—again and again one realizes that the Christian Church is a powerful church, is a singing church.

An activity or play-period should have been inserted right after the music; but we have only a small yard in the city, and it was wet most of the time. (Let's not get started on the subject of Szechuan rains). The West Street place has a large yard, so they worked out the happy expedient of combining the next class, hygiene, with games. If hygiene seems like a queer subject to teach in SBS, remember that many of our pupils don't know that our bodies are temples of the Holy Spirit. We were fortunate in having professional people to teach this course, and while they selected some "stiff" lessons, yet the youngsters took them in. The teachers intergrated everything with the Bible lesson. Some interesting angles turned up in hygiene class. One small poster showed a tiger's head on one side, and an enlarged picture of a fly on the other, with the caption "The Fly Is More Dangerous Than the Tiger." However, it was hard to convince the children, and it was only after repeated lessons that they were willing to concede that the fly was dangerous.

Pupils were divided into three groups for the memory work—the tiny ones and others who had never been in school, the primary and grammar-school pupils, and the middle-school students who were about 12 to 14 years old. The third group just reveled in learning the many Psalms and verses that had been assigned, and the middle group did well too.

The last day gospels and small hymn books were given out to be taken home, as well as prizes of gospel storybooks for well-done memory work. A treat of apples and cookies finished the School.

Not more than 5 per cent of these children were from Christian homes, so you can understand why there was much prayer offered that the youngsters would carry the lessons they had learned back into their homes.

At an evaluation session after school was ended, we figured that some children had been introduced to the Saviour, others had their knowledge of Him

(Continued on page 10)

We need to observe Religious Education Week, September 25-October 2, not only for spiritual reasons, but for health reasons. Sixty per cent of all patients who visit physicians' offices could cure themselves if they only got rid of their fears and worries. How can they get rid of their worries? I'll let William James answer that question. "Of course," said James, "the sovereign cure for worry is prayer."

You don't have to go to Harvard to learn that. My mother found that out on a Missouri farm.

We may not be able to set the world right by prayer; but we can at least begin to set our own lives right by prayer.—Dale Carnegie, reprinted from the *Gospel Herald.*

WHERE WERE YOU?

Ponder the following which is taken from a church paper in Georgia:

"I am a Junior boy. Last Sunday night I thought I'd go to church. My buddy went to the movies and wanted me to go along, but I didn't think I ought to go there, so I went to church.

"I looked for my Sunday school teacher, but he wasn't there.

"I looked for a couple of deacons I know, but they weren't there.

"I looked for my mother's Sunday school teacher, who has called at our house, but she wasn't there.

"I guess they don't think church Sunday night is important."—*The Covenant Weekly.*

A Missionary's Summer in Retrospect

by Alfred Wiebe

The summer is passing quickly. Beginning May 30th and extending for one week we had the camp meeting at Longdale with the very efficient help of the Waldo E. Harder family and Gladys Wiebe of Elbing and Whitewater, Kansas respectively.

Immediately following, three two-week periods of vacation Bible school were held at Longdale, Fonda, and Cantonment. Brother Dalke and his helpers kindly offered to take charge of the Bible school with the Arapahoe children at the church south of Canton. Daily they drove the long distance from Weatherford and then driving another 20 miles or so gathering up the children.

The Only Bible Institution

The attendance at the Bible schools was not as large as we would like to have seen it. Yet we feel that it was well worth the effort, for this is the only Bible instruction that many of the children get. We are very grateful to the Lord who supplies strength from day to day. But more than that we thank Him for those people who made a profession of accepting salvation. Several are being instructed for baptism.

Though the work often seems discouraging, yet we see the effect of the Holy Spirit's work. There is conviction of sin and realization of the need of salvation in many a heart, even though the individual lacks courage to come out openly. We trust that by the grace of God they will some day yield to Him.

"I Have Just Been Saved"

I would like to share a few lines of a letter that we received some time ago from a girl who is away from home. She writes, "It is with the greatest of joy that I am writing this letter to you. Your prayers have not been in vain, I have just been saved. I never knew the comfort and joy and peace before, that I have now. All my sins have been forgiven and by believing I've found salvation in Jesus Christ our Lord. I wish that every young boy and girl would take the time to consider how really happy they would be by accepting Jesus Christ as their personal Savior. Write and tell me more about Jesus."

Can We Depend on You?

This letter brought us a great deal of joy as have also the oral confessions and testimonies of others. The work is not in vain. However there is much territory to be conquered yet. The enemy is strongly entrenched and will not give on his grounds without severe struggle. Yet He who has commissioned His disciples to go into all the world, will yet conquer many a soul, if His own are faithful in battle —but most important, if they are faithful in their struggle upon their knees. Can we depend on you to struggle with us there?

The Christian Love . . . Continued page 4

There are a number of attitudes which the Christian who loves his neighbors as himself will possess which will help to preserve individual freedom even during periods of distress and increasing social complexity. One of these is a respect for the opinions of others. Man is under compulsion to speak and teach that which he is convinced is truth. We are still under the same compulsion that impelled Peter to say, "We ought to obey God rather than men." The Christian must be conscious of this compulsion, not only upon himself, but also upon the one who does not agree with him. He will thus realize that the man with whom he disagrees must also have the right to speak and teach that which he believes. He wants his opinions respected; he will thus accord that same privilege to another.

In order to be tolerant toward ideas with which one does not agree, an individual must have a deep faith in the final triumph of truth. Often we become so distressed about ideas contrary to our own because we do not have a deep faith in the rightness of our own cause. Gamaliel expressed this faith when he said during the trial of some of the apostles, "If this plan or this undertaking be of men, it will fail; but if it be of God, you will not be able to overthrow them. You might even be opposing God" (Acts 5:38,39). Unfortunately, though the leaders of the early church were saved by this philosophy of Gamaliel, their followers had no faith in it; but when they themselves were no longer persecuted by non-Christians, they began to persecute those who disagreed with them. Thus there came about a history of persecution where nothing but Christian love should have reigned.

Freedom to speak, to write, and to teach are important fundamental freedoms, not only for their own sakes, but also because they are fundamental to other freedoms. Freedom of religion is meaningless, unless it carries with it the freedom to share with others the truth as one sees it. Religion is spread to others by the spoken and the written word. When one is inhibited in his right to speak of the way in which he feels that Christ would have him act, he no longer has real religious freedom, for a part of one's religion is the conviction that he should spread it. Freedom of religion is empty if one is told that he may believe what he wants to believe so long as he keeps quiet about it.

Let us dedicate our lives to the truth that makes men free; to the truth that frees men spiritually through the love of Christ; to the truth of love among men, which motivates us to love others even as we love ourselves, and thus to seek their welfare and their freedom. Then we shall be true ambassadors of freedom, living in love that all might be both physically and spiritually free. As Paul said to the Galatians, "For you were called to freedom, brethren; only do not use your freedom, as an opportunity for the flesh, but through love be servants one of another. For the whole law is fulfilled in one word, 'You shall love your neighbor as yourself.' May God bless and direct you in searching for and living by the truth that makes men free.

—Reprinted from the *Christian Evangel.*

PHOTOGRAPHICALLY SPEAKING

ATTENDING THE GENERAL CONFERENCE Mission School at Anolaima, Cundinamarca, Colombia, are these boys and girls. Their teacher is Irene Tanaka (shown at left), the very able assistant to Miss Alice Bachert who is in charge of the evangelistic work in Anolaima. "The Touch of the Master's Hand," an article concerning this work by Miss Tanaka, appears in the August 9 issue of *THE MENNONITE.*

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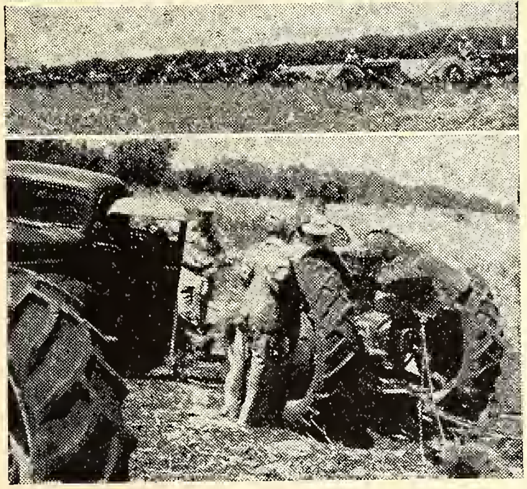

THE MEN OF THE FIRST CHURCH, Halstead, Kansas, welcome a member into their community by turning out *en masse* to help him with his plowing. The lower picture shows one of the tractors receiving fuel. The upper picture shows some fourteen tractors of various makes turning over the land. Loris Habegger, Pastor of the Church, was the photographer.

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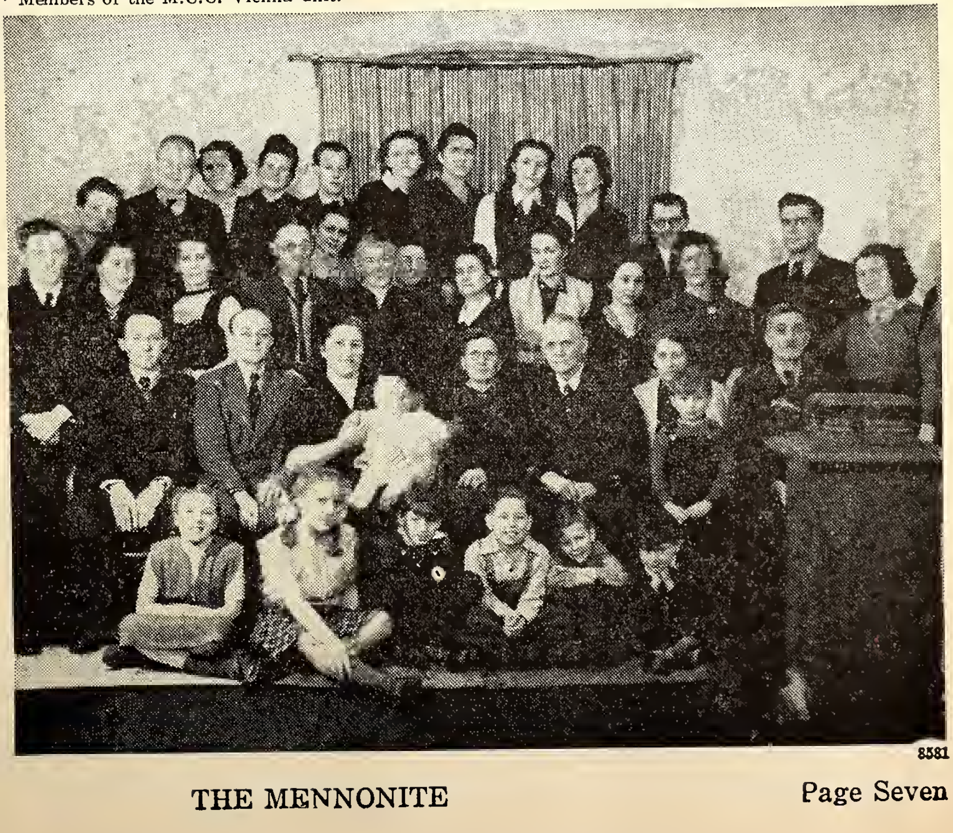
VIENNA MENNONITE GROUP
March 1949
in the MCC office
Van Swietengasse 1, Wien IX

The group pictured here meets twice a month in the Mennonite Central Committee office rooms in Van Swietengasse 1, Vienna. A typical meeting begins with some well-known hymn such as are found in the Gesangbuch mit Noten. A visiting minister or one of the MCC unit members opens the worship service with scripture reading and prayer. A sermon or talk follows. One or several hymns close the meeting after which often coffee or tea and some sandwiches, cookies or doughnuts are served.

Of the group here nine held membership in their local Mennonite church prior to World War II—six in Galicia, and one each in Chortitza, Danzig, and Graudenz. The remainder of the group are either married to a Mennonite or are from a Mennonite family background.

First row: (left to right) Leni Willms, Nellie Willms, Juergen Einfalt, Robert Artelt, Horst Artelt Wolfgang Einfalt, Guenther Einfalt.
Second row:
Howard Blosser*, Walter Adrian*, Mrs. Anna Willms Grunszky, Liselotte Grunszky, Mrs. Margrete Penner Drehmann, Wilhelm Drehmann, Mrs. Karoline Oels, Ferdinand Oels.
Third row:
Rev. Herman Rippel, Mrs. Rippel, Emmi Kisch, Jakob Jotter, Helga Bisanz, Mrs. Hilde Huettner, Ella Mueller, Mrs. Marianne Dolhun Jotter, Mrs. Leopoldine Kesselring Bianz, Mrs. Alma Rupp Artelt, Mrs. Elfriede van Duehren Einfalt, Han van den Berg*, Gerda Oels.
Fourth row:
Gottlieb Buxham, Peter Merk, Mrs. Gottlieb Buxbaum, Mrs. Louise Friesen Buxbaum, Otto Artelt, Margaret Epp*, Mrs. Lilli Stieckel, Hilde Willms, Adele Zombek, Otto Grunszky.
* Members of the M.C.C. Vienna unit.



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The Washington Scene

by Paul Goering

A Grusome Story

Mr. and Mrs. Delbert Replogle recently told of their experiences in the Near East where they have been serving Arab refugees. About 910,000 of these refugees were driven from their homes in Jaffa, Haifa, Lydda and other areas following the division of unhappy Palestine between the Jewish and Arabian peoples. Over 200,000 of these refugees are nearly clothesless, practically blanketless, literally without heat, and homeless on the desert of the Gaza area; about 20,000 are in Egypt! almost 300,000 are in the Lebanon-Syria-Trans-Jordan area; over 300,000 are still in parts of Palestine. On the other hand, there are about 20,000 Jewish refugees which have been driven out of Jerusalem by the Arabs.

Why Are They Homeless

Officially, the new Jewish state will not take back the former Arab residents who are now refugees. Officially, the new Arab state will not allow Arab refugees to return to their former homes in what is now the nation of Israel. Obviously, this creates a terrific impasse.

Bitter Hatred

Reports are that Arabs nurture a bitter hatred not only against the Jewish people, but also against Britain and America for their influence in the partition of Palestine. For example, one Baptist church was boycotted when the Arabs discovered the United States President was a Baptist.

Immediate Help Needed

On March 24 President Truman signed Public Law 25 authorizing $16 million for Palestine refugees. Through the RFC, an $8 million check was given by Warren Austin to Trygvie Lie, United Nations Secretary, as a loan to begin at once the relief of Arab refugees. As this is written, no money has been appropriated for Arab refugees. (An authorization must be followed by an appropriation. It takes two laws, in most instances, to get actual cash payments by the government.) The House passed a deficiency appropriation bill recently with no provision for Palestine refugees; the Senate added $16 million to this bill for Palestian refugees. If the joint Senate-House conference committee approves this addition, it will likely become law.

Editorials . . . Continued page 3

No one saturated in the Word of God would claim that people are saved by fellowship. It is a by-product of a common faith in our Lord, a common experience of salvation. Yet no one dare leave the Christian to himself without the strength of brotherhood—a real brotherhood with meaning in terms of the total Christian task.

Acts 2:42 reveals "and they continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread, and in prayers." Note well their steadfastness in doctrine, fellowship, eating, and praying. This was a strong foundation to carry out the Great Commission.—D.E.S.

Book Notes

THE COMMON VENTURES OF LIFE by Elton Trueblood, Harper's; 124 pp, $1.00. Elton Trueblood is Professor of Philosophy at Earlham College. The common ventures which he places into a framework of divine grace are marriage, birth, work and death. The opening chapter is philosophical yet expressed in simple language and addressed to people who are outside the organized Church and thus do not understand the religious approach to our common ventures. Trueblood shows how spirituality must enter into every phase of life, that life should be an integrated whole, that we should glorify our common ventures.

In his discussion of marriage the author points out the difficulty of having a wedding become a sacramental experience when it is secularized or even a home ceremony. He deplores the commercialization of weddings and pleads for an understanding of marriage as the concern of the worshipping community. He acknowledges the dangers that threaten any marriage and reminds the reader that religious motivation is the only guarantee for success.

The chapter on birth branches out into a discussion of many phases of home life, including grace at the table and family worship. The closing sentence states, "The sacrament of childhood is a continuing revelation."

Mr. Trueblood emphasizes the dignity of labor in his chapter on work. He feels that any vocation is a divine calling and should be thus undertaken. He enumerates with pride several groups, who foster Christian ideals by and through their professions, such as the Gideons, the Associations of Christian Businessmen and others. When we feel that we are sharing in an unfinished creation by the work we do then the divine light shines on us.

Mr. Trueblood recognizes death as a universal theme, a transcendent fact. He alludes to the many poets and prophets who have stated profound truths about death. He gives practical counsel as to best ways of comforting those who have lost someone by death. He explains the role of the pastor as a comforter and gives his personal opinion on the matter of funerals and cemeteries. He does not object to monuments but prefers them simple and beautiful. He closes the little book by an appeal to return to our tradition of glorifying our common experiences by placing them in a framework of divine grace.

(Order books through the Mennonite Book Stores in Berne, Indiana, Newton, Kansas, and Rosthern, Saskatchewan.)

Impressions of the Canadian Conference

Missionary John Thiessen

I WAS a visitor—not a stranger. Neither did I feel myself to be an outsider. I feel always very much at home among our Canadian brethren.

The Conference met in the new, very-beautiful yet modest church building which our Sardis congregation had finished just before the devasting floods in 1948. This building is large, yet not large enough for a conference in Canada—interest in a conference is great, people come from far and wide. Further, this conference met in the picturesque Frazer Valley, surrounded by majestic growth and a pleasant climate. Yet one feels an aftermath of the extreme sorrow of only one year ago when the Frazer River dealt so cruelly with our people. Today they are again hopeful, they plant new gardens. The Government of Canada thru the Red Cross organization has shown itself a real friend to those stricken people, and has done so very much in repair work that one can seldom see a building which shows the result of the floods. Even the buildings stood in water twelve feet deep.

> There was a oneness of purpose, viz., faithfully to serve our God and His Church. Three days . . . some of the finest I have ever attended. Good-will and brotherliness . . . on a high level.

Minister's Conference

Now to the Conference. As it is the custom of our Canadian churches, the Minister's Conference met on Saturday. The mission Fest was on Sunday, and then came three days of Conference, having business and spiritual refreshing running side by side and hand in hand. At the Minister's Conference one could very distinctly feel the oneness and good spirit of about one hundred servants of Christ. There was a oneness of purpose *viz.,* faithfully to serve our God and His Church. Several good papers were read on the subjects of faithful service, and how to deal with problems in the Church. Discussions were fraternal and uplifting.

Mission Fest

On Sunday the Mission Fest was a high point in the whole Conference. It was a glorious Sunday morning, cool air, bright sunshine, and friendly faces everywhere. Several thousand people gathered at the house of worship to rededicate themselves again to unselfish living. The large audience was lead to ever-higher resolves of remembering others by the Brethren J. M. Regier, chairman of Home Mission Board, and P. J. Dyck, veteran relief worker. We were reminded that we are indeed our brother's keeper, and that we by all means must not overlook the challenging need near home at Jerusalem; and our responsibility toward the household of our faith. During the afternoon service our attention was called to the need of our outreach to the farthest parts of the world—yes, wherever there is need, wherever there are souls to be brought to the Shepherd. "The field is the world" (Matt. 13:38), and we as a Mennonite church must heed that also. Mission-interest and mission-mindedness are essential for the life of a Church. The spiritual life of a church grows as interest in mission work grows.

Music

The music rendered during the whole Conference, especially on Sunday, by well-trained and well-

(Continued on page 13)

As I Saw It

by J. M. Regier

It was my privilege to be present at the Canadian Conference at Sardis, British Columbia three full days, July 2-4, inclusive. This included the ministers conference, the mission festival on Sunday, and the first day of the Conference. May I record a few impressions that came to me those days:

Talent.—The Mennonites in Canada have much talent, among young and old.

Youth.—Young people receive opportunities at the Conference, and they avail themselves of these.

Unity.—One senses a deep desire to be true to one's convictions, and at the same time to work together in harmony.

Music.—People love to sing. They sang much. Well-trained choirs sang often. A cantata was presented excellently, but many (as among our own number) will still have to learn to appreciate this type of song.

Language.—The language of the Conference was German, although choirs were frequently presented in the English language. Several hundred young people attend non-Mennonite Bible schools. Evidently the language is no hindrance.

Sociability.—Canadians enjoy attending conferences. It was the first all-Canadian conference ever held in British Columbia, and it is estimated that over 2,000 attended on Sunday.

Hospitality.—There was apparent harmony in entertaining all the guests. The serving of meals proceeded smoothly, because everything had been carefully planned in advance.

Even We.—Even United States visitors felt perfectly "at home" in their midst.

Growth.—As many immigrants have gone to Canada during the last two years as have gone to South America. This will greatly strengthen the Canadian churches within a few years.

Canning Program Under Way

Non-Mennonite DP's Assisted

The MCC was approached recently by a representative of the Ukranian American Relief Committee regarding a problem in their DP assistance program. The sponsors of four Ukranian families found it impossible to receive these people when they arrived, and therefore new sponsors had to be secured. After checking with several Mennonite families who had expressed desire to receive a DP family, it was possible to help these people who were "homeless." The MCC and the Ukranian Committee will be jointly concerned with the welfare of these families in Mennonite homes.

The assistance is a part of our limited efforts to help also those beyond our own Mennonite circle. The special help to the Ukranian Committee in the case of these four families is, however, not under the larger program which the MCC has undertaken in arranging for sponsors for Protestant DPs in cooperation with Church World Service.

1949 Material Aid Needs and Plans

The clothing most needed in relief areas at the present time are: (1) Clothing for men and boys for both work and dress wear; (2) Underwear for all members of the family; (3) Sheets, or materials from which to make sheets; (4) Clothing for children, especially for those above the age of six years; (5) Yarns, yardage, thread, darning cotton and mending materials; (6) Shoes and stockings; (7) Bedding. New clothing is greatly appreciated as well as good used materials.

The foods especially needed are: dried fruits and vegetables, meats, fats, and powdered milk. Our workers in both Europe and other needy parts of the world are prepared to make distribution to the most needy of all the material aid that the churches will be able to give this year. In several communities, particularly in Kansas and Pennsylvania, it is planned that portable canners will again be available for canning meat which the churches in those areas may have to give for relief.

The MCC Food and Clothing Collection Center in Reedley, California, which was closed for the summer, will be ready to re-open on September 15, to receive food and clothing contributions from that area during the coming months.

Personnel Notes

Robert and Lois Kreider and Maynard Widmer returned from Europe on August 25.

European Exchange Students Arrive

A group of seven students arrived on August 25 at the MCC headquarters enroute to the respective Mennonite colleges where they will study during the coming year. Anny Guth, Lydia Nusbaumer, and Roland Nusbaumer, of France, will attend Goshen College. Andre Goll, of France, will study at the Mennonite Biblical Seminary; Rene Hege, of France, will attend Messiah Bible College; Eric D. Habegger, from Switzerland, will study at Freeman Junior College; and Tjietze R. Ytsma, from the Netherlands, will go to Bluffton College. Within several weeks additional students will come from Germany and other European countries. This student exchange program is under the direction of the Council of Mennonite and Affiliated Colleges, with Menno Travel Service and the MCC Mennonite Aid Section assisting in various ways.

New Attendant Training Announced

The new, year-round MCC Service Unit at Topeka State Hospital is being inaugurated under unique circumstances. This hospital has been approved as a training institution under a new program of training in the psychiatric field, authorized by the Kansas State Legislature and financed by a grant of $70,500 from the Rockefeller Foundation. The training program, directed by the Menninger Foundation, will accept groups of 25 applicants every six months. There is no fee for attending this Training School, but entrance requirements are quite rigid, admitting only those who have definite interest in a life vocation related to the psychiatric field. It is expected that a number of the group comprising the present MCC Summer Unit at this hospital will apply and be admitted to the School.

The year-round MCC Unit will have no direct connection with the special school, although indirectly it is expected that the creative approach of the Unit will have an influence on those enrolled in the School. Members of the Unit may also be able to attend certain clinics and classes of the Menninger School on non-credit basis.

It is hoped that a number of additional Mennonite young people will be available to join the Service Unit, and that there will also be those interested in enrolling in the special School with a plan to serve rather indefinitely in the mental health program of the Church.

Summer Bible School . . . Continued from page 5

deepened, and some said they wanted to take Him for their own Lord. Attitudes of reverence for God were learned. We appreciate much the fact that one lovable little urchin who could not manage to sit still for even one minute, learned to be reverent during prayer. In fact, once, outside the chapel door, noticing that prayer was being made, she "shssh'ed" the little ones around her, and herself joined in the spirit of the prayer.

All four of the missionaries helped, of course, as did our other workers, but so did three of our church members who were just baptized in May, and one girl who is a Christian but has not yet come into the church fellowship. Other church members helped also and when a missionary expressed thanks, and said, "You don't have to thank me, I did it for God." One of the recently baptized helpers said, "We know the children got some benefit, but we who were privileged to help learned a lot more." We enjoy the sound of Christian songs being sung on our street, as has been the case since SBS here became a reality.

Rejoice with us that these schools could be freely held and pray that the decisions made may be for eternity.

Jottings

—Bergthal Mennonite Church, Pawnee Rock, Kansas: The Mission Workers have closed another years work grateful for the privilege in sharing with those in need with the amount of $940.00 received from dues, birthday offerings, quilting and our monthly collections at our study meetings. We also have an all-day work meeting each month. We help to support an Evangelist, a student studying in the Funk Memorial School, and contribute to Migrant, Mission and Relief. We have sent approximately 1000 pounds of new and good clothing to the M.C.C. in Newton, 27 Layettes to Africa, 15 pounds yardage, thread and notions to North Carolina, 125 pair hose 56 pair undies, 25 comforters, 39 baby quilts 22 Christmas bundles, 12 mending kits, 48 Missionary gifts yard goods, quilt patches and 50 pounds of home-made soap. We fill a list sent us for Mission Stations and other projects as they arise and also participate in social functions for the Church group.—Laura Dirks, Corr.

—Zion Church, Elbing, Kansas: On Sunday, August 7, our church met for a farewell service for our pastor and his wife, Rev. and Mrs. H. J. Dyck. The Dycks left on the following Tuesday for Europe, where they plan to spend a year giving spiritual help to the displaced people there. A call has been extended to Mr. Henry Poettsker, a Canadian student at Bethel College, to serve as pastor of our church during the absence of Rev. Dyck.—Dorothea Dyck, Corr.

—Alexanderwohl Church, Goessel, Kansas: The following young people from our church are doing voluntary service work: Marlene Schroeder and Clareen Duerksen, Los Angeles, California; Ruth Schmidt, Skillman, New Jersey, La Verne Schroeder, Gulfport, Miss. Camp Landon; Harold Voth at Chautomoc, Chihuauhua; Ernest Goertzen, East Harlem Parish, New York; Alice Richert, Camp Gronau, Germany, and Agnetha Duerksen in Hamburg, Germany. About 39 young people of our church drove over to the Kansas Retreat grounds at Murdock, July 20 to help in the building and preparing of the grounds for the coming Retreats. Rev. P. A. Wedel Mrs. Wedel and Lois Ann plan to attend the Ministers' Retreat at Estes Park, Colorado, August 12-16.—Katie Wedel, Corr.

—First Mennonite Church, Nappanee, Indiana: The young people of the church will hold an Auction sale, Saturday, August 20, at the Pletcher garage. The proceeds will go toward purchase of our Church Camp site near Niles, Michigan. Noah Lehman will cry the sale. Articles for sale will be donated by the church members. The High School class sponsored a bake-sale, July 30 at Holler's Market for the same purpose. The proceeds amounted to $40.00. A special offering taken at the morning worship service, July 31, also for the retreat grounds, amounted to $112.00. Rev. Alvin Beachy was our guest speaker, Sunday morning, August 7.—Helen Yoder, Corr.

—First Church, Hutchinson, Kansas: Nine Good Will Christmas bundles have been sent from the Sunday School. Our pastor, Rev. V. Sawatzky will serve as one of the instructors at the California Mennonite Young People's Retreat. During his absence Rev. J. H. Epp and Rev. Harley J. Stucky will fill the pulpit. —Corr.

—Arlington Church, Arlington, Kansas: During the absence of Rev. John F. Schimdt, who with his family is vacationing in Colorado, Mr. and Mrs. Henry Buller of Newton, had charge of the service Sunday mornng August 14. The intermediate Sunday School class are collecting orders from the church members for the new Handbook to the Mennonite Hymnary by Rev. Lester Hostetler.—Mrs. Lester Ewy, Corr.

—Deer Creek Mennonite Church, Deer Creek, Oklahoma: The Deer Creek Mennonite Church will celebrate its fiftieth anniversary August 21, 1949. Two services are planned, a morning worship service and an early evening service with a social hour following. Rev. D. C. Wedel will be guest speaker. It is to be a homecoming for all former members.—Richard Ratzlaff, Pastor.

—Salem-Zion Church, Freeman, South Dakota: A welcome service for the Reverend Russel Mast family will be held on Sunday evening, September 4, at 7:30. Rev. Edmund J. Miller, President of Freeman Junior College, has been serving us during the summer months. Faye LaFaun Graber will be married to Herbert J. Schuetzle on Sunday, August 28 at 7:30.—Mrs. Robert Graber, Corr.

—Deer Creek Church, Deer Creek, Oklahoma. The fiftieth annivarsary celebration of the founding of the Deer Creek Church was held Sunday, August 21. Morning worship service at 9:30 and evening service at 6:30 which was followed by a social hour at the parsonage. Rev. David Wedel of North Newton, Kansas was the guest speaker. Missionary and Mrs. Harold Ratzlaff from India, held a service at our church on August 19 at which time they also showed pictures taken in India.—Corr.

—New Hopedale Church, Meno, Oklahoma: On August 22, our church decided to dismantel the old church and begin work on the new church basement and parsonage. August 23 we had a farewell service for our old church and historical facts were given. Rev. H. U. Schmidt was in charge. Everyone is happy that our new minister, Rev. Arnold Epp, from Burrton, Kansas, is coming August 30.—Corr.

—Bethel Church, Hydro, Oklahoma: Rev. and Mrs. Harold Ratzlaff, missionaries from India, were in our Church Thursday night, telling of their experiences. They also showed pictures of the natives and their customs, which were very interesting. The Bethel Sunday school class made an adventure trip to Oklahoma City, Friday visiting the Capital, Historical Building, and other places of interest. The Sunday School Convention is to be held in the High School Building at Hydro, September 29, 30, and October 1. Our church extends a hearty welcome to all. Meals will be served at the dining hall and lodging in the dormitory.—Wilfred Ewy, Corr.

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Manners at Mealtime

by Catherine Regier, Newton, Kansas

Mrs. Ruggles, of *The Birds' Christmas Carol,* was polishing up the manners of her children for the dinner in the big house down the street. She implored the little Ruggleses to behave so that their hosts would not ask themselves, "Who fetched them children up?"

Although Mrs. Ruggles did not speak model English, she had the right idea about people's eating habits being telltales of their characters. A person who handles his fork as he would a spade, ducks his head to meet his food, guzzles his soup, makes a bib out of his napkin, or chatters constantly would make anyone wonder "who fetched him up." The table is one place from which a person cannot escape whenever he pleases; consequently, he cannot help being noticed by other people.

The mechanics of table etiquette—use of the silver, how to eat soup, when to use your fingers, and how to use the finger bowl—are fairly easy to follow and may be found in almost any etiquette book. At a properly set table you can hardly make the mistake of using the wrong piece of silver, because the forks at the left of the plate and the knives and spoons at the right will be laid in the order in which you need them, beginning with those farthest from the plate. If you are in doubt about which piece of silver to use or how to eat some food, you can observe what the hostess is doing and follow her lead. Should you be in doubt about something such as the method of serving, you might simply ask the hostess, "Did you want me to pass this on?"

More difficult, perhaps, than knowing what to do with fish bones in your mouth is the matter of being an interesting and pleasant table companion. A knowledge of table etiquette is essential to making you feel at ease, but even a precise following of the rules cannot insure the social success of dining. Just as spices season the food, so conversation seasons the social atmosphere.

Be cheerful at mealtime, take your time, watch what you are doing, and you will add to the success of any meal. Happiness is essential not only to a delightful time but also to proper digestion. Don't relate unpleasant experiences or hash out an argument at the table. Personal remarks about "that awful Sally Smith" should be postponed if they must be made at all.

The art of table talk, as of any type of conversation, is to include all members of the group. The most brilliant conversationalist is he who says very little but makes others want to talk as well as to listen. Prolonged conversations between two people at a table of eight results in either an awkward silence when the two cease conversing or utter boredom if they continue. "Small talk" about trivial matters does not make for delightful conversation and should be avoided. Laughing loudly or snickering at the table is out.

The bore of bores is the person who tries to attract attention to himself by carrying on a monologue. Table etiquette calls for conversation, and a monologue is not conversation. The joy of joys, on the other hand, is the person of light and gay but unmalicious humor, for where he is, the successful party is also. It is not so much what he says that delights his hearers as the twist he gives it, the personality he puts into it. Will Rogers could tell a group of people that it had been hot today and would probably be hot tomorrow, and make eveyone burst into laughter—or tears, if he chose —depending upon the way he said it. The person of humor, however, is in danger of becoming a bore if he talks incessantly or if he repeats his narrative too often.

The person who speaks too little is probably more rare than the one who speaks too easily. Should an awkward silence result, let it go for a while. Far worse than a long pause is the tongue that rattles endlessly.

No matter how interesting a table conversation may be, always watch what you are doing. After all, you are at the table for the purpose of eating as well as for social reasons. If you become so involved in conversation that you spill your water or eat another person's salad, you had better stop, look, and listen before every sentence you speak. Should a piece of meat skid off your plate onto Aunt Julia's best dress, do what you can to repair the damage, and then let the matter drop. Lavish apologies, nervous grins, or hanging heads only make things worse.

Being careful of your manners every day at your own table will prepare you for any dining occasion. What is more important, you will not be guilty of uncouthness at the table of your friends or at the corner drug store with the coke crowd.

The test of good manners is to be able to put up with bad ones, pleasantly.—*C. M. Messenger*

WE HAVE WITH US TODAY

Francisco Santos, just returned to Puerto Rico after three years study at Bethel College. One of the students sponsored by the Young People's Union.

Robert W. Hartzler, pastor, Eighth Street Mennonite Church, Goshen, Indiana.

Mrs. J. R. Duerksen, missionary to India, being one of the veterans in the field.

Catherine Regier, Newton, Kansas, recently graduated from Bethel College, teaches school in the Newton area.

Announce Play Reading Service

Have you ever planned to present a play in your church? And, have you had the problem of finding a good play which fits the particular purposes and needs for which you plan? Perhaps it is for a mission program, Thanksgiving, Christmas, or Easter and you have difficulty finding something that really fits and is appropriate.

It is difficult, if not impossible, for a local church to be informed concerning the great variety of plays available. In the light of this fact and the problems local groups face, Prof. William T. Wilkoff, of the Speech and Drama Department, Bethel College, North Newton, Kansas, has announced a "Play and Reading Service." This service is being sponsored by Professor Wilkoff in order to help make available appropriate materials for local groups.

Of the service Professor Wilkoff states: "The function of the service will be to pick suitable program readings and plays for high schools, intermediate schools, and church youth-workers anywhere in the Continental United States. The plays and readings will be chosen on the basis of their Christian suitability for presentation before either paying or other types of audiences. The main work of the Play Service will be to pick plays, cut it where needed, and give advice as to directing, staging, costuming, and advertising presentation.

"This service will be offered to any group for a flat fee of $2.00, payable in advance. This fee will cover enrolling in the service, plus one year's work. After enrolling, the fee will be approximately $1.50 a year. This fee will cover cost of original copy of play, mailing, and so forth."

You may get in touch with Professor Wilkoff through the Play Reading Service, Department of Speech and Drama, Box 116, Bethel College, North Newton, Kansas.

FINANCIAL REPORT OF YPU

for

Fiscal Year July 1, 1948 to June 30, 1949

RECEIPTS

	YPU	MEF	Puerto Rico	Voluntary Service
Cash on hand—July 1, 1948	$604.46			
1st Quarter—Sept. 30, 1948	352.38			$40.52
2nd Quarter—Dec. 31, 1948	166.37			
3rd Quarter—Mar. 31, 1949	113.90	$ 6.76		
4th Quarter—June 30, 1949	913.35	421.44	$379.87	
	$2,150.46	$428.20	$379.87	$40.52
	379.87			
	40.52			
Total Receipts	$2999.05			

Disbursements

1st Quarter—Sept. 30, 1948	$186.42
2nd Quarter—Dec. 31, 1948	298.76
3rd Quarter—Mar. 31, 1949	467.49
4th Quarter—June 30, 1949	243.53
Total Disbursements	$1196.10

Recapitulation

Receipts	$2999.05
Disbursements	1196.10
Balance, June 30, 1949	$1802.85

IMPRESSIONS OF CANADIAN CONFERENCE

(Continued from page 9)

directed choirs was like special seasoning to an already very good meal. There were choirs from all the churches in the Fraser valley; also an octet from our Bible College in Winnipeg. All sang exceedingly well. All this fine singing reached its climax in the mass-choir singing under the direction of K. H. Neufeld, of Winkler. Canada has fine class-singers, and they sing to the glory of God; they themselves love to sing.

The three days of church conference were some of the finest church business meetings I have ever attended. Good-will and brotherliness were always on a very high level. When sometimes something came up which seemed somewhat threatening to the good atmosphere, the very able chairman, Rev. J. J. Thiessen, instinctively knew how to avert unbrotherliness.

Facts

Most of us here are also interested in tangible results of church efforts. It is noteworthy that our Canadian Conference has an adult church membership of over 13,000 souls. Over 600 were added thru baptism to the churches in the last Conference year, i.e., July, 1948, to the end of June, 1949. The average church member of the whole Conference has contributed just over $26 during that same year for the upbuilding of the Church, including benevolence and missions. Yes, our Canadian Conference has a healthy, Growing, inner life. So it seems to an interested visitor.

A few individual points of the whole Conference moved me deeply. These were:

1. The unanimous endorsement by Conference of the buying of a large and adequate building for our Bible College in Winnipeg. Thus it took a long, forward look on behalf of our young people and the spiritual care of our churches.

2. Sending greetings to our aged and faithful writer for our churches, Rev. Jacob H. Janzen and telling him that whatever the Conference treasuries have loaned him, shall be forgotten and no refund is asked.

3. The Conference sending greetings of good-will by telegram to our old and disabled missionaries, *viz,* Rev, and Mrs. P. A. Penner; Rev. and Mrs. P. W. Penner; Mrs. P. J. Wiens; and to Rev. P. H. Richert, who so untiringly served the cause of missions as secretary for many years.

Also Mrs. Frieda Regier Entz was publicly remembered, whose home-going occurred during this Conference.

God bless and prosper our Canadian Conference, and every individual church member thereof.

This summer, there were about forty young people representing the youth of our churches coming in personal contact with youth in Germany, Many of those they have met with were students. They bring back a common story and common experience to tell our American representatives.

Puerto Rico through Native Eyes

by Francisco Santos, La Plata, Puerto Rico

Puerto Rico, sometimes has been called the "Paradise of the Atlantic." I think they have a reason for giving that name to it. It is a paradise for poets, for artists, for storytellers, and for people who are fond of color and contrast, flowers and trees, as it is a source of inspiration for them. For us who live there that is our home and our place of security.

Puerto Rico has a tropical and semitropical climate. It approximates the ideal. There is very little change. Trees, and flowers, grow everywhere in abundance and remain green throughout the year. The climate is very agreeable all the year, although it is excessively humid.

The Island is about a hundred miles long by thirty-five miles wide. On this rectangle of land there are about two million people, who are trying to make a living from agriculture. A small percentage of this population has been coming to the United States in search of new experience and better living conditions.

It was on October 19, 1898 that the United States took formal possession of the Island. Since that time Puerto Rico looks forward to a better position in the commerce world. We buy most of our products from the United States. But, we send most of our sugar and tobacco over here, too.

Most Puerto Ricans are of Spanish extraction. Therefore, our language is Spanish. The Department of Education has tried its best to spread the English. Those persons who go to high school and college can master the English reasonably well. Of course, we will always have that Spanish accent.

The chief products of the Island are tobacco, sugar-cane, and coffee. Next to sugar, tobacco takes the lead. Although the number of acres of land dedicated to it has greatly increased since American occupation and the quality has been much improved, it may be stated that the industry has not attained its full development.

Citrus fruits like oranges and limes grow in abundance, but they only have a local market. Our oranges cannot be compared with the ones I have eaten here as they are sweeter and there is more taste to them.

Cocoanuts are abundant too. They grow on the sandy beaches near the seashore. This fruit doesn't seem to be a source of income to the Island.

Plantains, bananas, and mangos are fruits which are grown for domestic consumption. Beans and rice have to be imported to meet the local needs.

I do believe that if our people were more educated in the field of agriculture we could raise better crops and produce more for our domestic consumption. For a program of this type we need people who will be willing to share their knowledge with us. I am sure this people will learn new things from us as we would learn from them.

The Department of Health, the Puerto Rico Reconstruction Administration, schools, and other Government agencies have worked hard for a better health program. Malaria is one of the most common diseases in the coastal area. This disease has been fought by destroying mosquitos and their breeding places. Not all the houses in Puerto Rico have screened windows. I am sure that if this measure could be taken we would have fewer cases. The trouble is that most of the people cannot afford all the preventive measures for good health. It seems to me that malnutrition and overcrowding are two of our most serious problems. They will affect people physically as well as mentally.

Yes, we do have our economic problems and numerous needs, but Puerto Rico is not an unsolved problem. The progress of Puerto Rico will be the result of a careful program made by those who know conditions and problems of the island. That program will have to be made by Christians who will be willing to cooperate and who will recognize Puerto Rico as a part of the United States, instead of thinking of it as an isolated island in the Atlantic.

Comments by the Editor

The past weeks have seen a steady and rapid increase in the sales of the *Handbook to the Mennnoite Hymnary* by local young people's societies. Almost two hundred copies were sold in one week's time. This is a most encouraging sign of interest on the part of youth groups as well as church members in their church music.

Some of our churches have become rather weak in their singing for any of several reasons. Where this is true it becomes very important that the people make themselves acquainted with the hymns of the Church. Such a decline in singing can be met only by means of greater efforts at more appreciation and love of singing. This book should help along that line. Some of us were at one time poor singers. We may not be strong as yet, but continued devotion to and love of our hymns has done much to make our singing better. So, let ever more of the young people's societies undertake this worthy task.

* * * * *

We have heard frequently of various projects undertaken by local societies. Projects of service and projects to raise funds for special causes—missions, camp sites, relief, providing for local needs, etc. In these columns, the story of the Kitchener church of Kitchener, Ontario has been told. That church raises some $3,000 annually by means of such projects. This is a big contribution to their mission budget.

We are approaching the harvest time season when projects often are brought to a close. We need to think as this season closes about what to do next year, make plans, get well organized, and enter new and interesting projects. As we become organized for the new year, let us think seriously of the new projects we will undertake.

There are many ideas which can be carried out. One society raised hybrid corn, another painted mail boxes, and another used baby sitting earnings for their societies project.

* * * * *

Word has come that Charles Rickert, student at

(Continued on page 15)

The Christian and the Draft Law

By Robert W. Hartzler

Recently certain Christian youths have drawn attention to themselves by refusing to register the pertinent facts of their lives with the government as required by law. They have imagined that in doing so they have either been obedient to the gospel or have presented an effective witness against war. Their cases have drawn such an unwarranted degree of attention thru the church that it seems desirable to voice another point of view here.

One takes it for granted that the controlling spirit which the Christian brings to all his relationships is that of love. This means that he has good will not only toward all individuals — good or bad — but also toward the government. He regards the government not as a devil or evil ogre which he must combat at every point, but rather as an ally and benefactor, ordained by God according to Biblical teachings, which he must honor and respect, and which he will obey so far as he possibly can. His attitude is not that of the obstructionist who is quick to find occasion for offense; rather, it is that of the obedient conqueror who gives his cloak as well as his coat, and thereby surpasses his tormentor.

A second assumption is that the Christian comes back to the Bible and especially the N. T. to find the standard and guidance and counsel by which he makes his moral choices. It is possible to do otherwise. For example, it is possible to begin with the admonition, "Thou shalt love thine enemies" and by a process of building one supposedly logical proposition upon another to arrive at the dubious interpretation that what this means is that "Thou shalt not cooperate with a government census." This ceases to be Christianity and becomes rationalism and it falls into exactly the same pit that rationalism commonly falls—that of following an apparently logical line of reasoning out to an obviously false conclusion. Because he has the absolute of the New Testament the Christian is defended from this sort of error. He is able to correct his misleading logic by this unchanging pole star.

In the light of the foregoing, when a Christian faces the government's request that he submit to it the pertinent facts of his life he is eager to comply if he possibly can. It makes little difference what ultimate purpose the government has in making the request; so far it has demanded nothing of him that is incompatible with the spirit of love; indeed, that he should comply is strongly predicated by the Biblical demand that the Christian submit himself to his government insofar as posible. Even if the individual should consider that the act of registration is itself tainted with evil, one would think him unduly legalistic if he refused to comply, this in the light of Jesus' teaching that when a soldier compelled a Christian to carry his pack for a mile the Christian should exceed the command and carry it two miles. Surely refusal here would represent a squeamishness about evil which would be utterly impossible to maintain in all areas of life and which might, indeed, make it appear a contradiction for the individual to live with himself.

A refusal to register violates both assumptions with regard to the controls of the Christian: 1) Rather than the spirit of good will toward the government it reflects a defiant, un-cooperative spirit; 2) Rather than having the New Testament at its core it has rationalism, idealism, perhaps humanism.

And so call the man who refuses to register a man of high ideals; call him a man of strong humanitarian concern; most of all, call him a man of courage; and by all means let us call him brother; but do not call him an accurate expression of the Christian attitude and spirit in this matter. The Christian ought to register.

COMMENTS BY THE EDITOR

(Continued from page 14)

Bluffton College who refused to register for the draft, is to be paroled from prison. This is a most welcome bit of news for the trials of prison life are most difficult. Charles will doubtless have much to report concerning prison life and his own spiritual pilgrimage as he faced this trial of his faith. But, the news is more welcome because of the obvious fact that his imprisonment was wholly unnecessary even though he refused to register. His refusal was done in good faith and the government officials were at all times completely informed of his intentions. The letter of refusal could well have been considered registration and, we are told, now is being so used in other cases.

We have been informed that Dwight Platt, of Newton, Kansas has refused to register on his eighteenth birthday. He set forth a lengthy statement of his reasons. Doubtless his decision was not one arrived at easily. To make such resolution on your eighteenth birthday reflects quite serious inner probing and prayer. Because of this, we respect Dwight's sincerity of purpose.

* * * * *

The Mennonite Church has never taken a non-registrant position officially so far as war is concerned. However, in the case of the Russian experience, the 1870 migration could be called one motivated by a refusal to register for peacetime conscription. That migration solved the problem by moving to a new land. However, varied opinions are expressed as to what the stand should be. Some say, "register under existing law." Others, as we know, say, "don't register." We have printed both viewpoints, believing that there is no clear line to draw on the issue. Also, we believe each person should give the war issue his most serious and sober prayer and thought avoiding flighty decision. An article appearing in this issue presents a viewpoint in support of registration. We hope you give it serious reflection and thought.

There are three saloons for every school, two liquor outlets for every church, a liquor outlet for every 75 families in the U. S., a total of 421,000 liquor outlets in the U. S. There are more women serving where alcoholic beverages are sold than are enrolled in all the colleges in the U. S. The American people spend for retail beverages alcohol each year 2½ times the money spent for education.—Ted Hightower, as reprinted from the Salem Church Bulletin, Freeman, South Dakota.

Beyond Our Own

Atom bombs are now being produced as field weapons to be handled by troops in combat. The earlier models could be handled only by scientists under laboratory conditions.—*Between the Lines.*

* * *

We have read in several places of a tobacco company which sent cigarettes to high-school boys in a certain community with the purpose of encouraging them to smoke. One boy reported to the tobacco company how he had used his cigarettes. He had steeped them in water and made poisons with which to spray rosebuds. Not one bug survived. He said that he might want more for the same purpose next year if any bugs came back.

* * *

In 1906 the American Committee to the Mission to Lepers contributed almost $5,000 to leprosy suffers. The coming year the American Mission to Lepers will contribute over a half million dollars to 125 mission stations in 29 countries on five continents for this important work. India will receive the largest grant of any country from the American Mission, with over $100,000 going to 26 stations in that country. Next to India the country where mission stations will expend the most funds for lepers in Nigeria; then China; then the Philippines.

It is estimated that there are 25,000 people with leprosy in Japan, and about one third of these are receiving medical care as compared with 10,000,000 throughout the world, of whom one or two per cent receive treatment.

The American Mission and its parent body, Mission to Lepers in London, will give $43,250 to the missions of three Mennonite bodies, and $20,000 is required and called for leprosy work between July 1, 1949, and July 1, 1950.

* * *

The Mennonites have established their first church in Greater Cleveland.

It is known as Louis Chapel and is located in a pretty white building on Louis Road near the intersection of Northfield and Aurora roads in Bedford Township.—*G. H.*

* * *

Ray Myers, a taxi operator in Angola, Indiana, two weeks ago announced that he would give free rides to anyone wanting to go to church. His plan of free rides has greatly boosted local church attendance and has increased his taxi service by 25 per cent.—*G.H.*

Please enclose this label when writing.

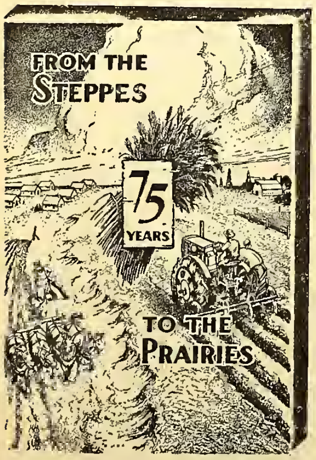
YOUTH FOR CHRIST CRUSADE IN EUROPE

Next summer 100 Youth for Christ evangelistic teams will conduct a religious campaign in Europe as a result of action taken at the fifth annual international convention of the group. Teams of four or five young people will be recruited from among students of Christian colleges and Bible schools.

Twenty six teams of two and three men each set out after the convention at Winona Lake, Ind., in July, to travel to 30 countries this year. Athlete Gil Dodds headed the team which left for Scandinavia.

The convention adopted a budget of $800,000 and at the same session pledged $400,000 of it. Of the amount $250,000 will go for world relief.

Rev. Robert A. Cook, 37, of Chicago, re-elected president, prepared to leave for a two-week tour of Germany before going to Cannes, France, where he will direct the European Youth for Christ International Congress from Aug. 13-21.—*The Christian Advocate.*



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FROM THE STEPPES TO THE PRAIRIES

C. Krahn, Editor

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of the General Conference

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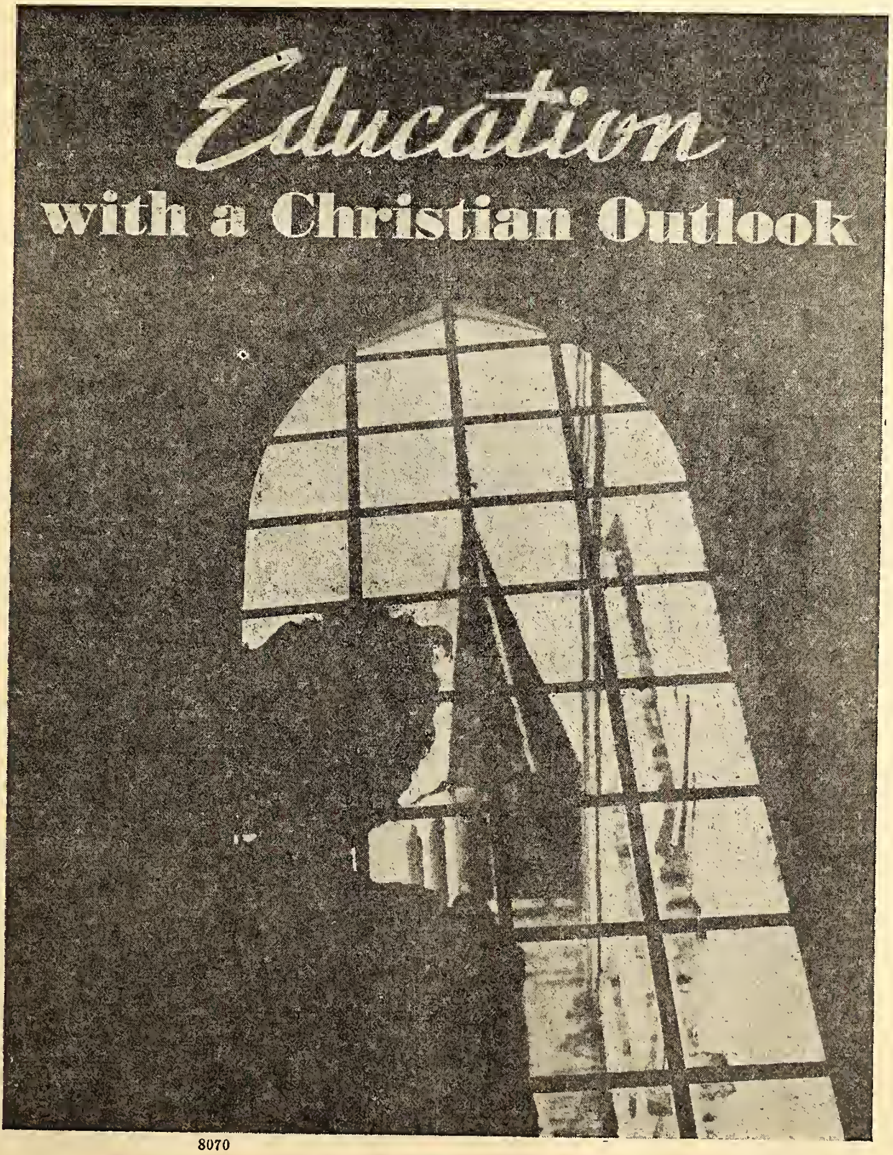
Education
with a Christian Outlook

8070

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by Arthur Keiser

Ministers at Estes

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The Mennonite

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Of Your Pen Acquaintance

ARTHUR KEISER, Medellin, Colombia, South America, serves as Conference missionary.

WALTER GERING, Moundridge, Kansas, member of the Business Committee of the General Conference and of the Peace Committee of the Western District Conference, serves the Eden Church.

"Reader Says"

It may not be amiss to make some comment to your latest issue of THE MENNONITE, a comment of recognition. What I mean is the fact that you do not join the haters of everything Russian, as is customary in our press. 98 per cent of it at any rate.

The war with Russia, or the Soviet Union is taken as a matter eo ipso. Baldwin, who is always characterized as a military expert, wrote in a leading magazine *(Harper's)* that a strong minority is driving at a war with the Soviet Union, and naturally the Military, who rules us at present, is doing everything to expedite such "propitious" opportunity to "conquer" the world. I found yesterday this news item is an obscure little paper which quoted from the "Official Navy document that was circulated among chiefs of the armed services, and which was handed to certain United States Senators in 1947." One passage was this:

"Realistically, all wars have been for economic reasons. To make them politically and socially papatable, ideological issues have always been invoked. Any possible future war will undoubtedly conform to historical precedent . . . But after all, war is merely diplomacy by force of arms."

That sounds cynical and, no doubt, it is. It strikes my eye, this phrase: "ideological issues have always been invoked." As our Great President (F. D. Roosevelt) pointed out so accurately: it is fear, fear of Capitalism, of Communism. The free enterprise system (read: *Monopoly Capitalism)* is afraid its days may be numbered: they see *Mene tekel* on the wall.

We as Mennonites are the exponents of peace, are we not? MITZULIEBEN, NICHT MITZUHASSEN, *BIN ICH DA*. Some of our dogmas have become meaningless to us, I trust; but our stand on the issue of war and peace should be kept secret, I judge. We must be creative in our endeavor to overcome the evil with good. I see in your issue of August 9 a positive move toward building bridges between nations. Communism is, in its idea, no wicked notion. Of course, humans in handling this truly Christian idea go about it in a bad way, I think. But how have we handled our whole Christianity? We certainly did not put first things first. Let us rival with the Friends who seem doing as modest Christians great things in overcoming evil with good.—Thank you for your stand.

Cordially,
Dedrich Navall
South Pasadena, California

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

September 9-15, Opening days at Bluffton College, Bluffton Ohio; Monday to Monday, September 9-12, freshman days; sophomore, junior, and senior registration, Tuesday, September 13; freshman registration, September 14 classes begin, Thursday, September 15.

September 15, Gift Day at the Bethesda Hospital and Home, Goessel, Kansas.

September 29 to October 1, Oklahoma Sunday School Convention at Hydro, Oklahoma.

September 30 to October 3, Opening days at Canadian Mennonite Bible College, Winnipeg, Manitoba; registration, Friday, September 30; classes begin, Monday, October 3.

October 2, World-wide Communion Sunday and opening of the United Evangelistic Crusade.

October 4-5, Meeting of the Seminary Board at Chicago.

October 11, Annual Fall Meeting of the Women's Missionary Organization; sessions at 9:45 a.m., 1:15 p.m. at the First Mennonite Church, Newton, and at 7:45 p.m. at Memorial Hall, North Newton, Kansas.

October 11, Ministers Conference, Western District Conference, Tabor Church, Newton Kansas.
NOTE: this was erroneously announced as being held at North Newton, in last week's MENNONITE.

October 12, 75th Anniversary Celebration of coming of European Mennonites, Memorial Hall, North Newton, Kansas.

October 13, 14, Western District Conference.

November 24, THANKSGIVING DAY

November 29 to December 1, Council of Boards Meeting.

NEXT YEAR —

August 23-30, 1950. Tentative dates for the General Conference Sessions, Freeman, South Dakota.

Editorials

"IN A CERTAIN CHURCH the adult classes were meeting in large rooms while the children were crowded into less than one-fourth the space they needed." This is a quotation from a Christian education magazine. With the same article there was a picture of an adult class that had moved to the sanctuary to permit the kindergarten children to have the room they needed. In the process of the years classes have a way of becoming institutionalized in certain rooms. During those years it may very possibly be that rooms have become too small or too large for the group for which they were originally planned. Wide awake church school leaders will seek to find the space best suited to each class; and wide awake Sunday school classes will be ready to make any changes that will improve the Christian education of the boys and girls.

THIS IS THE TIME OF THE YEAR that Sunday School superintendents are busily engaged in the task of filling out the ranks of the Sunday school teachers for the coming year. So this is by implication also a time when many people, who are being approached by their Sunday school teacher to take a class, are faced with a choice of loyalties. The average superintendent finds that his most talented people are people whose talents have also been discovered by many groups or organizations in the community. People are thus faced with the question as to which organization shall receive their time. This matter, in most cases, is dealt with all too lightly. In the process of our affiliations and duties connected with those various affiliations we are participating in a sacred process. We give our time that is given to us by God. We give our talent that is given to us by God. In other words something of ourself is being invested in each affiliation and responsibility. Not only do we give in each affiliation; we also receive. What we give or receive will inevitably be eternal values either positive or negative depending on the nature of the organization in question. Thus the matter of joining and serving in various types of community organizations is an extremely crucial one. Many a talented individual has sold his soul to secular and godless organizations for a bit of profit or personal prestige. On the other hand thousands have found the deep hunger of the soul for God satisfied in fellowship and service in the Church of Jesus Christ—that organization established by God through the Holy Spirit to give opportunity for the truly normal and healthy growth of our souls.

"CHRISTIAN IMPERIALISM" was the title seen on the bulletin board of one of the nation's most prominent churches. What remarks may have been made in connection with the message is not known, but implicit in the phrase is a conception basic to both Christian education and evangelism, namely—the imperialism of truth. The imperialism of the Christian truths of faith, hope and love is the only kind of valid imperialism. We are inescapably bound to carry these truths to the ends of the earth. Without these basic truths the world cannot stand. Without these basic truths transformed into flesh and blood of human personalities those personalities will disintegrate and become lost. And what assurance do we have that these truths can become flesh and blood in us other than the living Christ who has made them accessible to us by taking on our nature?

THE WORLD JUST DOESN'T UNDERSTAND! To the world it just doesn't make sense when, for example, a state school teacher who has a secure and well-paid position turns down a contract to accept a position on the staff of a Christian college. "A man leaves a job for one of two reasons," this individual was told. "Either he doesn't like the situation in which he is working or he will receive more salary at the new post." But the teacher had to say that he left for neither of the two reasons. He couldn't say that he disliked the old position; nor was he getting an advance in salary. Once more, without a question it was that something in the experience of a Christian that makes him want to build for eternity. And as long as the world refuses to see anything beyond the horizons of time it cannot understand!

THERE IS A LOT OF SHODDY THINKING going on about the nature and importance of the Church in relation to the life of the individual. Anyone who has carefully studied the Scriptures as well as life cannot help coming to the conclusion that God did not establish the Church just to give the Christians something to do, in case they don't have anything else to occupy them at the time. Man has two basic areas of sin or maladjustment in his life. The one has to do with the individual's relation to God, the other to his relation to people. There are consequently two phases of a complete conversion experience. The one has to do with the personal cleansing from sin. The other has to do with making the individual a part of the living redemptive society—Paul called it the Body of Christ or the present earthly manifestation of Christ to the world—the Church. Baptism symbolizes both these phases—cleansing from sin and identificaton with the Body of the redeemed. In the First Epistle of John it is pointed out that one of the tests to determine whether a person has eternal life or not is whether he "loves the brethren." In other words, a person who has not become a vital part of the living Church can hardly be said to be alive to Christ. Channeling the blessings we have received from Christ to others and receiving from others what they can give us because they too are in touch with Christ and channels of blessing, is the very condition of keeping alive spiritually.—JJE

THE PRIMARY TASK OF THE CHURCH, as a minority in a secular world, and therefore the basic function of the minister, is evangelistic: winning men to Christ that His Gospel might become vital in all reaches of their lives. . . .

It is not enough to patch a man's shirt, to manipulate his environment; man himself must be changed,

An Open Door In Colombia

by Arthur Keiser

WHAT determines whether a country has an "open door" to the Gospel? If it is determined by the frequency and willingness with which the Government receives missionaries, Colombia has a closed door today. If lack of persecution is an indication of an open door, then Colombia remains closed. However, if the door to a country is open when the masses have a longing in their hearts for something that only Christ can fill, then Colombia today has an open door to the Gospel of Jesus Christ.

Mission work here in Colombia has had a struggle to hold its own until the recent interest in missions in Latin America was caused by the closed doors in other parts of the world during World War II. A few missionaries have held forth the Gospel to small groups (usually the poorer, underprivileged classes) in various parts in face of strong persecution by the Catholic Church. In the last few years, however, the Lord has seen fit to permit an increase of missionaries to enter Colombia even though visas to enter the country are still very difficult to obtain and though persecution continues.

I believe that the reason for the increase in missionaries is that the day to advance has come. A battle is not won by being on the defensive. There are hungry hearts everywhere, because the Catholic Church has failed to bring Christ in all His fullness. As the people lose faith in the Catholic Church, she tries to keep them by threats as in the recent election when the priests threatened to excommunicate all who did not vote for the party that supported the church. Christianity is not imposed upon a people in this way. There is an increasing group, including the university students, who will be the future leaders, who are searching for something because of the threats of being excommunicated and because of growing disgust with what is carried on within the Church. They are searching for something that Christ alone can fulfill in their lives. He must be brought to them.

How can the evangelical Church take best advantage of this open door? First of all, we must crawl out of our fox holes and face the persecution with a great campaign to make Christ known. (The people have many false ideas, taught them through the years by the Catholic Church, about what evangelicals believe.) Christ here is a dead Christ of tradition. The people must be brought face-to-face with the New Testament Christ who not only died, but who also arose and lives today and who is able to transform our lives unto holy living through the Holy Spirit and the searching of the Word.

In other words, we need a revival here in Colombia. There are some conditions, such as searching hearts, that point up to the possibility of this taking place. It will not come automatically, however. First we must search our own hearts before God, and then advance in faith with the gospel. Nevertheless, apart from prayer there can be no revival; and so above all we must pray. Each one of you can pray that this may take place here in Colombia. Who knows how long the door will remain open?

(Continued from page 3)

transformed, redeemed. The minister's basic task as a community builder remains a prophetic-redemptive task —proclaiming God's judgment and mercy by life and creative deeds as well as by words.—*Eugene Smathers.*

Your committee believes that if the Mennonite and Christian way in economic relations is to prevail among our people the church will need to examine more closely the roots of its problem and take steps to develop a forward-looking program of community building, so challenging as to keep the thought and energies of all the members focused upon it.

Your committee believes that the church does not yet realize as it should the possibilities for fostering the Mennonite, and we believe the Christian way of life through such means as effective organization for mutual aid, hospitalization, medical care, the co-operative purchasing of land to assist your farmers in need of help, and the co-operative operation of community industries where New Testament business and social ethics and means of security prevail.

—From Report of Committee on Industrial Relations to General Conference, of Mennonites (Old), 1941.

NEED FOR SERVICE PERSONAL

Additional nurses are needed in the Mexico unit for hospital and clinic work, serving both Mennonites and Mexicans. Applicants should have Low German language and preferably some knowledge of Spanish. One nurse is needed now and another in January. Write to Voluntary Service, MCC, Akron, Pennsylvania.

Personnel for the MCC Mental Health program is also needed, including nurses with interest in psychiatric nursing who may be available for work at Brook Lane Farm or preparatory training in other institutions. A number of voluntary construction workers will also be needed during the winter in connection with the contemplated building program at King's View Farms, the MCC mental hospital project in California.

Elmer Ediger, who formerly served at the Akron office as Director of CPS and more recently as Director of Voluntary Service and Mental Health, has secured a leave of absence and will direct the Voluntary Service and Mental Health work on a part-time basis, with Ray Horst, of Ephrata, Pennsylvania, and Deemar Stahly, of Carlock, Illinois, serving full time at the office in these two fields respectively.

The Washington Scene

by **Paul Goering**

Sixty-Seven Represented at Clearing House

Recently there has been developed a new coordinating organization interested in the protection of civil liberties known as the Civil Liberties Clearing House. At its conference a while back, sixty-seven organizations, many of them church groups, were represented. Others sent their regrets. The primary purpose of the organization is to share information among member groups. If there is any specific action, it is taken by member groups and not by the Clearing House. A regular informational bulletin is issued. There are four areas of interest.

Academic Freedom

The matter of retaining freedom of expression in colleges and universities is of great concern to the Clearing House. An example of a concern in this area lies in the fact that recently the Committee on Academic Freedom of the National Education Association reported in the Clearing House bulletin that "over 100 colleges and universities, all state departments of education and many local school systems have received letters from the House of Representatives Committee on Un-American Activities requesting 'lists of approved textbooks and supplementary reading material approved for use' in the institutions or school systems for 1948-49 and the coming year. . . . The factor in this particular inquiry that is particularly disturbing is that earlier inquiries by this Committee do not inspire confidence in its judicial fact-finding approach or objective."

Government Freedom and Loyalty

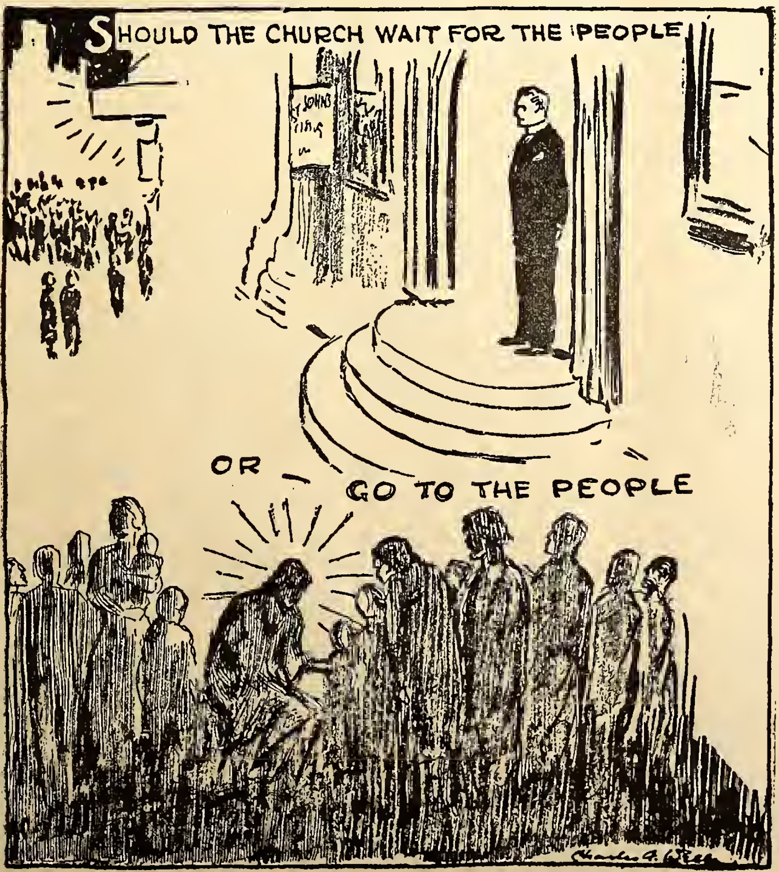
Another concern lies in the fact that in the last few years many government employees have been investigated to determine the degree of their loyalty to the United States. In the process of these investigations many employees have had clouds of suspicion unfairly thrown about them, or groundlessly had their reputations damaged. There is a danger that, according to many, in the process of preserving our freedom many government employees will have their rights, reputations, and job opportunities marred or destroyed.

Civil and Human Rights

A third interest of the Clearing House is that of preserving or acquiring hitherto unpossessed civil rights for many of America's citizens. Full rights for Jewish, Negro, Japanese-American, and other nationality and ethnic groups living in our country are a major objective of the Clearing House. A fourth interest is that of international human rights. The statement recently released by the United Nations on human rights has the full interest of the Clearing House.

Rights of Religious Objectors

One of the groups for whom the Clearing House is naturally concerned is the conscientious objector to war.


SHOULD THE CHURCH WAIT FOR THE PEOPLE
OR
GO TO THE PEOPLE

WHEN THE CHURCH FAILS

By Charles A. Wells

September 17, 1949

It is painful for us to have to admit it, but the Church can and does sometimes fail. It has failed when it was rich and strong as it did in Russia before the revolution. It has failed elsewhere in the same way throughout the world. There are great edifices in America that stand like mausoleums, expensive, grand and practically empty. What is the cause of this failure? The Church cannot perform its task of redemption and healing for the spiritual and emotionally ill unless it can reach people, and in so many instances the Church has lost its reach. How can that be corrected? Jesus gave the answer. He did not just sit in a synagogue and wait. He went to the people with His love, His healing, and His saving power. Some accepted, some rejected, some praised, some smeared, but there were the multitudes milling about him. Most clergymen who crowd their week seeking people out, helping them, serving them, will find these people crowding the Church on Sunday.

Germany's Need Today

An informative letter from *Evangelisches Hilfswerk,* the Protestant relief agency in Germany, gives a description of the most pressing needs in that country at the present time. Conditions are reported as "staggering" in the Russian Zone, although no exact statistics are available and there is difficulty in accomplishing relief work there. It is estimated that 45,000 persons cross from the east into the western zones of Germany each month.

There are 11.6 million refugees in Germany, among whom unemployment is particularly great. This is brought about largely by the housing situation. People must live where housing is available, thereby concentrating the population where employment is limited. Germany needs five million homes, of which only five per cent will be provided in 1949. Among the unemployed refugees, one-third live under unemployment allowance which however is not enough to provide necessities of life.

The currency reform helped to establish industry and business and relieved the need of those able to earn; but among those whose savings were reduced and who are not able to earn because of unemployment, physical ailment or dependents, the need for food and clothing relief is very real.

Assistance in construction projects, such as that being carried on at Espelkamp where the M.C.C. has a Voluntary Service unit, is also an effective form of relief work.

M.C.C. Orphanage in China Continues

The orphanage operated by the M.C.C. at Hengyang was moved to a rural location, Hung Lo Miao, because of the war situation. Under the direction of James and Hazel Liu and Theodore Ku, Chinese Mennonites, the work seems to be continuing in spite of the evacuation. The children are having vacation from their regular classe during the month of August. Their daily activity includes morning devotions and Bible lessons, and some work during the day under the supervision of teachers.

Relief Personnel Notes

Robert and Lois Kreider and Maynard Widmer returned from Europe on Aug. 25. Jonas Classen returned from France on Aug. 30. Bertha Eshleman, Elaine Snider and William Yoder returned on Aug. 30 from Java.

Mabel Miller of Wilmot, Ohio left for Puerto Rico on Sept. 1. Joseph N. Byler, Director of MCC Relief, sailed on Sept. 1 for Europe in order to assist the workers on the field in plannig for the winter relief program, particularly in view of various personnel changes; and also to visit Palestine to determine relief needs and possibilities there. He was accompanied by Sister Byler.

Voluntary Service Notes

The service unit at Skillman State Village for Epileptics closed on Aug. 29, the remaining five members transferring to the new unit at Topeka, Kansas.

Fom several places where summer units served, requests have come to have a regular year-round service unit. Among these are the Emergency Children's Home and the Industrial Home School Annex, both of which are homes for under-privileged children, in Washington, D. C. Service units will be opened as soon as personnel is available.

These and other projects are described in a new folder which will be available about Sept. 15.

Into the Beyond

EDWIN G. KREHBIEL, Moundridge, Kansas, a member of the First Mennonite Church of Christian, Moundridge, was born September 20, 1889 and died July 18, 1949.

RUDOLF MUELLER, Halstead, Kansas, a member of the First Mennonite Church, Halstead, was born at Kothau Germany, August 4, 1874 and died July 8, 1949.

DAVID J. FLICKNER, Pretty Prairie, Kansas, a member of the First Mennonite Church, Pretty Prairie, was born January 20, 1890 and died August 11, 1949. He was a carpenter and farmer.

MRS. MINNIE EWERT SIEMENS, Winton, California, a member of the Bethel Mennonite Church, Winton, was born September 21, 1885 and died August 5, 1949. She had been sick for about two years.

MRS. VERONICA SCHRAG, Pretty Prairie, Kansas, a member of the First Mennonite Church, Pretty Prairie, was born in Russia December 16, 1863 and died August 8, 1949.

ALBERT AUGSBURGER, a member of the Trenton Mennonite Church, Trenton, Ohio passed away at his home near Hamilton, Ohio, on August 8 at the age of 85. Buriel was at the Mennonite Cemetery.

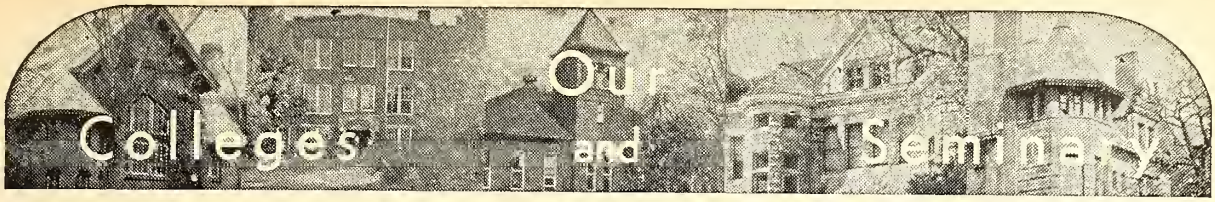
JACOB J. POLLMAN, Freeman, South Dakota, a member of the Bethany Mennonite Church, Freeman, was born October 4, 1879 and died August 14, 1949. He always showed a lively interest in community enterprises.

MRS. ANNA G. PENNER, Beatrice, Nebraska, a member of the Beatrice Mennonite Church, Beatrice, was born in 1870 and died August, 1949.

JOHN P. GOERING, Pretty Prairie, Kansas was born July 14, 1882 and died August 22, 1949. He was a member of the First Church, Pretty Prairie, Kansas.

DIETRICH LECK, Geary, Oklahoma, was a member of the First Mennonite Church, Geary, Oklahoma. He was born September 12, 1886, near Rastede, Oldenburg, Germany, and passed away August 20, 1949.

MRS. LEONARD J. SIEMENS, a member of the Hebron Mennonite Church, Buhler, Kansas, passed away August 31, 1949. She was born March 3, 1896, and was a resident of Buhler, Kansas, at the time of her death.



MENNONITE BIBLICAL SEMINARY

Now that vacation time is over and students are coming for another school term, members of the Seminary family will have the opportunity to meet new friends and greet old ones. Several students have already arrived and others are expected during the next few days.

The opening chapel service at Bethany will be held at 9 o'clock Tuesday morning, September 6. Registration for Bible School and Seminary students is scheduled for September 6 and 7 respectively. Classes will begin Thursday, September 8, at 8:00 A.M.

Dr. and Mrs. Pannabecker have been invited to spend the week end of September 4 at the Normal Mennonite Church, Normal, Illinois. Dr. Pannabecker will bring the morning message and Mrs. Pannabecker will speak at the evening service.

Alice Ruth Pannabecker, who has been spending the summer at the Seminary with her parents left for Bluffton, Ohio, Saturday, September 3 where she will be attending Bluffton College.

Mrs. Kathrina Willer, Maria, Lila and Gerhard from Bayern Germany stayed here August 25 and 26. They were en route to their new home near Iowa City, Iowa.

The Executive Committee of the Y.P.U. of the General Conference met here, September 1 and 2. Those present were Kenneth Bauman, Myrtle Wasser, Esko Loewen, Ronald von Riesen, and Andrew Shelly.

GIFT OF $20,000.00 TO BLUFFTON

Real impetus was given to the building fund in late July when a gift of $20,000.00 was received from Mrs. C. H. Musselman of Biglerville, Pennsylvania. She had previously given to this fund, making the total which she has contributed for this purpose $65,000.00. This gift is very much appreciated, and means that there is now assurance that the building can be pushed much further toward completion than had first seemed probable.

This gift brings the total in the building fund as of August 1 to $185,902.59.

Two projects are being worked on in the late summer which will considerably improve the Ropp Hall dining room and kitchen facilities. A rather thorough job of remodeling the kitchen is being undertaken, financed through the Women's Advisory Council. This group of women is representative of the women's organizations in the various churches. This is only one of a number of projects which have been sponsored by this group.

One of the major additions to the kitchen will be the installation of a mechanical dish washer. Throughout the years dishes have always been washed by hand. When the regular service of the dining hall was extended to nearly two hundred regular boarders, this became quite a task. The new machine will materially increase the speed and efficiency of the process.

Four new members will be added to the staff in September. Three of these will be members of the teaching faculty, while the other will work in the business office.

Laurel Dirks, Great Bend, Kansas, a graduate of Bethel College, will teach mathematics and physics. Mr. Dirks received his M. A. degree from Kansas State University. During the war he was engaged in radio and radar work for the government.

Laurence Burkhalter, Bluffton College graduate, will join the music department. He is a specialist in violin, and will give private instruction in orchestral instruments and direct the band and orchestra. He received his M. A. degree from the Northwestern University last spring. During the past year he has been concert master of the Northwestern University Symphony Orchestra.

George G. Thielman, Toronto, Canada, a Bluffton graduate, will teach history and political science. Mr. Thielman has his masters degree from Ohio State University and has done additional graduate work in Canadian schools.

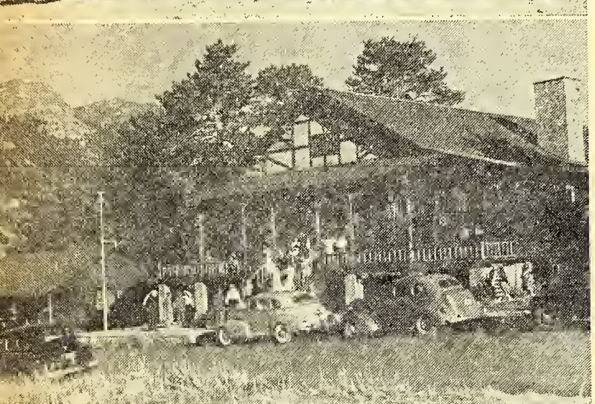
John Weaver, Goshen, Indiana, began his work as bookkeeper in early August. He has been a teacher in the Goshen, Indiana high school. Two of his children, Eleanor and Richard, are Bluffton College graduates. Mr. Weaver has moved to 109 West Elm Street, Bluffton.

SUDERMAN SPEAKS AT BETHEL'S OPENING

The formal opening of Bethel College took place Sunday, September 11, in Memorial Hall. Dr. David H. Suderman, associate professor of music at Bethel College, was the speaker of the evening. His subject was, "Why College?" Dr. Suderman is a graduate of Bethel College, '35, and took his A.M. and Ph.D. degrees in 1936 and 1947 respectively at George Peabody College, Nashville, Tennessee.

As an outgrowth of a discussion at one of the Bethel College Peace Club meetings, a five hour upper level course is being offered at Bethel College on peace principles. Students at this Mennonite college were eager to have an opportunity for systematic pursuit of information regarding Christian peace teachings, through history. A petition was presented to the faculty and arrangements made for the course to be taught in the current year. Nineteen upper level students are enrolled for the course. Four major themes are treated. First, the history and nature of war; second, the Old and New Testament teachings on war and peace; third, the

(Continued page 10)



Ministers at Estes Park

by Walter Gering

RETREAT—"Ministers Retreat"—how misleading such words may be. The word "retreat" carries with it the thought of "falling back" in the midst of a conflict. Surely, it cannot be that the ministers of our Conference have given in to the pressure of the present hour and have retreated in the face of the conflict against the forces of evil! Of all people they should be the ones to advance boldly, fearlessly, in full assurance of ultimate victory over the foe. Have they not been called and commissioned with the sacred promise "go—and lo, I am with you always even unto the end of the world"?

Words can be misleading, and such is the case with the thought of "Ministers Retreat." Certainly, the period spent at Estes Park Y.M.C.A. camp in Colorado can hardly be considered to have been a time of falling back in the conflict. In fact, those who attended will agree that it was a time of a bold advance against the vigilant foe.

Physical Renewal

It was a time of physical advance. Down below, in the valleys and on the plains, the earth was scorched with the heat of the noon-day sun. The heat of the summer was on, and weary labourers tossed upon their pillows at night longing for the refreshing touch of a cool breeze. How different it was upon the mountains. The fresh, pure mountain air, the invigorating noon-day showers, the chilly nights which lulled the mind to sleep—these indeed were moments which sent forth a strengthened renewed ministry back into the vineyard of the Lord.

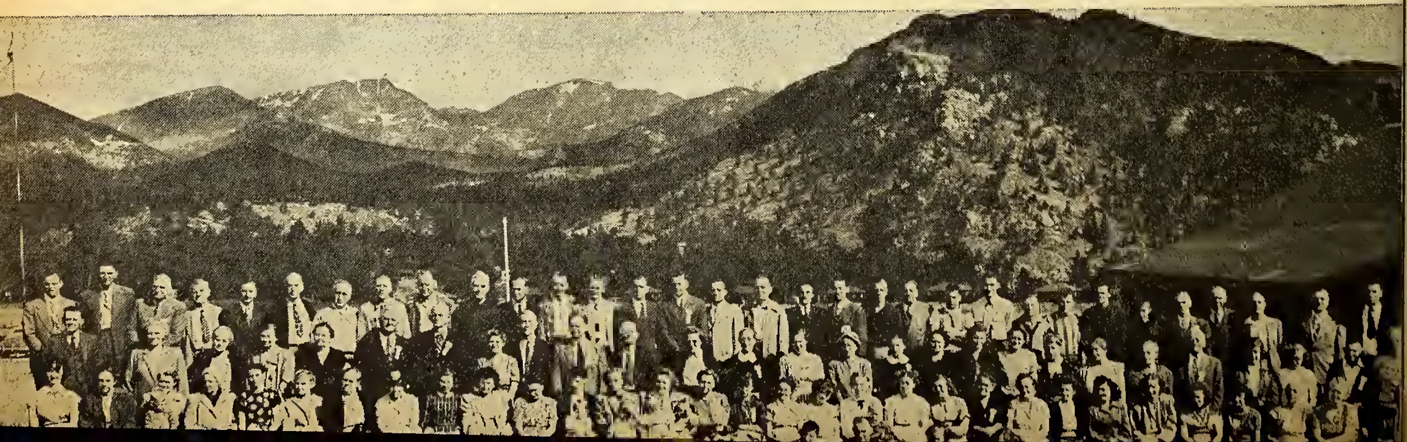
Strengthened Fellowship

It was a time of advance in fellowship. The work of the ministry is often a lonely task; in the midst of friends there is a sense of having been set apart for a given task. There are moments when there floods over the soul a longing for fellowship with such who have been in like manner set apart. The Ministers Retreat provides such an opportunity. Conference

(Continued to page 10)

PANEL AT LEFT: Mountain climbing was popular at Estes. Picture two is the group of ministers. The third picture shows the dining hall. The fourth picture presents the missionary families represented at Estes.

BELOW: The entire group that came to Estes.



If Two Plus Two Were Five . .

OR, in other words: "When is a cat not a cat? Why, when it is a kitten."

Such thoughts come to a person when we analyze statistics. Consider this problem: Out of 243 churches comprising our General Conference 70 are on the 100 PER CENT PLAN on church subscriptions. That is 30 per cent.

These churches have a membership of 43,999, according to the HANDBOOK OF INFORMATION (available at your Conference Bookstores).

The total number of homes getting THE MENNONITE or DER BOTE, each week under the 100 PER CENT PLAN is 7,550. This is 17 per cent.

But, 7,550 what? "Readers" or "homes"? If "homes" then, counting four readers in every home, there were 30,200 who read—leaving only 12,799 who don't!

The churches which do not get THE MENNONITE on the 100 PER CENT PLAN total 173 or 70 percent.

The membership of these churches—the ones which do not get the Conference papers on the 100 PER CENT PLAN is 26,143, or 58 per cent.

See what I mean?

One way it looks like there are 73 per cent of our churches who don't read THE MENNONITE. The other way it looks like there are 58 per cent of the people who don't read THE MENNONITE.

Who do and who don't? You obviously are one of the "who do's"!

But where are those "who don't"? If we may coin a new phrase—"Conference Intelligence Quotient" (C. I. Q.)—a large part of our Conference is not sufficiently aware of Conference affairs, Conference activities, Conference commitments, Conference promises, Conference personnel, Conference trends—CONFERENCE!

Why, after the 100 PER CENT PLAN has been in operation something like fifteen years, don't those 173 churches "go for it"? Many of them do, of course, on the individual subscriptions basis so it must not be the paper itself. Could it be that here is just another example of Mennonites being afraid of working as a group?

It is not likely a matter of money, because they will subscribe personally at $2.50 per year, but hesitate to save themselves 70 cents a year by doing it as a group. The argument in many churches runs something like this: "I do not like to have to pay for the subscription for another man." In another church the pastor himself (mind you!) opposed the plan to his own church on the grounds, "I don't think it is right to force an individual to take a paper which he does not want."

Adopting the 100 PER CENT PLAN involves no such thing. The term "100 PER CENT PLAN" means *that the church stands ready and willing* to put THE MENNONITE into every home. Obviously those who cannot read because they are blind physically, as well as those who are blind spiritually and who don't want to read will not be forced. At any time that such people change their minds, they can have their names added to the list.

We do a lot of things for people who don't like to have things done for them. We pay taxes for good roads for good people who don't want paved roads. We build fine schools for fine people who have splendid children—but people who don't want good schools. We spend thousands upon thousands of dollars to evangelize people in this and in other countries who don't want to be evangelized, apparently, but we do it.

But those same mission-minded people will say: "We must not evangelize our own people with the knowledge of Conference affairs if they don't want to be evangelized. Leave them alone. We prefer to be as we are, rather than to help ourselves to be well-informed, brought together with others of our Conference. We like it this way—all alone."

This is not said in a critical spirit—rather in a dramatic spirit—in a challenging spirit. Can such attitudes be defended? We think not.

If 2 + 2 = 5? . . But it doesn't! You get exactly what others always have gotten when they added 2 + 2. You, also, get 4. Statistics or no statistics. the facts remain that you cannot feed three years on the memory of one General Conference. You have to eat regularly for good health. Our churches need to be informed regularly—weekly—upon the Grace of God as He reveals Himself not only to us individually but to those others, like-minded brethren. The Apostle Paul gave his life traveling, travelling, travelling—why—to keep his people informed—to put "to put them into remembrance."

This constant agitation of the mind through news—especially "good news"—is one of the great functions of our Conference. We must become agitated by the "good news" of God, working in and through other churches and communities and as the result of such agitation we become Divine agitators ourselves, as it were, of the larger community of the non-Mennonite world.

When Renewing—

"MAKE IT TWO YEARS"

Actually, it's easier to slip in a five dollar bill and say, "Make it two years," than it is to go to the post office and get a money order for $2.50. You'll never miss it. Make it for two years. If you're on the HUNDRED PER CENT PLAN, surely you have two friends who are not—make it two years—a year a-piece for each. That's doing mission work while you stay at home and work.

Remember the little poem,

"Let It Travel Down the Years"

"Have you had a kindness shown?
Pass it on.
'Twas not meant for you alone;
Pass it on!
Let it travel down the years;
Let it wipe another's tears,
'Till in heaven the deed appears—
Pass it on."

Announcing

The twenty-second annual Bethel Deaconess Hospital and Bethel Home for Aged Gift and Fellowship Day will be observed on Friday, September 16, on the lawn of the Home for Aged in Newton.

The afternoon program will begin at four o'clock, and Rev. Elbert Koontz, pastor of the Hebron Church, Buhler, will be the guest speaker on this program. There will be special music by the Emmaus Church of Whitewater, the Eden Church at Moundridge, and by the student nurses of the Hospital.

The evening program will feature the Newton Community Chorus under the direction of Mr. Lester Weatherwax of Wichita. Mr. R. L. Hogan, mayor of Newton, will preside, and Rev. N. W. Underwood, pastor of the First Christian church of Newton, will be the guest speaker of the evening program which begins at eight o'clock.

The ladies of the two hospital auxiliaries will serve the evening meal on the lawn and in the basement of the home for aged. *Borscht* will be the main item on the menu because of its popularity in the past. Supper will be served between five and seven o'clock. The regular bazaar and sale of home-baked foods will also be conducted at that time.

A cordial invitation is extended to all friends of these institutions to attend these programs and visit the institutions on that day.

Colleges . . . Continued from page 7.

experience of the Christian church through history with special attention to the Mennonite church; fourth, the Christian issues of war and peace in contemporary society, with reference to an international order, race conflict, and industrial relations.

The plan is to make the course an integral part of the regular college curriculum.

Book Notes

A VALUABLE COMMENTARY

For some time I have been looking for a really helpful New Testament Commentary. Now I have found one which I like very much. A fellow minister drew my attention to this commentary and now I wish to recommend it to others. A new edition of it is coming off the press at present, one book being released each month. This commentary is scholarly, evangelical and genuinely spiritual in its interpretations and explanations. In the explanatory notes are many helpful outlines which are enlightening and useful. I find it inspiring and helpful for devotional reading. In my judgment it is unsurpassed as a pastor's commentary. It is called NOTES ON THE NEW TESTAMENT, EXPLANATORY AND PRACTICAL by Albert Barnes. Each volume costs $3.00. It can be obtained through the Mennonite Book Store, 710 Main Street, Newton, Kansas with a reduction in price for ministers.—W. F. Unruh

MINISTERS AT ESTES PARK

(Continued from page 8)

time is a time of business and hurried activity. Retreat is a time of leisurely fellowship and strengthening of ties which bind us together. In this respect the Retreat at Estes was most profitable. It was here that we were privileged to walk thru the woods, sit upon the rocks, visit with a goodly number of our missionaries whose experience has been rich, fellow pastors and Christian workers. There was no hurry, no insistence of duties calling to be performed; it was a time of Christian communion of kindred souls. This brought with it advance for we learned to know and understand each other better. We felt the bond of love and unity being drawn tighter.

Spiritual Uplift

Then, too, it was a time of advance in the inner man. Who could climb the mountain trails, look out upon the majestic peaks, and drink in the beauty of the whole creation without crying out instinctively, "Bless the Lord, O my soul, and all that is within me, bless his holy name." The whole creation seemed to speak forth of the majesty and glory of our God. There came over us all a deeper reverence and awe in the presence of God. Not only were we strangely moved by the mountain peaks of creation but also by the mountain-top experiences in the classroom. Forenoons and evening were devoted to mutual fellowship around the Word of God and our common problems. In a masterly way Dr. Beahm, of Bethany Biblical Seminary, Chicago, permitted us to look thru the open roof down into the life of the early Christian church at Corinth. His expositions of these Corinthian scenes shall long be remembered. So it was with his scholarly, yet deeply devotional presentations of the various aspects of the Kingdom. Always this is a difficult subject, and Dr. Beahm presented thought-provoking, inspirational challenges in this field of study. Then, there were the studies on various phases of the church work led by fellow pastors. There were moments repeatedly during the week when the mountain peaks of creation, majestic as they are, were forgotten under the spell of the glory of the gospel peaks.

Ministers Retreat—no, it was not a time of "falling back" in the midst of the battle. It was a week of courageous advance and we give thanks unto our Heavenly Father for the privilege of attending.

A woman who was dissatisfied with her home conditions and her husband's accomplishments, always talking of her grievances and showing her discontent in voice, look, and manner, surprised a friend one day by her quick step, bright smile, and happy voice. "How are things at home?" asked the friend, thinking that some good news had made the change. "Oh, everything is just the same, but I am different," was the reply.—From **The Christian Witness**, as reprinted from the Salem Church Bulletin, Freeman, South Dakota.

Jottings

—Glendale Church, Lynden, Washington: Our church has purchased another church building this summer and have moved it on the church ground. It will be used for Sunday school rooms. On August 25-28 Rev. Toavs and 15 young people attended the Washington Young People's Retreat at Kall's Lake, Washington. Five young people were baptized at the Bay on Sunday, August 21.—Mrs. Jake Wittenberg, Corr.

—Deep Run Church, Bedminster, Pennsylvania: After three months we were again privileged to worship together in our newly renovated meeting-house August 28, 1949, although the Sunday school rooms are not completed as yet. Among the visitors were Reverend Howard Landis of Ohio and Mr. and Mrs. David Habegger of Montana. Brother Habegger spoke on "Motives for Service."—Corr.

—Goessel Church, Goessel, Kansas: Guest ministers in our church recently have been Rev. D. C. Wedel, Rev. J. J. Voth, and Ed Stucky. The Junior C. E. enjoyed a picnic at the Roland Dirksen farm on July 28. Menno Fast showed pictures of his relief work in Poland. The new Junior C.E. sponsors for the following year are Mr. and Mrs. M. P. Wedel, Mr. and Mrs. Menno Dirksen, and Mr. and Mrs. W. O. Schmidt.—Mrs. Eldon Rich, Corr.

—First Church, Mountain Lake, Minnesota: Our Sunday School and Mission Society sent 62 Christmas bundles for relief. Our pastor invited the young people who are leaving for school for a social evening. The Youth organization put up a wayside pulpit. Rev. Amstutz and family have returned from their three-week vacation in Ohio. During the pastor's absence Rev. Andrew Shelly and Mr. Elmer Ediger spoke Sunday mornings August 14 and 21 respectively. —Corr.

—Hoffnungsau Church, Inman, Kansas: A total of 79 Christmas bundles were given to relief. The Senior Sewing Society is collecting canned fruits and vegetables to be taken to the hospitals and Home for the Aged in our vicinity. The Happy Hour Sewing Circle gathered one afternoon, divided into groups and went to can a bushel of peaches each to five institutions also in this vicinity. With them they took 26 dressed chickens. On August 28 our congregation observed Loyalty Sunday for the continuation of the church building program.—Corr.

—Salem Church, Dalton, Ohio: On Sunday evening August 28 a very inspiring organ recital was given by Claren Sommer, a recent graduate of Bluffton College.—Mrs. Merl Lehman, Corr.

—Rev. Wesley C. Ewert's new address is now 55 Elizabeth Street, Hartford 5. Connecticut.

—First Mennonite Church, Halstead, Kansas: Rev. and Mrs. Loris Habegger and family spent a two weeks vacation at the pastor's home town of Berne, Indiana. During his absence, Joe Duerksen, a senior at Bethel College, was in charge of the first Sunday, August 14. He spoke on ". . . In Exchange for His Soul." "The Jesus We Preach." was the sermon topic given by Rev. A. J. Dirks on the second Sunday, August 21. Reverend Dirks is field representative for the Central Kansas Academy in Hutchinson, Kansas. The Union Service was held in the evening with Brother Aaron Sukau bringing the message. Brother Sukau is engaged in distributing and placing Bible in roadside cabins. The film, "The Man Who Forgot God." was shown at the conclusion of the service. —Betty Jean Franz. Corr.

—First Mennonite Church. Geary, Okla: Five of our Young People attend the Oklahoma Retreat at Hydro, On August 23 we laid to rest one of our dear Brethren, Mr. Dietrich Leck; the funeral was held in the Church with Rev. Peters in charge, and with Rev. Henry Funck assisting. Missionary and Mrs. Harold Ratzlaff were in our midst on Wednesday evening. Aug. 24. They brought us a very interesting report and pictures of their work in India. May God bless them in their work.—Corr.

Meadow Church, Colby, Kansas: On August 28, our Church observed Educational Sunday. In the morning a short program was given. The choir sang two numbers. Six of our young people are leaving to attend schools away from home. One is leaving for Lawrence, one for Bethel College, two for Grace Bible Institute, one for Oklahoma Bible Academy and one for the Hesston Academy. Special music was rendered by these young people. A mixed quartet, a piano solo and a reading.—Mrs. Peter J. Franz, Corr.

—Friedensfeld Church, Turpin, Oklahoma: On the evening of August 24, the congregation met for a wiener roast on the Church grounds. A period was spent in devotions and fellowship. The following day the young people went to Meade Lake for an outing. They were accompanied by the pastor and his wife and the Sunday School teachers. In the afternoon of August 28 we participated in an instrumental music festival at the Hooker Mennonite Brethren Church. —Corr.

—Grace Church, Enid Oklahoma: Rev. and Mrs. Unruh made a trip to Beatrice, Nebraska on August 13, to attend the wedding of their oldest son, Allen Lee to Miss Irene Thimm. The Rev. Unruhs came back on Monday, August 15. About ten days ago, Simon Johnson was involved in an accident while working at the construction of a elevator. His right wrist and some ribs were broken. However, he is progressing favorably and is now at home. It is still rather warm here and very dry.—Corr.

—Calvary Church, Barlow, Oregon: On Sunday, August 21, Rev. Paul N. Roth was a guest speaker at the corner-stone laying for the new Community Chapel Church, Sweet Home, Oregon. Others from our church attending the services were Mrs. Paul Roth and Mr. and Mrs. Lester Conrad. The Young people were in charge of our Sunday evening service and a number of them gave talks about the retreat which was held at Trout Creek Camp near Troutdale, Oregon.—Mrs. Ivan Learfield, Corr.

—First Mennonite Church, Beatrice, Nebraska: Chautauqua Park Union Services were held in the evening of August 21 with Rev. Ross McCown bringing the message and Rev. Forrest Haggard presiding. Annual Musical program by the Beatrice Fellowship Choir under the direction of Mrs. Anne Miller will be presented in this church Friday, August 26, 8 p.m. Miss Esther Dyck, former Supt. of our Hospital, will be married to Walter Schmidt of the Beatrice Mennonite Church.—Corr.

—First Mennonite Church. Pretty Prairie, Kansas: The Sewing Society has in the past year allocated $1052.45 to the various mission and relief projects. Forty-two Christmas bundles were sent this year. Mrs. Howard G. Nyce accompanied her sister, Mrs. Charles Binkley, to Pennsylvania, and is spending a brief visit among the "home folks." Our Harvest Mission Festival will be held October 2nd. Dr. A. C. Schultz will hold Evangelistic Services October 23-30.—Corr.

—First Mennonite Church, Bluffton, Ohio: On August 11, in spite of rainy weather, about 70 men from four Bluffton and Pandora Churches, gathered with their tools, tractors and trucks and started clearing the ground for the prospective Home for the Aged. A remarkable change was accomplished in the Grove. About 35 men continued work on Saturday. This shows a fine spirit of cooperative effort, and a far view ahead.—Corr.

Mennonite Youth

"A United Mennonite
Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Dreams of a Youth 'Workshop'

Dear Mennonite Young People:

Recently I had a dream. In this dream Mennonite youth leaders from the States and Canada gathered for a week at a camp site on a beautiful lake somewhere in the Midwest. They came together with a common desire to seek better methods for their young people's meetings at home, to learn about their conference youth organization, and to make new friends. They wanted to have a deeper experience of God and to know His will; they sought out the meaning of Christ in all areas of life. They played together, worshiped together and met in small groups to discuss problems which haunted them—all in the presence of God. Yes, there were a few adult leaders but just three. It was not only attended by youth; it was conducted by youth. Young people led the discussion groups, planned the worship services, and made the week what it was. Here those who came got new ideas for programs and projects in their home churches, but the thing that they said they appreciated most was the spiritual undertone. It pervaded every part of the program, being not dependent on externals but touching the very depths of their beings until like St. Augustine the young people were made to feel, "I am restless until I find my rest in thee." At the end of the week, these young people left camp more devoted Christians, resolving to be more loyal to the cause of Christ at all cost.

I awoke! It was not a dream. In reality, I had attended the Old Mennonite Youth Workshop at Little Eden on Portage Lake in northern Michigan, July 23-30. This was the workshop as I found it. It was a privilege for me as secretary-treasurer of the Y.P.U. to share in this experience and observe what their youth organization is doing. In every way the young

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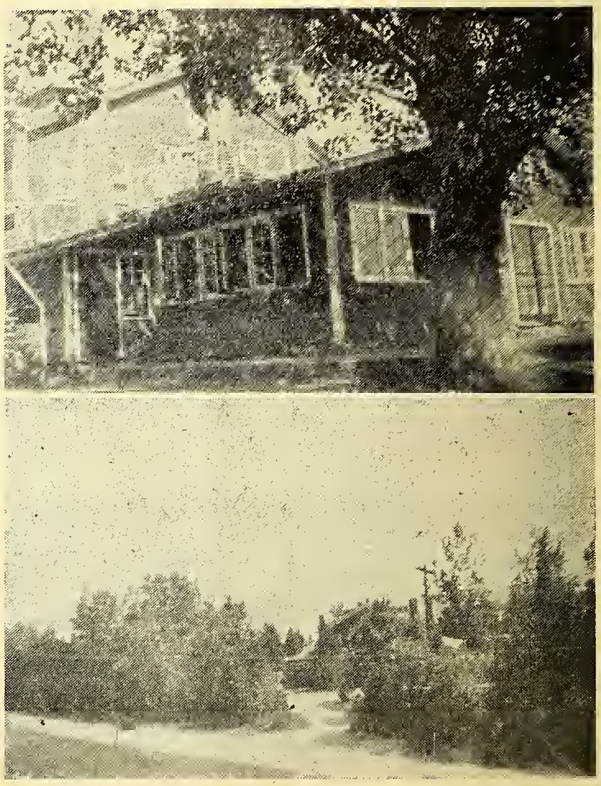
Pictured here are two scenes of the Little Eden Camp, owned and operated by the Old Mennointe Church. This camp is located in Northern Michgian near the town of Onekema and lies within a mile of Lake Michigan. It was here that the Mennonite Youth Fellowship Workshop was held.



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Comments by the Editor - "Hilltop" and "Workshop"

Had you ever heard of such terms as "hilltop" or "workshop" and had them applied to youth work in the church? Most of us think of "hilltop" in terms of some striking hill which we know and that is what the word means to us. And the term "workshop" recalls to mind the farm shop with its forge, drills, anvil, vise and tools—a place where we as youngsters spent an hour building everything from a peddle car to an airplane!

But a "hilltop" means something else, too. Last Spring, representatives of the Friends, Brethren and Mennonites gathered together for a "hilltop." They all were leaders in youth work in their churches and they met at Camp Mack in Indiana representing the youth program of which they were a part. The Friday, Saturday, and Sunday meeting on the shores of beautiful Lake Wabee was a "hilltop" experience just as the meeting of the three disciples and Jesus on the Mount of Transfiguration was a "mountain top" experience. We compared notes on what we were doing in our youth program, we shared ideas, and discussed goals of our work. Out of it came a keen feeling of fellowship and inspiration and the determination to meet together again. There were five different groups present. The Five Year Meeting of Friends, the Brethren Church (or Progressive Brethren) and the Church of the Brethren, the (Old) Mennonites, and the General Conference of Mennonites, each had representatives at this "hilltop."

Local societies can, also, have spiritual hilltops—little retreats whose purpose is to seek to go deeper and be strengthened to reach farther out. At one point

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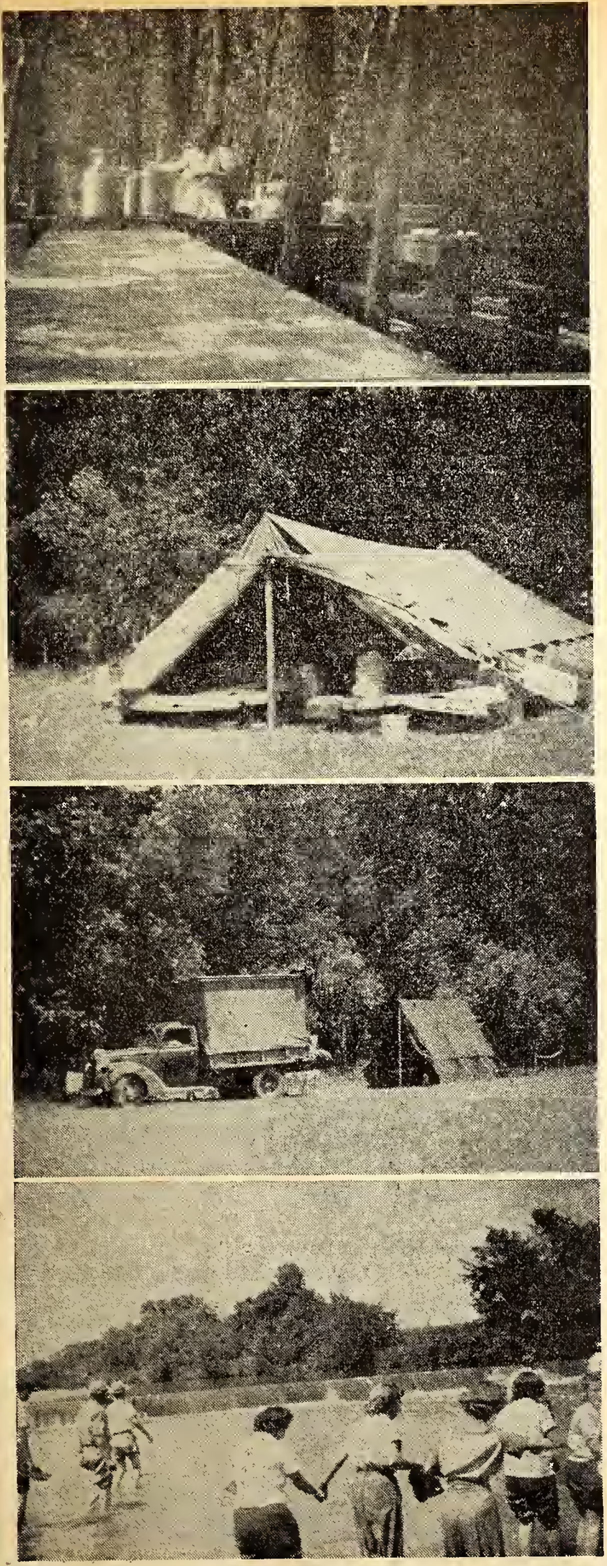

Here are scenes of the Western District Retreat held at the new camp site on the Ninescah River near Murdock, Kansas. They had a dining hall out under the trees, they had tents or trucks for cabins, and they waded the Ninescah whenever they wanted to get across. It was real camping!

Y.P.U. Secretary Visits Retreats

by Myrtle Wasser, Roundhead, Ohio

It may have been a class about Christian living or Bible study in which young people were stimulated to think through the implication of the Christian Faith to the basic issues of life. Perhaps it was a vesper service or a consecration service by a quiet lake with the leaves rustling through the trees where the challenge of Christian service seemed greatest. It might have been a campfire service with the stars as the ceiling and the outline of trees as an enclosure where the truth that God is the source of all true life became real. Alone out-of-doors during morning devotions, battling a problem, "Be still and know that I am God," took on meaning. In meeting new friends the gift of friendship became sacred and the importance of choosing one's friends became valid. Or perhaps in a "roughing it" experience of an out-door camp cooperation was learned. Again, it might have been at a hard game of play that the importance of being an integrated Christian life seemed to strike at the center. Maybe in the singing of god hymns the consecration of talent became an imperative. These and many other experiences represent our Mennonite young people, attending retreats, from the East to the West, from the North to the South.

During the summer months I visited three retreats. First, there was the Junior and Young People's Retreat at Camp Mack on Lake Wawbee in Indiana. This camp is not owned by the Middle and Central Districts. However, they have now purchased their own camp site near Niles, Michigan, on two small lakes, where they are hopeful of having retreat next summer.

Secondly, I visited the Young People's Retreat at Men-O-Lan, located in the Woodlands of Pennsylvania, home of the Eastern District retreats. About ten years ago this camp was undeveloped with tents as sleeping quarters the first year. Since then the churches have built cabins and buildings until today it is a fairly well equipped camp except for recreational facilities and it also lacks a swimming and boating area.

Thirdly, I had the opportunity to take part in the first retreat of the Western District held on their own recently purchased retreat grounds near Murdock, Kansas. It was a real "roughing it" experience but the young people like it all the more. No buildings are at present erected and the fine weather helped the enjoyment of the out-door dining hall. A river with a dam and sandy beach offer many possibilities for a fine camp site of the future.

At each retreat I gave one talk on "These Are Our Mennonite Young People" in the interests of YPU. In addition to this my contribution to the retreat program depended entirely on the wishes of the retreat committee. At one retreat I was also junior cabin counsellor and at another I planned the morning worship services, and had a class.

I have enjoyed my summer travels and it has given me a broader perspective as I have shared in your re-

(Continued on page 15)

A World Christmas Festival

Fourteen-year-old Anne, who lives in up-state New York, is no expert on international affairs. She doesn't understand many of the newspaper stories concerning the value of the pound, the rate of exchange, or immigration quotas. But she does know about difficulties of school work in England, what an Austrian family has for Sunday dinner, what a boy in Denmark wants to be when he grows up. So when Anne becomes an adult, she will feel a friendship for peoples in countries other than her own—a friendship born of knowledge.

All this has come about because Anne was one of the first children in America to participate in the World Christmas Festival when the first one was held in 1945. When Anne learned at her school that in many countries of Europe big Christmas festivals for children were going to be held, she was interested. When she heard that they would be sad affairs without gifts which American children could send, she decided to do something about it. So she selected a nice gift, a red scarf which she wanted herself, and sent it to a little girl in England. Within a few weeks a letter came from Lilly, the English girl who received the gift, thanking Anne for her present.

Almost before they knew it, Anna and Lilly had developed a regular correspondence. For four years now they have been writing back and forth, and have become good friends. Anne talks often about Lilly. Sometimes she speaks with sympathy, for Lilly lost her mother; sometimes she mentions Lilly's difficulties in school; but she always talks as though Lilly were one of the family.

Every year since 1945, Anne has sent a Christmas present to an unknown friend abroad. Now, besides Lilly, Anne has another girl friend in Austria, and a boy friend in Denmark. Through them she is learning that though children in different countries follow different ways of life, they have much in common.

Anne is just one of the thousands of American children who have participated in the World Christmas Festivals during the past four years. As a result of this participation, one and a half million Christmas gifts have been donated by American youngsters and distributed without discrimination to children in seventeen countries. And in most cases, wherever the name and address of the donor has been clearly written, the children who received the gifts have written in return, often starting a regular correspondence.

Sponsored by the Committee on World Friendship Among Children of Church World Service, the 1949 "Share Your Gift" campaign is now underway. Children throughout America are already collecting and packing Christmas gifts, to be sent to the warehouse of World Friendship Among Children at 214 East 21st Street, New York 10, N. Y.

Because the World Christmas Festival is held on December 15, donors are urged to send parcels early so that they may reach their overseas destination in time for the occasion. The World Christmas gifts will be distributed to children without discrimination at World Christmas Festivals celebrated simultaneously on December 15 in seventeen countries. Each parcel should have attached to it a label with the name and full address of the donor written clearly on one side; and on the other side an indication of whether the gift is for a boy or a girl, and of what age. Ten cents for each pound of the parcel's weight should be sent to World Friendship Among Children at the above address to help defray shipping costs.

SALES OF HANDBOOK TO THE MENNONITE HYMNARY

Sales of the Handbook to the Mennonite Hymnary by young people's societies as of August 17, 1949:

Total number sold—	369
Y. P. U. commissions—	$108.60
Local Societies' commissions—	$162.90
Total earned	$271.50

Sixteen churches have participated in this plan so far.

Here are the sales of the Handbook to August 23, 1949:

Total number sold—	554
Y. P. U. Commissions—	$164.10
Local Societies' Commissions—	$246.15
Total earned	$410.25

Here is an opportunity for youth in your church to promote the appreciation and love of the great music of the Church and promote their own projects.

Songs for the Heart

When you were in grade school and in the children's department of your Sunday school, you were likely asked to memorize several passages of Scripture, to learn verses of the Bible "by heart." Perhaps you didn't enjoy the effort of learning them then, but in later years you were glad that some of the treasures of the Bible were yours.

Now that many of us have been studying the Psalms in our Sunday morning classes, why not continue to enjoy them by memorizing the best of them and letting them become songs for your heart, great poems that express your highest aspirations and give voice to your deepest prayers? Below are twelve of the most treasured Psalms that you may want to read and reread. Try to memorize at least one each week for the next three months. They will enrich your moments of worship and give you guidance in difficult days.

Psalm 1. A comparison of the way of the righteous with the way of the ungodly.

Psalm 8. A song of praise that recognizes the unique place of man in God's creation.

Psalm 23. The familiar shepherd psalm which exalts the living guidance of a heavenly Father.

Psalm 42. A song of the longing of man's soul for God.

Psalm 46. God is our refuge, our strength and our help. He is with us.

Psalm 51. A cry of sorrow for sinfulness that only God can take away.

Psalm 100. A familiar song of praise and gladness.

Psalm 103. A song of appreciation and thanksgiving, emphasizing God's mercy and grace.

Psalm 119. The long poem concerning God's Word and its benefits.—Kenneth Moorse

European Students Arrive

A group of seven students arrived on August 25 at the MCC headquarters en route to the respective Mennonite colleges where they will study during the coming year. Anny Guth, Lydia Nusbaumer and Roland Nusbaumer, of France, will attend Goshen College. Andre Goll of France will study at the Mennonite Biblical Seminary; Rene Hege of France will attend Messiah Bible College; Eric D. Habegger from Switzerland will study at Freeman Junior College; and Tjietze R. Ytsma from the Netherlands will go to Bluffton College. Within several weeks additional students will come from Germany and other European countries. This student exchange program is under the direction of the Council of Mennonite and Affiliated Colleges, with Menno Travel Service and the MCC Mennonite Aid Section assisting in various ways.

Comments . . . Continued page 12.

Jesus told his disciples, "Come away by yourselves to a lonely place, and rest a while." (Revised Standard Version) Such withdrawal suggests the idea of a "hilltop."

As the new year begins for many societies, such a "hilltop" would be a vital experience and an excellent one to begin the year's work. Why not plan to have a "hilltop" for your society?

What then is a "workshop?" Where a hilltop has as its primary emphasis, inspiration and spiritual retreat, the "workshop" is exactly what its name says, a "workshop." When the officers of a local society get together and plan their year's work, their projects, their programs, the service they plan to perform, the money they plan to raise, the social life in which they will participate, when they do that, they are having a "workshop" meeting.

A thorough-going "workshop" is a good idea, too. It is something every local society's officers should do during the fall months. By getting together and working through their plans thoroughly, they can start on a successful year's work where, if they don't make such plans, they may run on a haphazard basis becoming less effective.

A "workshop" is a good experience for not just a local youth group, but for a region or district to think about, too. By getting local youth leaders together, the opportunity for new zeal, insight and vision is very great.

The next time you think of a "hilltop" or a "workshop," think of them in terms of your youth fellowship and in terms of how they can be meaningful for them.

New Attendant Training at Topeka State Hospital

The new year-round MCC Service Unit at Topeka State Hospital is being inaugurated under unique circumstances. This hospital has been approved as a training institution under a new program of training in the psychiatric field, authorized by the Kansas State Legislature and financed by a grant of $70,500 from the Rockefeller Foundation. The training program, directed by the Menninger Foundation, will accept groups of 25 applicants every six months. There is no fee for attending this Training School, but entrance requirements are quite rigid, admitting only those who have definite interest in a life vocation related to the psychiatric field. It is expected that a number of the group comprising the present MCC Summer Unit at this hospital will apply and be admitted to the School.

The year-round MCC Unit will have no direct connection with the special School, although indirectly it is expected that the creative approach of the Unit will have an influence on those enrolled in the School. Members of the Unit may also be able to attend certain clinics and classes of the Menninger School or non-credit basis.

It is hoped that a number of additional Mennonite young people will be available to join the Service Unit, and that there will be those interested in enrolling in the special School with a plan to serve rather indefinitely in the mental health program of the Church.

Dreams . . . Continued page 12

people made me feel at home. They invited me to sit in on their youth Council meetings and asked me to extend their greetings to the 10,000 young people of YPU.

This workshop was not a dream conceived by me. I merely shared its reality. But it was the vision and dream of persons such as Paul Erb, now editor of the GOSPEL HERALD, who had worked long and hard for years to make this dream a reality in his day. Brother Erb loves young people and is loved by them; his very life is a challenge to any young person. The Workshop was an experiment in a sense, and I commend the Old Mennonites, persons such as Brother Erb, and his young people for launching out into the deep.

However, as a result of Little Eden, I do have a dream that someday—I hope not too far hence—we of the Y.P.U. may meet in a similar way as a workshop.—Myrtle Wasser, Sec.-treas. of the Y.P.U.

Y.P.U. Secretary Visits Retreats . . . Continued page 13

treats. I have met many of the young people personally. One cannot estimate the concrete value of such visits. Perhaps the informal conversations and attempts at answering questions have been of greater value than the formal talks. At any rate, the Y.P.U. is interested in your retreat programs and wishes to thank each committee for its cooperation.

Retreats are an important word in the life of a young person. The opportunity to attend retreats is one which all young people should have. There seems to be a growing tendency to have retreats which will include older young people and adults as well. It seems to me that this is a healthy trend for every person needs occasionally to retreat in a place of seclusion in order to more effectively live the Christian life. Retreats are a real avenue for making the theme of Y.P.U., "A United Mennonite Youth in Christ," a greater reality.

Beyond Our Own

YOUTHS SET GOALS AT CHURCH PARLEY

Delegates from 17 countries attended a seven-day meeting of the World Christian Youth Commission held at Lausanne. They discussed plans for carrying "the Christian message" to young industrial workers whom the churches have failed to reach.

The meeting launched a plan for study and action in regard to industrial youth, which will be recommended to the participating bodies for their consideration.

Discussing youth problems in Asia, the commission recommended that an enlarged meeting of the group be held in that region in 1952, to deal primarily with the problem of forming a united Christian strategy in the Asiatic countries. Final details of the Asia meeting, it was announced, would be considered at the next meeting of the commission to be held in Toronto next summer.—*C. S. Monitor.*

Please enclose this label when writing.

All With One Accord

"And when the day of Pentecost had come, they were altogether in one place, and suddenly a sound came from heaven like the rush of a mighty wind and it filled all the house where they were sitting." Acts 2:1-2, R.S.V.

Pentecost is an historical event but it may also be a present day experience if our churches can meet the conditions. The call has gone out for the United Evangelistic Advance. Material has been sent out. Churches and ministers have been urged to unite in these evangelistic efforts so that Pentecost may become a living experience with us. For this reason we urge you again to (1) unite in the World-Wide Communion Service in your local church; (2) to join the Church Attendance Crusade, that is, to get every member to attend church during October; (3) to have regular prayer meetings at least once a week in which this matter of Evangelism, that is, seeking the lost and bringing to them the Gospel be made of prime importance; (4) Plan for definite Evangelistic action, either as a congregation or in cooperation with local churches.

Evangelism Committee

DP SOLVES TOWN'S TAYLOR SHORTAGE

Bennington, Vt. (RNS)—Bennington needs a tailor and he's scheduled to arrive direct from a war-ravaged life in Europe with his wife and probably one or two children.

It all started when the social action committee of the Second Congregational church here decided to make a survey of the city to determine what type of person would be best suited for settling in this quiet, historic community.

The church cabinet voted in favor of permitting the committee to apply to Church World Service, interdenominational relief agency, to bring the displaced person and his family to America to live for the rest of their days in Bennington.

All that has been done. Now the committee is concentrating on making life easy for the tailor when he arrives in the city, probably early this fall. They have organized committees to go out in search of household articles to be used in furnishing a house for the new citizen.

Already, they report, the collection includes kitchen utensils, used furniture, even curtains for the tailor's wife to add a bright note to their first real home in 10 years.

Committee members predicted the need for an extra tailor is so acute, that the new arrival will have no trouble in making a good living.

Conference Stewardship Thermometer

This office is glad to report receipts of $27,539.09 during the month of August for all the boards of our conference. All the officers of our boards are grateful to the many friends who remember their work in prayer and by giving.

We must keep in mind that if our conference is to meet its budget of $752,760 for this calendar year, with only $294,082.22 turned in so far, the receipts should average over $114,000 each month for the next four months. Because of shortages so far several boards have already had to curtail their program of help. Since so great a part of our conference work is for missions and relief, we should consider prayerfully our obligation to those in need. Surely our Lord would not wish to see any of His little ones suffer or be lost.

Please remember our conference work in your prayers.

Respectfully submitted,
A. Theodore Mueller, Office Manager

Members of the American Association of Women Ministers will hold their annual assembly in the First Methodist Church at Miltonvale, Kansas, August 23-26.—*The American Friend.*

WHAT KIND OF CHURCH MEMBER

Pillars worship regularly, giving time and money.

Supporters give time and money if they like the minister.

Leaners use the church for funerals, baptisms, weddings, but give no time and money to support the church.

Working Leaners work, but do not give money.

Specials help and give occasionally for something that appeals to them at the moment.

Annuals dress up, look serious and go to church on Easter.

Sponges take all the blessings and benefits, but give no money or time.

Tramps go from one church to another, but support none.

Scrappers take offense, criticize and fight.

Orphans are children sent by parents who stay at home.

Backsliders "go back and walk no more with Jesus."—John 6:66.

Hypocrites are leaners who say they are better than church goers.

—St. Phillips Society, Akron, Ohio.
Quoted in the "Ohio Farmer".

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

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My Lord, I do not ask to stand
As King or Prince of high degree;
I only pray that hand in hand
A child and I may come to Thee.

-- Gospel Messenger

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The Mennonite

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Of Your Pen Acquaintance

MARIE DUERKSEN, Jangjir, Central Province, India, ("Life in a Language School") serves as Conference Missionary to India.

LYNN P. HARTZLER, Belgian Congo, ("The Witch Doctor's Curse") is studying at the University of Southern California in preparation for returning to the Congo to serve; he is of the Methodist Denomination.

RONALD VON RIESEN, Chicago, Illinois, is the Executive Secretary of the Conference Board of Christian Education.

OFFICIAL ANNOUNCEMENTS

The General Conference Council of Boards will meet in Mountain Lake, Minnesota, November 29 to December 1. A Community Acquaintance program, in which various leaders of the Conference will speak in programs open to the general public, will be held in connection with this annual meeting of the Conference Boards and Committees.

November is annually observed as Evangelism Month in the General Conference. In contrast to the Lenten emphasis the November stress is on evangelism through the Sunday school.

The fall meeting of the Seminary Board is to convene in Chicago on October 4 and 5.

"Reader Says"

THE CHRISTIAN AND THE DRAFT LAW

"Let every soul be subject unto the higher powers. For there is no other power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." Romans 13:1-2.

The United States Constitution provides: "Congress shall make no law respecting an establishment of religion, or prohit the free exercise thereof."

"Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law." Romans 13:8.

The inevitable synopsis: Souls that do not register when requested to by law by this government, under the above conditions, subject themselves under the wrath of God to the extent of eternal damnation! If none other: "The love of Christ constraineth us." 2 Corinthians 5:14a —Jacob J. Regier, Newton, Kansas.

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

September 29 to October 1, Oklahoma Sunday School Convention at Hydro, Oklahoma.

September 30 to October 3, Opening days at Canadian Mennonite Bible College, Winnipeg, Manitoba: registration, Friday, September 30; classes begin, Monday, October 3.

October 2, World-wide Communion Sunday and opening of the United Evangelistic Crusade.

October 2, M.C.C. "Voluntary Service Reports" meeting at Eden Church, Moundridge, Kansas.

October 4, 5, Fall meeting of the Seminary Board, Chicago.

October 4-5, Meeting of the Seminary Board at Chicago.

October 11, Annual Fall Meeting of the Women's Missionary Organization; sessions at 9:45 a.m., 1:15 p.m. at the First Mennonite Church, Newton, and at 7:45 p.m. at Memorial Hall, North Newton, Kansas.

October 11, Ministers Conference, Western District Conference, Tabor Church, Newton Kansas.
NOTE: this was erroneously announced as being held at North Newton, in last week's MENNONITE.

October 12, 75th Anniversary Celebration of coming of European Mennonites, Memorial Hall, North Newton, Kansas.

October 13, 14, Western District Conference.

November, General Conference Evangelism Emphasis Period.

November 24, THANKSGIVING DAY

November 29 to December 1. Council of Boards Meeting. Mountain Lake, Minnesota.

December 11, Universal Bible Sunday.

NEXT YEAR —

August 23-30, 1950. Tentative dates for the General Conference Sessions, Freeman, South Dakota.

Beyond Our Own

The United Council of Church Women has appealed to the 10,000,000 Protestant church women in this country to collect dress materials for needy women overseas. The project is called "piece for peace."

* * *

The Church of the Nazarene has purchased a 20-acre tract at Sixty-third Street and the Paseo in Kansas City, Missouri. The denomination which now has its headquarters and theological seminary in a number of scattered buildings in Kansas City plans to erect a large headquarters at this location. The first to be moved will be the seminary. Later a million-dollar publication unit will be erected.

Editorials

"PLANS ARE UNDER WAY for a huge three-day combination country fair, oriental bazaar and auction where goods and merchandise of every hue, style and variety will be sold, traded, bartered and raffled in a fund-raising drive for the restoration of St. Mary's Cathedral, mother church of the San Francisco Archdiocese." This quotation probably represents the ultimate in "painless" ways of raising money. The quotation was not intended to single out the Catholic Church as the only offender in this whole area. This temptation to devise ways of getting money "painlessly" is one that plagues all the branches of the Church. One wonders whether the Christ would not be walking through some of our churches today overturning the tables of the money changers. True, we do not put the profit into our pockets directly. But is there not the temptation after sizeable amounts have been raised through such methods to let ourselves think that we do not need to give so much and consequently spend what belongs to God of our income, on ourselves? It cannot be denied that the fellowship involved in working together on such activities is definitely helpful. But again a serious question may be raised. Is it good stewardship education (stewardship of both time and money) to engage in these money-raising activities as a substitute for giving more ourselves when larger personal giving may release us from sales and "waiting at tables" to do other tasks of the Kingdom that are much more urgent?

TWO ASPECTS of the problem of non-registration must not be confused. There is general agreemnt that if a government passes a law that is basically wrong and obligates a person to commit a sinful act, the individual must not comply with such a law. In the recent trials of the war criminals this principle was basic. In this situation an individual must either flee the country or "be subject" to the higher powers and accept the punishment for disobedience. There would probably not be a Christian Church today if Christians had obeyed all laws of godless governments since the days of Christ. The area of disagreement is whether registration is merely a type of census in which a Christian need have no qualms of conscience or whether it is part and parcel of the on-going militarization of America. The fact that registration is being continued while the whole process of drafting has been dropped with the nation following a warlike foreign policy—does not all this make it difficult to believe registration is merely a census?

FROM CHURCH TO CHURCH goes the caravan. No, it is not a camel caravan. It is the India Jubilee Poster Caravan celebrating the fiftieth anniversary of the establishment of our missionary work in India. These posters, made by boys and girls of our churches and Conference Academies, travel in pairs spending a month at each church as silent witnesses to the half-century of sharing our faith with our Indian brethren. A hymn, "Comrades and Crusaders," has been written especially for the occasion with words by Ralph Berky, Bally, Pennsylvania, music by Marian Bechtal, and attractive art work by Elizabeth Nimmo. The hymn is dedicated to Miss Annie C. Funk. Miss Funk, pioneer missionary to India, went down with the ill-fated *Titanic* in 1912. The story is told that Annie was on a life boat being lowered when another woman appeared at the railing above with a four-year-old girl, and begged, "Won't someone please take my baby?" "Is that your child?" Annie asked. "Yes," came the answer. "Then your place is on this boat," whereupon Sister Funk relinquished her seat to the mother and child. Other missionaries are dropping out from the ranks of our "ambassadors" in India. May the Jubilee stir many a young Christian to respond to the call for replacements that souls may hear and be saved.—J.J.E.

From a papyrus wound around a mummy in Egypt two or three centuries before Christ we learn that an Alexandrian, named Dorion, made a fighting machine so deadly that it was called "The Ender of War," and from that time till now new inventions have been heralded as destined to put an end to war. But the truth remains that the only sure way to end war is to spread the knowledge of the ways of the Lord and to achieve the universal acceptance of His rule in the hearts of men. "He maketh wars to cease."—*Evangelical Visitor.*

Columnist Leo. A. Lerner states an interesting observation in a recent article. He had read in the press that when the rains came to Kansas the price of corn and wheat went down. The farmers had been praying for rain, but when the rains came they were not entirely a blessing, because the price of the produce of the fields went down. That might not have been so bad if the consumers had benefitted by the reduction in price to the farmers, but Mr. Lerner points out that the profit went to the speculators who sell grain short. He writes:

"Will bread or corn flakes be cheaper in Chicago? I doubt it. Will pork or beef be cheaper in Kansas City? I doubt it.

"The Lord answered the prayers for rain, but whom did the rain benefit? The farmer will get less, city man will pay as much as usual. By the time the blessings of rain from heaven go through all the processes from growth to grocer, they are doubtful blessings.

"The only time food prices for the consumer seem to get really low is when nobody has any money. Our national cornucopia can overflow with the good things of life, our science, labor and agriculture can combine to out-produce the world, but there is a big gap between our wonderful production and distribution."

It is a deplorable fact that speculators are permitted to gamble with the food supplies of our nation. They are parasites that do not produce anything but live on the production and consumption by the people. —*The Covenant Weekly.*

Life in a Language School

by Marie Duerksen

IT is indeed quite a new experience upon coming to a foreign land to begin to learn its language from the beginning. It is as if we have re-entered the first grade—the fingers are clumsy in making the new and strange looking letters, the tongue is heavy and reluctant to form the sounds which are to be produced. We new missionaries feel quite frustrated until these sounds and marks begin to make sense, and we no longer feel strange upon hearing ourselves speak a new language.

The name Landour has a very significant meaning to all of us who have faced the language barrier, because here is located one of the large missionary language schools of India. It was my privilege to come directly to Landour after disembarking in Bombay in May 1948. My first impression was that this place was certainly ideal for the study of language. After a hot ocean voyage, and an even hotter over-land train journey the coolness of the mountains was most refreshing. The majestic rugged peaks all around was a sight which caused me to want to fall down and worship our precious Lord. In several days I had thrown myself wholeheartedly into the study of the Hindi language.

In Every Available Corner

Attending language school is somewhat different from attending school at home. School is held in the Kellogg Memorial church. Classes begin at 8:30 in the morning and close at 12 noon. There are four periods of 40 minutes with a chapel period between the 2nd and 3rd periods. In order that students may get greater advantages, the classes are kept rather small—perhaps from 8 to 10 in a class. It is an interesting picture to see small classes sitting in every available corner. Indians, both Christian and non-Christian, are our teachers. Each student studies not only in class, but an hour or two with a private Indian tutor. Departmental supervisors do their best to arrange the schedules for the students best advantage. When we realize that the teachers often teach from 6 a.m. to 6 p.m. then we know that the language students aren't the only ones who spend hours of hard work. Six o'clock seems very early for a class, but students who have this hour testify that it is one of the best hours for study in the day.

The Studies Are Varied

You may ask the question, "How can you spend from four to six hours a day on the subject?" Although the subject matter is one, the studies are quite varied. One period is spent in the study of grammar, another in reading, another in oral preparation such as conservation story telling, preaching, essay and letter writing, etc. The latter are practiced in the second-year course when a greater knowledge of the language has already been acquired.

Because it is a natural tendency to speak English rather than Hindi, the Language School Student Council together with the principal seek to help us speak Hindi at all times in order that we may learn the language more quickly and really enjoy using it. One day a week the chapel period is conducted in Hindi. Two days a week we are to speak nothing but Hindi both in the class and out of class. A small fine is imposed upon those who disobey by speaking a sentence in English. Of course, for those who are just beginning their study, this rule cannot be enforced, but for those of us who have begun our second-year work it is surprising how well we are able to get along in Hindi when we set our minds to do so.

Keeping the Passion for Souls

As in other schools, our language school has a Student Council, and various committees who look after the social and spiritual welfare of the students. We have good social times together when we learn to know missionaries from many different countries, under many different boards, and engaged in many different kinds of work. The evangelistic committee looks for opportunities to engage in Christian work such as meetings in the bazaars and hospital visitation. These opportunities help us to keep within our hearts the passion for winning souls which is prone to become dim as we concentrate for several years upon the learning of the language.

(Continued on page 16)

The End Is Not Yet

In the summer of 1921 while the writer was building a mission home in the Cheyenne field in Montana he became acquainted with a young missionary couple who were then beginning their work at Busby, Montana. They were then young and zealous for the work and for the Lord. For almost thirty years they have labored in that hard field. Rev. and Mrs. Alfred Habegger have served faithfully and have also reared a Christian family. Today we were privileged to witness one of those very special Christian events, the ordination of a missionary couple. David and LaVita Habegger were ordained for that same mission field in which their parents have served so long and faithfully. The years come and go, generations pass on but the Kingdom of God is an everlasting Kingdom. Jesus truly said: "The end is not yet."

The ordination and consecration service took place at the Mennonite Bible Mission. Rev. A. E. Kreider of the Foreign Mission Board preached the sermon and performed the ordination. The brethren Harold Ratzlaff, Don Smucker, and John Neufeld assisted in the service. A trio of women from our Seminary community brought special music, Mrs. Delbert Schrag, Mrs. Roland Brown, and Mrs. Levi Koehn. Rev. and Mrs. Habegger are leaving in a few days for their field of service in Busby, Montana, to preach the "Glorious Gospel" as Rev. Kreider so wonderfully expressed it in his sermon and charge.

"I am not ashamed of the Gospel; for it is the power of God unto salvation."—John T. Neufeld.

The Witch Doctor's Curse

by Lynn P. Hartzler

KALONDA KETA stooped to pass through the doorway of his mud and pole parsonage and sat down under a wild olive tree to wait for the impending ordeal. The gaunt, native African pastor-teacher of the large Congo village, Kinda, had been in the community carrying out his clerical and pedagogical duties for only three weeks, but that was enough time for a man like him to make enemies.

Opening his Bible, he tried to read to compose himself. It was useless. Although the language was his own, he could not put his mind to it. Closing it impatiently and letting it fall into his lap, he dropped his head into his hands and tried to relax. Just then his wife, Banza, passed by with two earthen water pots.

"I just saw some women go past on their way to the spring. I think that I had better go down after them to be sure that I do not get poisoned water," she announced.

"It is too bad that we should have trouble like this so soon after arriving at our first appointment," Kalonda commented. "Perhaps everything will be settled today, and then we will know whether or not we must leave.

"The thing that disturbs me most is that Maria might be injured or kidnapped. If the witch doctor will only keep faith in his charms and 'medicine'! But now, dear, you had better follow the women before they get out of sight."

Alone again, he fell to pondering what he would do if the witch doctor came to carry out his threat. This time he was interrupted by the sudden entrance of his six-year-old daughter, Maria, who burst into the scene hysterically crying something about a mob of people.

"What's the matter, Maria?" Kalonda demanded as he took his small daughter in his arms.

"Those awful men with the bad witch doctor are down at the school. They're saying terrible things about you, daddy. Please don't let them hurt you, please don't!" she pleaded.

"Daddy will be all right," he confided in a tone that didn't entirely belie his anxiety. "You run into the house and wait for Mother. She'll be back from the spring right away. Lock the door and don't let a soul in except your mother and me. Be a good, brave girl and do as I say now."

After he had seen his daughter safe inside behind a locked door, he made his way down to the school to face the mob which had accompanied the witch doctor. At sight of him, with his Bible under his arms, his steps firm, and a smile on his face, the natives grew quiet and gathered in small knots.

I am still here," Kalonda announced, "and I intend to remain here to serve the people of this village and to teach and preach what I believe is the truth. I don't wish to be molested; neither do I wish to have my family annoyed."

To this daring affront the mob reacted by immediately starting to whisper. Then slowly but defiantly the witch answered first by referring to tribal customs.

"You realize that you are from a foreign tribe, don't you? The people will never trust you. Anything that happens here will be your fault. If a baby dies, it will be due to your presence in the village. If the hunting is poor, it will be you with whom the spirits of the tribe will be angry.

"Besides, you have been teaching the children against the fathers and against our witch doctor," one of the elders of the village shouted from the crowd. "The chief and his elders asked the missionary for a man who would come here to teach the children how to read and write. We did not ask the missionary to send a man who would tell the children to disobey their parents."

In a hoarse bass voice the village blacksmith bellowed, "The great witch doctor has been very good to the tribe. The village has been successful now for many years. If you have spoken against our witch doctor you have spoken against the village. As he has said, you must go!"

Kalonda listened attentively to all the accusations. Large drops of perspiration appeared on his forehead. His hands became moist from nervousness. He stood quietly, knowing that all they had said was in dead seriousness because he had been taught the same things when he was a boy in his own village before he had heard the missionary. He could have told the mob all that they were telling him now, and much more, for he knew the traditions of the people.

Answering them in a stern voice but with a smile on his face, he spoke.

"Has anyone who has taken my advice and gone to the dispensary to receive white man's medicine died? Have not many people been healed by the white man's medicine? I cannot teach falsehoods when the truth is evident.

"I have not preached against the chief nor against your elders of the village. I have preached against the false magic of the witch doctor, who has deceived you by making you believe his medicine cures you when it doesn't. He has taught you to believe that evil spirits give you fever, when it is really the mosquito which carries the fever to you. Here is the man . . ."

But by this time the mounting anger of the mob that resented this attack on their way of life had all but drowned out his voice. One man cried out that evil spirits would enter the live stock and the children unless they drove the blasphemous foreigner away.

Confident that he had Kalonda so afraid that he would leave, the witch doctor pompously ordered the mob to quiet down so that he could show the foreign devil who had the power of life and death, of truth and falsehood. With a snarl he pointed to a rafter from which hung an antelope horn of "medicine" and challenged, "Look! There is my medicine. Touch it and you die!"

Centuries of primitive fear welled up in Kalonda's mind as he mustered courage to face this new crisis. He swallowed hard, breathed a prayer to his new God, and stepped falteringly forward. With hands clammy from perspiration he touched the horn. His hands slipped along the surface.

(Continued page 16)

Inter-Mennonite Meeting at Moundridge, M.C.C. Sponsored

AKRON, PENNSYLVANIA. — On Sunday afternoon and evening, October 2, at the Eden Mennonite Church near Moundridge, Kansas, there will be a "Voluntary Service Reports" meeting. Volunteers of the various conferences programs—Mennonite Brethren, (Old) Mennonite, and General Conference—and the M.C.C. program, will report on their experiences in summer, winter, and one-year service units. Slides representing various units will be shown in the evening. The purpose of this meeting is to acquaint the constituency with the Service Unit program of the individual conferences and the M.C.C. Anyone interested is welcome to attend.

Several Refugee-families Arrive

During recent weeks five Russian Mennonite families arrived in the United States and have gone to the places provided by their Mennonite sponsors. Two of these families disembarked at New Orleans and were met and assisted in their journey by Orlo Kaufman, director of the M.C.C. Voluntary Service unit at Gulfport, Mississippi. The other families arrived at Boston or New York. Maria Koop and three children have gone to Reedley, California; Lukyan Gorbatjuk and wife and four children to Kalona, Iowa; Katherina Willer and two children to Wellman, Iowa, and an older daughter to Iowa City, Iowa; Katherina Oskolkow and two children to Iowa City, Iowa; and Ewald Bartel and wife and son to Conway, Kansas.

Although these individual families were approved for migration, the technical point delaying a considerable number of Mennonite refugees in their migration to Canada or the United States, has not yet been cleared.

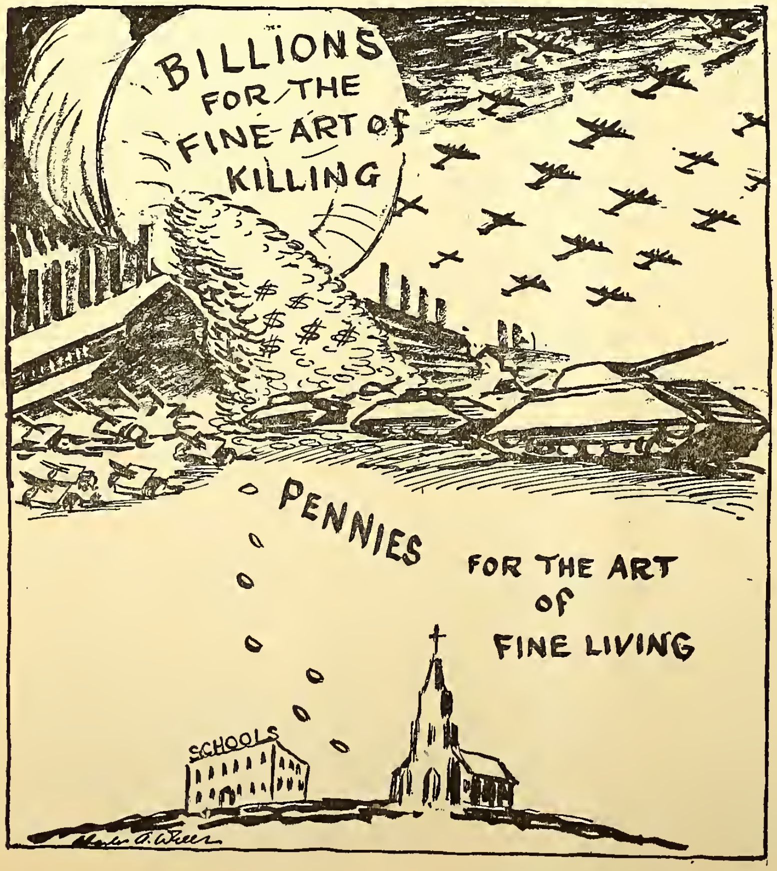
Additional Students Come to U.S.A.

Thirteen Mennonite students from Germany arrived on September 3, aboard a government transport. They will study during the coming school year in the various Mennonite and Brethren in Christ colleges. The students and the colleges where they will study are as follows: Guenter Ewert, Goshen; Heinrich Fellman, Beulah; Hans Jakob Galle, Messiah; Ilse E. Hochstaettler, Bluffton; Helmut Huelsberger, Bethel; Dora Lichti, Eastern Mennonite; Helma Lichti, Hesston; Guenter Loewenberg, Hesston; Adolf Schnebele, Goshen; Elfrieda Schmutz, Eastern Mennonite; Marianne Stauffer, Freeman; Marianne Staehs, Tabor; Anneliese Zerger, Tabor.

Relief Shipments

During June, July and August the following materials valued at a total of $218,905.00 left port: *To Germany,* 93½ tons mixed foods, 5 tons sugar, 51 tons Ralston Cereal, 37½ tons flour, 49½ tons clothing, shoes, soap, mending materials, 3 tons book paper, ¼ ton hospital

(Continued page 16)


BILLIONS FOR THE FINE ART OF KILLING
PENNIES FOR THE ART OF FINE LIVING
SCHOOLS

WHY OUR WORLD DOESN'T IMPROVE

By Charles A. Wells

September 24, 1949

There is no mystery about the present plight of the world. We are getting what we paid for. Mankind has spent multiplied billions on the techniques of destruction and killing and (comparatively) pennies on the techniques of living. As a result we kill much better than we live, we destroy much better than we build. Because we have often been politically irresponsible and spiritually indifferent, these forces have taken command of our world. There were many times when the Nazi revolution or the Japanese military upheaval could have been stopped before these movements became an armed threat. But we paid no attention until it was too late. There have been many times when the tormented and oppressed Russian people could have been guided away from the tightening grasp of their tyrants, but we were indifferent, uncaring. In fact, a lot of us made money helping these systems build their armed strength. So behind our present problems are great spiritual realities men must some day face.

Western District Conference Program

Memorial Hall, North Newton, Kansas
October 13—14, 1949
Theme: Looking Unto Jesus

Thursday, October 13

Forenoon Session 9:00 A.M.

General Singing - - led by Rev. Elbert Koontz
Devotional period - - Rev Henry Fransen
Conference sermon - - Rev. Henry Hege
Music - - - - Alexanderwohl Church
Reading of minutes
Order of the day
Appointment of committees
Presentation of delegate certificates
Music - - - - - - - Bethel College
Report of Executive Committee
Election of Conference officers and a member of the Program Committee
Report of Statistician - - Rev. Richard Ratzlaff
Reception of new churches and welcome of new ministers
Report of Field Worker - Rev. B. H. Janzen
Report of Trustees and election

Afternoon Session

(Time to be announced)

General singing - led by Rev. Elbert Koontz
Devotional period - - Rev. Elmer Friesen
Report of Home Mission Committee and election
Music - - - - Hoffnungsau Church
Address Rev. Erland Waltner, North Newton, Kansas
Report of Deaconess Committee and election

Evening Session Young People's Program

Friday, October 14

Forenoon Session 9:00 A.M.

General singing - led by Rev. Elbert Koontz
Devotional period - - Rev. Henry Poettcker
Report of Committee on Revision of Constitution
Report of Education Committee and election
Music - - - - - Brudertal Church
Address - Dr. S. F. Pannabecker, Chicago, Illinois
Report of Bethel College and election of two candidates for the Board of Directors.
Report of Charity Committee and election

Afternoon Session

(Time to be announced)

Devotional period - - - Memorial Service
Report of Peace Committee and election
Music - - - - Zion Church, Elbing
Address - Dr. S. F. Pannabecker, Chicago, Illinois
Report of temporary committees
Closing remarks - - - - - President

Meals will be served by the Women's Association of Bethel College.

PROGRAM
for the
Annual Fall Meeting of the Women's Missionary
Organization of the
Western District Conference

Morning Session 9:45 A.M.—11:45 A.M.

Morning and Afternoon Sessions to be held in the First Church of Newton

General Singing—led by Mrs. D. J. Unruh
Devotional period—in charge of Grace Liu, Chinese student attending Bethel College
Music—Bethany Mission Society, Kingman
Missionary Message—Mrs. P. W. Penner, missionary recently returned from India
Music—Eden Mission Societies, Moundridge
Missionary Message—Mrs. H. J. Brown, missionary recently returned from China
Closing song and prayer
Noon—Covered Dish Luncheon

Afternoon Session 1:15 P.M.—3:00 P.M.

Devotional period—in charge of Mrs. Peter W. Voran, Hopefield, Moundridge
Reports—Secretary, Treasurer, District Advisor, Junior-Intermediate Sponsor, Service Committee Member, Report by Miss Camp.
Election of Officers (Vice-president and Secretary)
Music—Friendship Circle, Lorraine Avenue Church, Wichita
Remarks by Selma Linscheid, Mennonite Clothing Center, North Newton
Closing song and prayer

Evening Session 7:45 P.M.

Memorial Hall, North Newton

General Singing—led by Walter Hohmann
Devotional period—in charge of Mrs. John E. Kaufman, who with her husband has recently returned from South America after 2½ years in Brazil and visiting all Mennonite colonies in South America.
Music of Song by a Junior-Intermediate group
Mission Play to be given by students of Goessel High School
Music by a combined ladies group from the Emmaus, Elbing, Swiss, and Gnadenberg Churches led by Mrs. Kenneth Toevs
Address of the Evening—Rev. John E. Kaufman, recently returned from South America (Pictures may also be shown of the work)
Offering—to be divided as follows: one-third for Foreign Missions, one-third for Relief, one-third for Home Missions of General Conference and Mennonite Biblical Seminary
Closing song—by Congregation
Closing Prayer—led by Rev. Howard G. Nyce, Pretty Prairie Church

Book Notes

THE history of Mennonite Civilian Public Service is now in print and a volume of over 500 pages awaits the reader. The book fortunately is written for a large and varied audience. If one is a former CPS man he will certainly want to own a copy of this story in which he played some part during a never-to-be-forgotten period of his life. If the reader is a member of the Mennonite Church he will welcome a copy of this record of how he helped to make possible a program of civilian service in time of war. There is still another reader who will find the book a valuable one and he is the "outside" observer in church and state who looked with interest on this experience of nonresistant people rendering unto Caesar the things that are Caesar's and unto God the things that are God's. All will be grateful to the author and his researchers for an account that is full of facts, fair in interpretation, and humble in tone and spirit.

Civilian Public Service is shown to have had deep roots as the Mennonite position on war is presented in the opening chapter. CPS in its main outline is also shown to have come about after much free, and on the whole, friendly discussion between conscientious groups and the Government.

Every branch of CPS and every camp or unit in this branch is described and this together with the chapters on "Religious Life in CPS" and "Education in CPS" make up about half of the large volume. The Soil Conservation Camps, the Park and Forest Service Camps are summarized and this in much detail; agriculture, dairying, public health, and mental hospital units are given their due space and improtance. A number of well-selected pictures add life to the book.

Service for Peace lets the campers and others speak. It quotes generously from camp papers, reports of hospital units, reports of county agents, letters, diaries, Selective Service memoranda, Mennonite Central Committee bulletins, and other sources. What were the benefits of work, travel, and fellowship for CPS men? The campers are quoted on this through the many statements they put on paper in those years of post-hole digging, furloughs, fire fighting, attendance on mental wards, and travel from Maine to California and from Oregon to Puerto Rico. What did the directors consider to be their problem, failures, or successes? They are also quoted and their feelings are well-recorded.

Did the churches do right in undertaking to administer CPS? The majority (72 per cent) of the 634 representative men from the different church branches thought it was wise for the churches to do so. This they reported on the evaluation questionnaire. Certainly one of the most important parts of the book is the final chapter, "An Evaluation of CPS," where the values and weakness of the program are summarized.

Nearly one-hundred pages are devoted to appendixes and a general index. All the MCC-CPS staff personnel are listed. Of special interest to Mennonite readers will be Appendix 23 which shows the results of the evaluation questionnaire. Here are the opinions of carefully selected CPS men of the six largest Mennonite branches on the importance of the work done in CPS, the wisdom of the churches administering camps, and obedience to Selective Service rules. Also here are the findings of what the men thought of placing the different Mennonite groups together, of including non-Mennonites, of choosing directors from the campers, and of the fairness or unfairness of the MCC in its administration policy. Fifty-one per cent say they hold to their religious belief more strongly as a result of the CPS exverience. Three per cent were undecided and 3 per cent omitted the question. In the opinion of the campers themselves the educational, recreational, and whole CPS experience was one that improved and matured them.

For all those who want to know accurately what happened to the Mennonite testimony on war before and during World War II this book is an unsurpassed answer. Those who desire to profit from this experience of church and state, war and peace, nonresistance and service, will find *Service for Peace* a genuine help—comprehensive yet detailed, factual yet alive, sympathetic yet objective and honest.

—Grant M. Stoltzfus

MENNONITE MEN
FOR CHRIST

"The Churches Give the Bible to the World" is the title of The American Bible Society's current folder which outlines this great work of distributing the Holy Scriptures throughout the world.

As you finish reading the last words of this leaflet there is but one thing to do; thank our Heavenly Father for this unparalleled opportunity of sending forth His written Word to the eager waiting multitudes in all parts of the world! Think of it! Literally, millions of souls waiting for an opportunity to read and study the Bible.

Under the heading, "A Great Door and Effectual Is Opened" your attention is directed to but four areas where the need is especially great. From China, the United States Ambassador, J. Leighton Stuart recently cabled, . . . "circulation of Scriptures have an incalculable value;" Japan, is mentioned where ten million copies are urgently requested and where a campaign is being waged to make the Holy Bible the most read book in all Japan; Brazil, where an Evangelical Movement is sweeping over this great land and Germany, where the supply is pitifully inadequate.

Another feature of this leaflet is a list of the gifts of the various Church denominations for the past three years. Mennonites are well near the top in their contribution.

Tracts and leaflets of The American Bible Society including the above-mentioned are being disturbed by the Laymen's Organization of the General Conference as a service activity and are available without charge by writing to your local District Brotherhood or the Secretary.—John E. Fretz, Secretary Conference Layman's Organization

Our
Colleges
and
Seminary

SEMINARY ENTERS FIFTH YEAR

The fifth year of Mennonite Biblical Seminary and Mennonite Bible School started here Thursday, September 6, with the opening chapel and opening registration. Preliminary registration reveal that twenty-one full time students are enrolled with later enrollment during the next quarter is expected to bring us up to last year's figure of thirty-one full time students. In addition to the regular seminary students there are other individuals here attending various schools in our city, or those who are wives of our students making a total of eighty adults and twenty-one children—making a total of one hundred and one people in our larger Mennonite fellowship. Last year's graduating class was the largest in the history of the school and these man are now placed in significant positions in the life of our church.

Among the students we are happy to welcome this year for the first time Andre Goll, the first foreign student we have had from France; Elmer Ediger of Akron, Pennsylvania, widely known for his work through the Mennonite Central Committee which he will continue on a part time basis; Bertha Fast who served in Egypt and Jugoslavia as relief worker; Donald Isaac, son of the late missionary Ferdinand Isaac; O'Ray Graber and Elaine Waltner from Freeman, South Dakota; Helmuth Dyck of Niagara-on-the-Lake, Ontario, Canada; Aaron J. Epp, former pastor at the Inman Mennonite Church, Inman, Kansas; Levi Koehn, Meno, Oklahoma, and Lloyd Gundy, Goshen, Indiana.

Among our non-Seminary students will be Robert and Lois Kreider who served in various important divisions under the MCC in Europe.

President and Mrs. Pannabecker welcomed the students at the opening reception held Thursday evening, September 8. John T. Neufeld gave the students an orientation on Christian witness in Chicago. Mrs. S. F. Pannabecker referred to the previous work of the late Abraham Warkentin. Don. E. Smucker was the leader of a devotional service, and Marvin Dirks led the group in the singing.

MOVING DAY AT CANADIAN COLLEGE

It is moving day at the Canadian Mennonite Bible College. During the past few weeks we have gradually moved one thing after the other from the Bethel Mission church to the new College home on 515 Wellington Crescent. Library books, shelves, chairs, tables, files, and office equipment are all a part of the school equipment. Alterations are being made so that the rooms will be ready for school opening on September 30th.

Rev. Benno Toews and family also have arrived to take up his duties as an instuctor of the College. Brother Toews brought his household belongings in a truck from Chicago where he finished his graduate studies at the Mennonite Biblical Seminary and is now seeking a home in the city here.

At the last faculty meting sme consideration was given to the possibilities of again offering evening courses. It was decided to limit instruction to Thursday evenings. Courses in Bible, music, and Mennonite history are to be given during these evening periods. Violin and piano instruction can also be arranged through the College office.

Dr. H. A. Fast, who has been released from Bethel College for the purpose of visiting the churches and schools of Canada, will serve with a series of messages from October 16 to 20 in our College. Dr. Fast is well-known among our Canadian churches because of his former work as field secretary of the General Conference and his services in the Mennonite Central Committee.

BETHEL FACULTY ENJOYS RETREAT

September has come once more and everywhere school doors swing open to admit youth that is to be prepared for life. Bethel College too is getting ready for its responsible work for another year. The faculty, including all members of the teaching and administrative staff and some board members, and their wives, had a retreat at the Salvation Army Camp at Wichita, Kansas on Saturday, September 3rd. At the beginning of the day's program the President, Dr. Ed. G. Kaufman, introduced old and new members of the faculty to one another. The rest of the program consisted of a devotion period, addresses, and discussions, and at the end a consecration service. The purpose of the retreat was to unite the members of the faculty in Christian fellowship for their important work of training youth for Christian life. Each one present could testify that this purpose of the retreat was fulfilled. Moreover the restful camp was conducive to quiet meditation on the part of the teachers concerning the importance of their work. Dr. S. A. Watson, President of Friends University of Wichita, gave two addresses during the day, each of which was followed by a general discussion. A spirit of humility before the responsibility of their work, of self-searching, of fervent prayer, and of devotion, was felt during the meetings, throughout the day.

Alumni, faculty, former students, and their families were present at the second annual Bethel Family Retreat Picnic at the Moundridge City Park on Sunday afternoon, September 18, 1949.

BLUFFTON LAUNCHES YEARS WORK

The cabinet of the newly formed Student Christian Association held a retreat at Neufer's Cabin near Topeka, Indiana Wednesday and Thursday, September 7, 8. At that time plans were made for the work of the year. This organization is to take the place of the YM CA and YWCA on the campus.

Freshmen reported for orientation work and preliminary testing on Friday, September 9. On Saturday

(Continued on page 15)

Immigration Anniversary Celebration

At one of its early meetings the Program Committee for the commemoration of the 75th Anniversary of the coming of the Mennonites to the Western prairie of America formulated the following general plan:

That local celebrations be held on October 9th or earlier.

That a final general celebration be held October 12th at Memorial Hall, North Newton, Kansas.

That during these celebrations a definite effort be made to solicit funds for the adequate housing and care of the Mennonite Historical materials which are to be placed in the basement of the Library building now under construction.

The date of the final celebration of the 75th Anniversary of the coming of the Mennonites to the western American prairies is approaching. Mennonites everywhere are reminded to give thought to a worthy observance of the occasion. It has been suggested in the previous months that local celebrations should, if possible, be held before October 12th, leading up to the larger-scale celebration on that day at Memorial Hall, North Newton, Kansas. It was suggested that these local celebrations could use the following general plan:

The first part of the program could include addresses dealing with the question why our forefathers came to this community, and their early experiences.

The second part of the day could be devoted to speeches on the developments in the fields of agriculture, education, missions, etc.

The third part of the program could deal with the present status of our communities and the outlook.

The final celebrations at Memorial Hall, North Newton, Kansas, will consist of the following program:

The Forenoon

A praise service, which will sound the keynote for the whole day, and a general presentation of the European background from which our Mennonite immigrants came will open the day. Pioneer experiences and establishment of Mennonite communities in the northern and southern states and Manitoba will also be considered.

The Afternoon

The railroads and the coming of the Mennonites to the United States and Canada will be presented by representative of one of the railway companies and greetings from representatives of other railways.

Representations from the different Mennonite cultural groups, such as Mennonites coming from Poland, Prussia, Switzerland, Russia, and from Mennonite church groups representative of various conferences will be presented.

The Evening

Hundredth anniversary of the birth of David Goertz, and the contributions of other pioneers, such as Jacob Buller, Christian Krehbiel, Dietrich Gaeddert, J. J. Krehbiel, Bernard Warkentin, H. H. Ewert, C. H. Wedel, Jacob Stucky, Leonard Suderman, and others, will be considered.

Two addresses entitled "The Present Position and Trends" and "Things We Have Cherished and that Remain" will be presented.

Musical selections will be heard during each of the sessions.

The collections in the forenoon will go for missions, in the afternoon for refugee migration, in the evening for the historical library to be housed on the ground floor of the new library building.

Invitations to a Booster Banquet are extended to those who give $100 in commemoration of the 100th birthday of David Goertz. This banquet will be held at 6:00 p.m.

The Western District Conference will be held in the Memorial Hall, the two days following the anniversary celebration, North Newton, Kansas.

Anniversary volume! FROM THE STEPPES TO THE PRAIRIES. 120 pp., $1.50.

Jottings

—Bethesda Mennonite Church, Marion, South Dakota: Twenty-three Christmas bundles were prepared by Sunday school classes and individuals. The Women's Missionary Society collected sixteen sweater sets and seven dozens of diapers which will be sent to Rev. Alfred Wiebe at Canton, Oklahoma. Quilt blocks were cut which will be sent to the American Indians in Arizona. In the absence of our pastor on August 21, Dr. John D. Unruh, who recently returned from Europe, brought the Sunday morning message which was based on Romans 1:16.—Amelia Becker, Corr.

—Garden Township Mennonite Church, Halstead, Kansas: The church is in the midst of building a new parsonage in Hesston. The basement is completed and the frame work is going up. Men from the church are helping with the work. Rev. Victor Graber, from Delft, Minnesota, has accepted the call and will start serving here as pastor on January 1,—Corr.

—Arlington Church, Arlington, Kansas: In the absence of Rev. John F. Schmidt, recent guest speakers have been Rev. R. C. Kauffman, Rev. A. F. Tieszen, and Rev. Erwin Goering. Sunday evening, August 28, a singspiration was held in the church. Plans were made to meet the last Sunday evening of each month for a similar meeting.—Mrs. Lester Ewy, Corr.

—Mennonite Church, Richfield, Pennsylvania: Our congregation has selected Rev. Walter J. Dyck, Philadelphia, as the minister of our church which has been without a minister for two years. Recently the women of our church have made new clothes for relief: twenty dresses, seven pair of men's shorts, slips and ladies' underwear. Two of our members have left to attend Grace Bible Institute. They are Grace Esterline and Wilma Hoffman.—Corr.

—Berean Academy, Elbing, Kansas: From September 12 through 18 Rev. John P. Suderman of Mountain Lake, Minnesota, will be here for the Fall Evangelistic meetings. May souls be saved, and Christians be stirred to a greater love for the Lord Jesus Christ. Our Academy has an enrollment of 65 for this year.

—For Sale: 80-acre Newport, Washington, farm for sale. $4000, plus lease right to another 40 acres. New four-room house, running water, wired for electricity. Eric Krehbiel, Newport, Washington, c/o Abraham Krehbiel. Submitted by J. Winfield Fretz, Secretary, Mutual Aid Board.

Jottings

—Summerfield Mennonite Church, Summerfield, Illinois: Our Young People's Society sold twenty copies of the HANDBOOK TO THE MENNONITE HYMNARY, a very good percentage for our small congregation. Our pastor, Henry Grimm, has resumed his studies for his third year in our Mennonite Biblical Seminary. He is in Chicago four days each week. Our Young People had entire charge of the morning service on Christian Education Sunday, September 11. Four papers were read, the topics: "Christian Education in the Home—in the Sunday School—in the Church—for Adults." Our girls' chorus arranged a "Hymn Sing-Singspiration" service for Sunday eveing September 11. This was a fine service. Comments by the leader about the hymns, and several readings from the HANDBOOK TO THE MENNONITE HYMNARY added much to the service. A good-sized audience thoroughly enjoyed this fine service.—A. S. Bechtel, Corr.

—Mennonite Country Church, Monroe, Washington: August 28 church services were dismissed since most of the congregation went to the retreat at Halls Lake. Every one reported a wonderful time. Monday, August 29, Jacob S. Schwartz passed away at his home to be with his Lord. September 5 the Church had a social at Ervin Wall's place. Games were played and ice cream and pie were served.—Mrs. Gus Zirger, Corr.

—First Mennonite Church, Lehigh, Kansas: Our church served four days at the County Fair at Hillsboro. Money raised there will be used for church improvement and missions. E. W. Zimmerman, representative of the Northern Bible Society, filled the pulpit September 11. Ben Sawatsky ministerial student at Bethel, preached on August 21.—M. E. Goering, Corr.

—Grace Mennonite Church, Enid, Oklahoma: Labor Day was made a real labor day by most of our church members at the church. It was to clean up on the inside as well as out, waxing floors, repairing the roof, and painting wood work. A blue neon sign was put over the front entrance by the Pastor. The sign reads, "Jesus Saves." Everyone is happy because of this. Several of the young folks have left for various places of work. Mary Helen Schmidt is a student at Bethel College. Dahna Koehn has again left for Omaha, Nebraska, to attend Grace Institute. Fall weather has set in after having had fine rains.—Corr.

—Menno Church, Lind, Washington: The annual Homecoming and Harvest Festival is set for September 25. Two services are planned along with a fellowship luncheon. Rev. George Kopper from Monroe will be guest speaker. During the absence of the pastor, the church services schedule were as follows: August 21, M.C.C. Peace Team (David Wiens and Robert Miller, Kitchener, Ontario, and John L. Ropp, Kalona, Iowa); August 28, Rev. Hausauer of Odessa; September 4, Rev. Schmidt of Lind; September 11, Rev. Jay of Lind.—Mrs. C. C. Claassen, Corr.

—Gospel Mennonite Church, Mountain Lake, Minnesota: Sunday, September 4, the ordination of Miss Tina Quiring as missionary took place in the afternoon. The Rev. D. J. Unruh, a member of the Foreign Mission Board officiated. Eighteen young people have left home for study in the following schools: Bethel College, Freeman Junior College, Grace Bible Institute, Omaha University, and Goshen College.—Corr.

—First Mennonite Church, Newton, Kansas: Our Sunday school addition is now under roof and we are planning to make arrangements in order to be able to make use of it. There is to be a missionary conference in our church on October 5-9. Mr and Mrs. Samuel Entz are going as missionaries to Africa and will be ordained on the afternoon of October 9. Miss Martha Ratzlaff is to be ordained on the same afternoon. She will be a missionary in India and work under the India Mission. We extend an invitation to these services. —Mrs. H. S. Goertzen, Corr.

—Calvary Mennonite Church, Barlow, Oregon: Our Pastor, Paul N. Roth, was pleasantly surprised by a large group of relatives and friends on Thursday evening, September 1. The occasion was to honor him on his twenty-fifth anniversary of his entrance into the ministry. Group singing was enjoyed by all with Kenneth Eilert in charge followed by a program. Refreshments were served to around fifty guests and a silver offering was presented to Rev. Roth.—Mrs. Ivan Learfield, Corr.

—First Mennonite Church, Madrid, Nebraska On Monday, June 6, we were privileged to have the men's octet of Freeman Junior College with us for a program and worship service. The pastor's wife, Mrs. J. P. Glanzer, returned Wednesday, August 4, from a two months visit at Dinuba, California, where the Glanzers have four children residing. Sunday morning, August 28, we celebrated the Lord's Supper in our church. Twenty-six persons partook of the same. Three of our young people are leaving Monday, September 4, to attend our Christian colleges: Leonard Wiens to Freeman Junior College, LaVerna Jansen and Lorena Quiring to Grace Bible Institute. We are planning to have our Harvest and Mission Festival the latter part of October, and, the Lord willing, our guest speakers will be the Missionary John Thiessens of India, and Rev. John E. Kaufman, who has visited the colonies and missionary fields of South America of late. These speakers were recommended to us by the Foreign Mission Board.—Corr.

—Inman Mennonite Church, Inman, Kansas: On Thursday, August 25, our congregation had a farewell for Rev. and Mrs. Aaron Epp and Patricia. The various organizations of the church expressed their gratitude and appreciation of their untiring service to us. The new bulletin board that had recently been erected on the church yard was dedicated August 28. At this time a very impressive Installation Service for Rev. William Wilkinson was conducted by Rev. Aaron Epp. Following the Installation Service, Rev. Epp gave his farewell message. They left Sunday afternoon for Henderson, Nebraska. After a few days visit with Rev. Epp's relatives, they will go to Chicago where Rev. Epp will attend the Mennonite Biblical Seminary. The congregation welcomed Rev. and Mrs. William Wilkinson and family with a reception Tuesday evening, September 6.—Corr.

—Zion Mennonite Church, Souderton, Pennsylvania: Recently 111 Goodwill Christmas Bundles were taken to M.C.C. headquarters. The committee in charge was able to buy some items for the bundles in large quantities. This was the fourth consecutive year in which our congregation has donated at least 100 bundles.—Corr.

—Walton Mennonite Church, Walton, Kansas: Nimble fingers of interested friends helped fold tracts for Mr. and Mrs. Aaron Suckau on Wednesday evening, August 31. Approximately 5000 tracts were folded; the film "The Man Who Forgot God" was also shown. Sunday evening, September 4, the "Go Ye Mission" was presented in word and picture by Rev. Solomon Mouttet. The Junior C. E. has been following the series "Children of Other Lands" with a missionary emphasis; "Children of India" will be presented September 11.—Ella Voth, Corr.

—Lorraine Avenue Mennonite Church, Wichita, Kansas: Miss Anna Adrain, who is a member of the Education Committee of this Church, has received word of her appointment as teacher of first grade children in Japan. She left here the first of August for Seattle, Washington, from where she sailed for Japan. Her appointment is for one year.

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

So You're On a Committee

by Ronald von Riesen, Chicago, Illinois

One day you suddenly awaken to the fact that you either have been appointed or elected to serve as the chairman of a committee or organization in your church. You have a new role to play. Perhaps you wondered why you were chosen. Let us just assume that it was because you have potential leadership ability. Then came the first meeting. Somehow things didn't work out so well. The discussion climate wasn't too wholesome—somebody was forever establishing himself as the source of truth. He was the authoritative voice. Someone else was constantly on the defensive, busy figuring out how to defend his or her ideas—sort of a day-dreaming superiority. Others were listening but not hearing. They were all talking past each other. You came home disgusted, wondering how you might step out gracefully. But wait! Perhaps you are just the person to help mould these people into a successful group working together for the furthering of God's purposes.

First, let us be sure of the values of deliberating in small groups. Usually committees are not just formed to facilitate progress or to put extra work on a few people. Committees serve a definite function. Decisions that grow out of a group thinking process are on a more solid footing than those made by any one person. They are more free of individual prejudices and personal limitations. In a group each individual is directly exposed to points of view other than his own. Often for the first time he is made aware of his own prejudices. The variety of backgrounds and experiences are good and help to stimulate everyone in their thinking. Group discussion also creates morale, which is essential for the successful implementation of the subsequent decisions that will need to be carried out. Again, most people function better in committee than alone. They are stimulated to do their best thinking in a group. All of us have had the experience of coming away from a conversation or meeting with a feeling that our minds had been quickened to unusual insights.

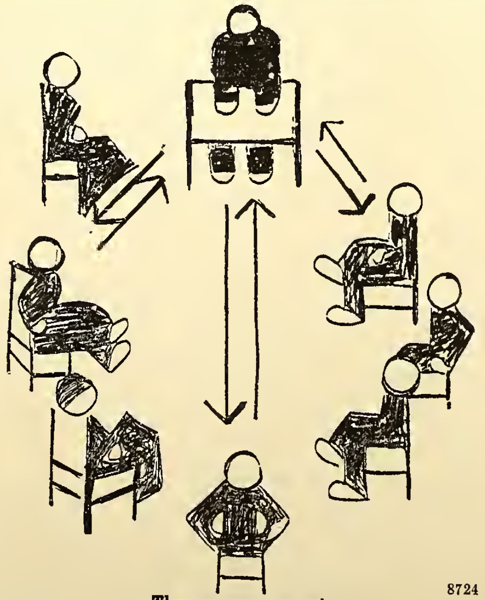
Conditions Necessary for the Group-Thinking Process

In a wholesome group-atmosphere the self of each person is alive. Everyone is free to express his innermost concerns and feelings. There is no need for anyone putting on a false front to bolster his prestige and thus to give weight to his opinions. Each person feels that his contribution is understood and valued. He feels himself a part of the group, being respected and likewise respecting others. Everybody is actively participating in the discussion and there are no passive recipients. We have all had experiences in small groups where there were those who were present in body but not with their total self. They seemingly listened but didn't hear a word that was said. It is impossible to feel a sense of groupness with others who give evidence of being bored, or who always leave us guessing as to what they think or refuse to give.

What Is the Group-Thinking Process?

John Dewey has given us a universally accepted outline of the process of group thinking. 1. There must be a felt difficulty or problem to be solved. 2. The difficulty must be defined. 3. Possible solutions are suggested and the group rehearses the results of each. 4

(Continued on page 13)



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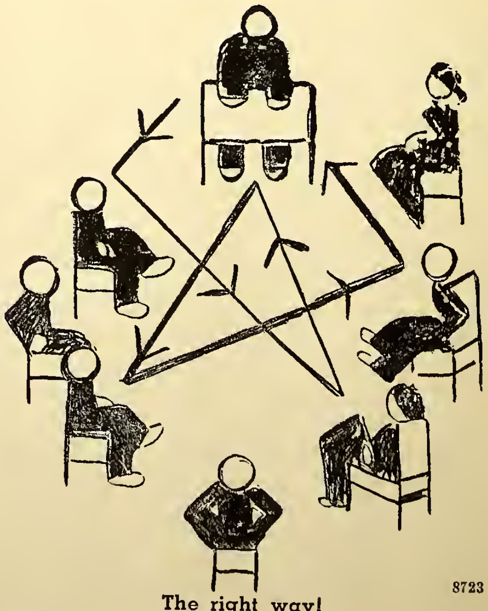
The wrong way!



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The right way!

Assistance from outside facts and resource leaders is brought into the picture. 5. The final choosing and testing of the preferred solution to the problem. The role of the chairman is to guide the group through this process. After the problem has been defined, suggestions for its solution are discussed and evaluated and finally the most promising is adopted. To quote Elliot, "Group thinking is a bit-by-bit, point-by-point, affair in which a contribution is brief and on the immediate subject."

Although the goal of group discussion is to agree on some solution, seldom does the discussion begin at the beginning and move directly to the end. It often gets sidetracked. This in itself is not bad for it gives some time for the ideas to lie dormant in our subconscious minds. The chairman may easily bring back the discussion by presenting a brief summary of the progress already made. The summary should point out previous points of agreement to avoid further repetition and to bring the arguments back to the essentials. The summary should also register a sense of achievement and avoid any confusion that may exist. Here the secretary or recorder is often helpful in making notes to verify the chairman's mental record.

Always there will be those who are wisest and those who are not. Unfortunately they do not always correspond to those who talk the most and those who talk the least. The chairman should realize that to discourage the over-talkative is more of an art than a matter of technique. Various hints such as looking at one's watch, rising, or interrupting the speaker to summarize what has been said might be used. All this should be done courteously remembering that however gracious our technique there is no substitute for a genuine love and concern and understanding of the individual involved. I Corinthians 13 is an excellent commentary on this.

Hindrances to Group-Thinking

Perhaps the greatest hindrance to successful group thinking is the area of emotional conflicts which stem from within individuals. The egoistic impulses such as, display, face-saving, anger, frustration, defense, domination are usually called into play in the company of others where persons are not at ease.

Someone may be suffering each day under the domination of some superior and by way of compensation must be the head or overlord of his family or of any other group in which he is a part. Often a person's prestige of position and the fact that it must be maintained overbalances the importance of finding the right solution. These often lead to arguments and sudden outbursts of anger followed by embarrassed silences, and often delay the process.

On the other hand we should add that purely intellectual agreements which cover up disagreeable emotional differences do not really solve our problems. Sheffield writes, "The man convinced against his will is one whose arguments have been refuted but whose reasons have not been touched." It is of great importance that decisions are reached sympathetically and that each person feels himself a part of the decision, otherwise they may be rejected later. Leigh, in his book, *Group Leadership,* concludes, "If an idea is 'put over' it may not stay 'put.' If it isn't accepted sympathetically, later they are likely to reject it."

The Light of Life is The Light for Life

by Glen Weimer

God is the light of life.
God lights up the issues of life.
God is ever-ready to rekindle life's flickering torches.
Christ is God's light within history,
    God's light within human life,
    God's light for the centuries,
    God's light for the continents,
    God's light for the common life,
    God's light for the individual conscience.
God purposes to save life through his light in Christ:
    God's light in Christ illumines life's meaninglessness,
    Sharpens human discernment of life's meaning,
    Deepens human devotedness to the enduring,
    Purifies life's purpose,
    Searches out each unworthy trait in life,
    Enedgizes the human will to live, understand, forgive,
        and to realize brotherhood.
God's light in Christ casts the shadow of the cross over
        life:
    Pointing the way out of world chaos to world meaning,
    Setting forth the way of victory over enmities,
    Indicating the way of releasing the leaven of the
        good within the common life.
God's light in Christ never fails.
O God, make us as desirous of thy light in Christ, as thou
    art eager to give it. Make us to seek and to love the
    light in each human relationship—to ever turn towards the light—to ever walk within the light. As the
    quiet power of the sun's light overcomes the darkness
    of night, so let thy light in Christ overrule each darkness of heart.

The Chairman's Role

It is easy to see that the role of the chairman is a significant one, and often upon his skill rests the success of a committee discussion. Briefly we would offer the following suggestions which chairmen of committees and organizations could well afford to consider before conducting a meeting.

1. The Chairman should see to it that the environment and atmosphere of the meeting should be as conducive to good thinking as possible. Such things as setting the members at ease with a bit of humor and making the group conscious that they have gathered for a distinct purpose is often effective. At all times the chairman should so conduct himself that members of the group will be free to be their real selves without necessitating them to put up a front or resort to any of the ego impulses listed previously. This atmosphere of the meeting is most important.

2. The chairman should not be a salesman of his own ideas. This does not prohibit him from being well informed, but it means that his primary purpose is to lead the group to arrive at the best decision in a group-thinking process. Sometimes we may have an idea which we feel especially has merit. How shall we put it across? We may on the other hand explain it

(Continued on page 14)

Comments by the Editor — "Projects, Programs, and Social"

Has your young people's society or youth fellowship organized for the year? September is the time for laying plans and getting ready for a year's work. And when youth groups get started for the year, it would be fun to be able to sit in their meetings and hear what they discuss. "What will we do this year?" "How should we organize ourselves for our task?" "Who should be responsible?" "What sort of programs should we plan?" Those and dozens of other questions are September questions!

A good plan for your youth group would be to divide your work up into three sections. Call them project, program, and social sections or, if you prefer, call them commissions and give them bigger names. Thus, the project work could be called "Missions and Service." The program work could be called, "Faith and Life." And the social activity could be called "Christian Fellowship." Likely the simpler the name, the more understandable.

By dividing your work into sections such as this, you can get, at a quick glance, an idea of how complete your work is and how adequate you are in performing the work of a youth group. Of course, the program committee would be responsible for the programs given by the youth group. These programs may be given to the church at large or to the youth group as such. They may be programs given at other churches—wherever and however given, they are the responsibility of the program chairman and his committee.

The project committee would then be responsible for the carrying out of youth projects. Perhaps a number of the members are good singers and they could be organized to sing for shut-ins, at hospitals, and at Old People's homes. The project committee would be responsible for organizing and arranging this. Possibly the young people would want to have an ice-cream social or a bake sale or raise potatoes, hybrid seed corn, or any of a dozen other projects to raise funds for a cause in which they are interested. The project committee would be responsible for this. Possibly the young people are interested in assisting in a mission, giving services at the local jail, sponsoring a mission student, sending gifts to a person over seas, keeping in touch with students away from home. Any and all projects undertaken would be the responsibility of the project committee.

Finally, the social committee would be responsible for the social life of the group. Perhaps each month a party is scheduled. Possibly in the fall and spring of the year a special retreat or outing is held annually. Perhaps the young people sponsor skating parties and have an outdoor breakfast at the Easter sunrise service. At Christmas time when college students are home, the young people have a banquet for them. At these various social events, the social committee is responsible.

Program, project, and social! It is rather simple and it covers quite well the activity of a youth fellowship. One should not be too rigidly organized. In a small group, much over-lapping would be necessary. But, a chairman of each division would help spread responsibility. In a large group, more hands can be at work. However you look at it, a youth group organized this way should effectively do the tasks a youth group should do.

And More to Go!!

August 29, 1949

Mennonite Publication Office
Newton, Kansas

I am glad to report that we have sold all ten HANDBOOKS (TO THE MENNONITE HYMNARY), that we ordered. There are others in the church who want one, but we do not know at present how many. You will receive an order from me at a later date.

You will find enclosed a check for $26.34 for the books, Invoice No. 6071.

Eicher Emmanuel Mennonite Church C. E.
/s/ Robert L. Beatty

Editor's note: Thanks, Robert—that's fine going!!

SALES REPORT, AUGUST 31, 1949

Total Number sold—600

Y.P.U. Commissions	$177.90
Local Societies' Commissions	266.85
Total earned	$444.75

So You're On a Committee . . . Continued from p. 13.

carefully in detail and perhaps if the group is in the right frame of mind they may accept it unanimously without further discussion. This may be efficient but it works against all good rules of group thinking. The better way would be to have the group think it through, rather than trusting to our own exposition and persuasion. This may be slower and perhaps time consuming, but we may rest assured it will bring about more lasting results.

3. The good chairman will avoid using his prestige to force the group to reproduce his won processes of thought and accept his own conclusions.

4. A chairman should always see to it that different and opposing points of view are represented and sympathetically considered.

5. The chairman should avoid answering questions from the group but direct them back to the group. Leigh suggests, "His function is often compared to that of the conductor of a small orchestra, where from time to time he may join in with his violin, without surrendering the conductor's place.

6. The chairman should have an adequate background of his material, should be fair, openminded, exercise self-control, and have patience. If in addition he demonstrates a good sense of humor, sincerity and sympathy he has every chance of leading a group into a wholesome, creative group-thinking process.

7. Finally, all that has been suggested above is of no avail unless in addition we utilize in full measure the gift of the Holy Spirit. When in the early church a committee of seven were selected to look after the needy, we are told that they were selected on the basis of having an "honest report" and "full of the Holy Ghost" (Acts 6:3). While there is no real substitute for this gift, one would like to suggest that a combination of the indwelling of the Holy Spirit together with a thorough understanding of the workings of human nature will enable us to be more effective servants of the church.

Agricultural Work in the Paraguayan Chaco

by Menno Klassen, Altona, Manitoba

This is the story of our work on the agricultural front among the Mennonite colonies in the Paraguayan Chaco.

It was Brother Orie Miller's vision that an agricultural program should do for the colonists in the agricultural field what the medical and Central School programs are doing in their respective spheres. An M.C.C. agriculturist was to liason between the newly formed STICA and the colonies.

The MCC asked me to go to Paraguay to make the start. Immediately upon arrival in Paraguay I became first of all a student, studying with great eagerness all the adventures of laymen in the colonies and from my own observations. Of course, agriculture in sub-tropical Paraguay is different from what I knew in Western Canada where I grew up.

Upon my arrival in the Fernheim colony of the Chaco, where our main efforts were to be concentrated, it became clear to me that conditions of soil and climate there were radically different than in Eastern Paraguay where STICA has her work. It became clear that liason work would have to be accompanied by considerable adaptation to drier, hotter and windier conditions, which seemed to call for a good deal more initiative and originality on our part than thought necessary before I arrived in Paraguay. This, of course, changed our whole approach to the problem of solving the dificulties our Chaco friends were experiencing. Faintly, I could visualize establishing headquarters on a small farm which would serve as sort of a laboratory and demonstration farm.

I later found that the Fernheimers more or less took it for granted that an agricultural program and an experimental farm go together. As a result, plans were drawn up at the request of the colony administration. These stipulated that the M.C.C. would be willing to provide what it takes to give it demonstrational, experimental, and educational value, if they would provide a typical colony farm, a farmer, Indian labor, buildings, fencing, machinery, horses, cattle, etc. The administration took us up on this and we went ahead.

Rev. Jacob Isaak helped us find a suitable site for the farm that is typical of the colony and is about ten kilometers N. E. from Filadelfia. There has been made available 100 hectares of land of which 21 have been fenced in and cleared for cultivation. One third of the whole area is campo and the rest is bush. The fenced-in part contains four hectares of cleared bush for the purpose of learning the possibilities of this great Chaco resource. First, a well was dug and a tent shelter put up until the granary was ready to serve as temporary housing till the house was built a year later. Later a horse barn, a machinery, tool, seed and office building and a shower house were erected. M.C.C. funds built the laboratory and office building toward the end of my term. Farm workers later erected the horse-barn and shower house. The 21 hectares of land were fenced in, of which about four hectares were bush which had to be cleared.

A survey of the agricultural situation revealed a number of problems that assured us no rest for many years and a full program. Some of these could briefly be listed as follows: insect pests—particularly grasshoppers and leaf cutting ants; seed-eating bird pests; weeds; need for fruit trees for planting; drought and soil drifting; declining of native pastures and need for pasture planting and management; winter feed problem; need for better dairy cattle and supplementary feeds for same; need for source of reliable vegetable seed and successful dry-land gardening plans; methods of handling bush-land for best results; and need for suitable and practical agricultural literature.

The agricultural situation revealed a large number of pressing problems that assured us plenty of work and searching for years to come. Some of these could be listed as follows:

1. Pests—locusts, ants, birds, Bermuda grass.
2. Feed problem—native pastures depleted, winter feed shortages, need for pasture and supplementary feed, silos.
3. Need for nursery stock of fruit trees.
4. Food problem—lack of vegetables on account of unreliable sources of vegetable seed, winter drought (to combat drought—need for green manuring).
5. Soil and moisture conservation.
6. Need for grading up dairy cattle to meet good demand for milk products.
7. Need for suitable, practical and adaptable literature on agricultural topics for benefit of the colonist farmers.

It is with these problems that the active members in the program are still wrestling. All available information that could be obtained from STICA and the U.S.A., etc., was sought and this information, together with our own experiences, was brought to bear on the difficulties that the Chaco offered.

Space does not permit a discussion of the outcome of three years of work. Some of the experiences are recorded in the folder of bulletins entitled *Leitfaden zur besseren Landwirtschaft in Sub-tropischen Paraguay,* published by the Fernheim Experimental Farm. Really, only a small start has been made in this adventure of discovering the secrets hidden in the bosom of the Chaco.

Seminary and Colleges . . . Continued from page 9

evening the Faculty met at the new class at a dinner meeting in Ropp Hall.

The Faculty held its annual conference on Saturday and Sunday, Sept. 10, 11. The discussion centered around the objectives of the College and ways of evaluating to determine the extent to which these objectives are being reached. Objectives with relation to the student, the community, and the churches were discussed.

During the summer extensive improvements have been made in the Ropp Hall dining hall and kitchen. New cupboards have been installed, a new sound proof ceiling has been put in the dining hall, and both kitchen and dining hall have been redecorated. Returning students are also interested in progress on the new building.

Frieda Claassen
4614 Woodlawn Avenue
Chicago 15 Illinois

Please enclose this label when writing.

Beyond Our Own

PHILADELPHIA. Immediate freedom for imprisoned conscientious objectors was urged today by 75 prominent Americans in a joint letter to President Truman. Text of the letter was released here by the Central Committee for Conscientious Objectors, which will deliver it to the White House.

Pointing out that there is "no national danger to justify the abridgement of the religious liberty of this minority," signers of the letter find it "deeply disturbing" that America continues to imprison conscientious objectors four years after the war's end.

NEW YORK. Mrs. Eleanor Roosevelt, Dr. William C. Menninger, Rev. John Sutherland Bonnell and Dr. Benjamin Mays, president of Morehouse College, will head a list of distnguished participants in a new series of Protestant radio programs announced today by the Protestant Radio Commission. Entitled, "Someone You Know," the series, to be heard over the facilities of the American Broadcasting Company (Thursdays, 10:30-11:00 P.M., EST, starting September 29), will deal with problems of mental health and pastoral counselling.

"Someone You Know" is the first attempt on a national scale to show the place of the minister as counselor and friend in helping to solve personal problems, according to Rev. Everett C. Parker, director of program and production of the Protestant Radio Commission. Each program will dramatize a personal problem commonly met by clergymen in the course of their pastoral ministry. Following the dramatization a panel of expert ministers, doctors and educators will discuss the problems raised by the program.

Among the subjects to be treated in the thirteen week series are alcholism, juvenile delinquency, mental illness, bereavement, old age, physical handicaps, marital difficulties, personal prejudice and premarital counselling. All will be handled in terms of real experiences in which ministers have been of help to their parishioners.

UTICA, NEW YORK. Fraternities at Cornell University have joined with the university in underwriting college expenses for 11 foreign students, 5 of whom are from Germany. According to the plan worked out by the interfraternity council, the students will be given board and room in the chapter houses, while the University will grant scholarships to cover tuition. Spending money is being provided by various agencies and individuals. The plan has been launched as a contribution to international understanding and is expected to continue until the students complete their courses. — *Christian Century.*

Inter-Mennonite . . . Cont'd p. 6.

hospital equipment, and one Chevrolet automobile. *To Paraguay,* 1,000 rolls barbed wire, 27 tons agricultural equipment, 7½ tons clothing. *To Belgium,* 2 tons mixed foods, 2 tons clothing and shoes. *To France,* 26 tons clothing, one Chevrolet automobile. *To Italy,* 1 ton clothing. *To Austria,* 2 tons shoes and stockings. *To Holland,* ½ ton shoes and stockings. *To Java,* 5 tons mixed foods. *To Puerto Rico,* 1 ton mixed foods.

Colonization in Columbia Basin Considered

For some time the Mennonite Aid Section of the M.C.C. has been interested in finding a suitable area where Mennonites might develop a colonization project within the United States. The Columbia Basin, better known as the Coulee Dam area, has been considred as a possibility.

During August, J. Winfield Fretz of North Newton, Kansas, who is Chairman of the Mennonite Aid Section, spent two weeks investigating resettlement possibilities in this area, partciularly in the states of Idaho and Washington.

LIFE IN A LANGUAGE SCHOOL

(Continued from page 4)

Those of us who love music have opportunities to help in this way. This year a choral group of 70 members was organized, presenting the *Messiah* after long hours of hard practice. Every other week a "Singspiration" is held in the church. At this time we not only sing but have opportunity to hear the varied vocal and instrumental talent on the hillside.

We are very grateful for the two full terms that our mission grants us for study here in Landour. Through meeting people of other missions, hearing talks given for our instruction and guidance by older and experienced missionaries, help us to become orientated into the life and work in a new country. Here we can give our full time to study and have the benefit of long experienced, competent teachers.

Is it easy to learn a new language? Of course not, but in this also, "The Lord is my shepherd." For every task he not only "giveth more grace," but joy as well.

The Lord willing this will be my last term in the Landour Language school, but I shall carry with me many happy memories of days spent there in study.

THE WITCH DOCTOR'S CURSE

(Continued from page 5)

Nothing happened! . . . He grasped it firmly . . . . Still nothing happened!

With renewed couraged he jerked the horn from the rafter. He was aware that the witch doctor was screaming his curse upon him, "Die!"

But he did not die. Instead he held the horn up before the terrified mob as they scrambled to escape.

The witch doctor, in terror lest he should become the object of the mob's wrath, screeched, "Die! Die! Die!"

Kalonda laughed with ecstasy and threw the horn at the witch doctor's feet. Moments later, the witch doctor could be seen fleeing into the jungle after his terrified followers.

Gathering together to praise their new found God, the school children and a few faithful believers sang. Today they could be happy. But tomorrow they would awake to face again the curse which tugged at their faith because it lay hidden in the minds of their fathers and mothers.—Reprinted from *The Christian Advocate*

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Volume 64 — September 27, 1949 — Number 38

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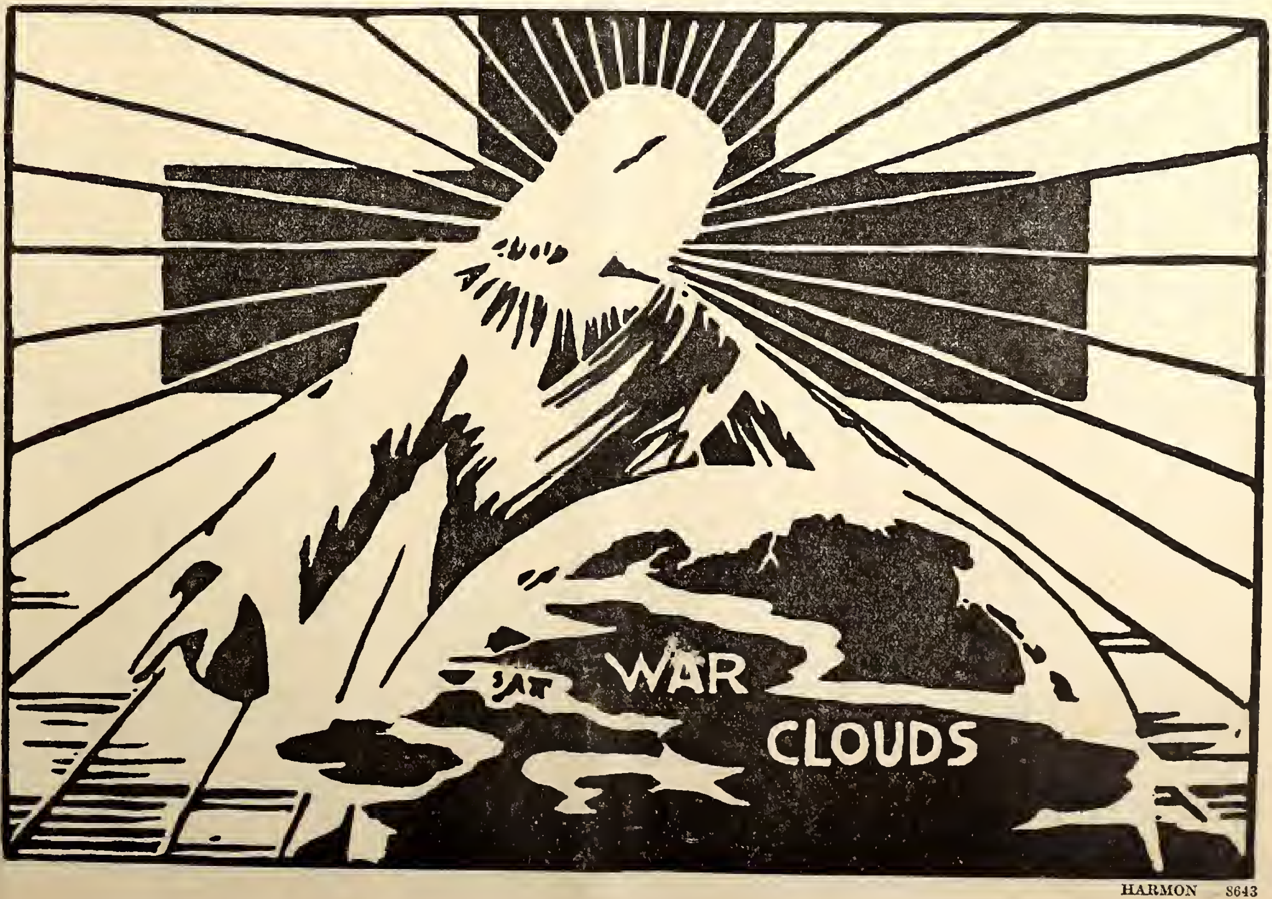
World Communion Sunday-October 2

For he is our peace, who has made us both one, and has broken down the dividing wall of hostility, by abolishing in his flesh the law of commandments and ordinances, that he might create in himself one new man in place of two, so making peace, and might reconcile us both to God in one body through the cross, thereby bringing the hostility to an end. And he came and preached peace to you who were far off and peace to those who were near; for through him we both have access in one Spirit to the Father. So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner-stone, in whom the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built into it for a dwelling place of God in the Spirit.—Eph. 2:14-22 (RSV).



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The Mennonite

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Of Your Pen Acquaintance

J. N. SMUCKER, Bluffton, Ohio, is pastor of the First Church, member of the Conference Seminary Board, and president of the General Conference.

S. T. MOYER, Jagdeeshpur C. P. India, serves with Mrs. Moyer as Conference missionary in India.

W. C. Voth, China, serves as Conference missionary in China.

J. WINFIELD FRETZ, North Newton, head of the Department of Social Sciences, Bethel College, is the secretary of the Mutual Aid Board.

"Reader Says"

Dear Editor: Have noticed and read your editorial, "For Church Board Members," in No. 29 of The MENNONITE, (August 2) and must confess that my enthusiasm for retreats is not as great as that expressed in your brief appeal. I am not a board member this year,—just mere layman and the views expressed are not in behalf of any group necessarily, yet I believe that many of the older Christians in our conference and outside, would agree with me generally.

Retreats for young people and ministers were introduced not too many years ago,—they are relatively young yet compared to our general conference. Have observed the movement through our church and religious periodicals from the outset, and have even attended some local ones, and if my observations are accurate, at its inception the emphasis in this movement was decidedly and almost exclusively spiritual, which by this time has apparently shifted more to the social and recreational.

My concern is not so much on account of the quality of most of these social and recreational activities, but rather the quantity. Too much of these otherwise good secular things will divert the attention from the vital matters—those concerning the Kingdom of God.

There is another form (referring to ministers' retreats) of diversion from the strain of pastoral duties, namely, manual labor among one's own parishioners when the peak load is on for them and this also provides a good contact like horseshoe or baseball, and in addition, in the case of a small salary will enable a pastor to buy an extra pound of butter or bushel of potatoes Of course this will not give a pastor the spiritual infilling sought after in a retreat or conference.

I feel that the pastor should not be overworked nor underpaid, but with all the various types of convocations which our pastors are urged to attend, they are kept at a pace that can well nigh defeat its own purpose.

In fairness to those who desire an opportunity for spiritual refreshing I will gladly agree that a week of fellowship and prayer and Bible study be granted our active ministers, once or at the most twice a year, but they should not be required to go across half of the continent to attend and meetings should be held in various districts across the country so that a pastor does not get too far away from his flock

(Continued on page 16)

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

September 30 to October 2, Oklahoma Sunday School Convention at Hydro, Oklahoma.

September 30 to October 3, Opening days at Canadian Mennonite Bible College, Winnipeg, Manitoba: registration, Friday, September 30; classes begin, Monday, October 3.

October 2, World-wide Communion Sunday and opening of the United Evangelistic Crusade.

October 2, M.C.C. "Voluntary Service Reports" meeting at Eden Church, Moundridge, Kansas.

October 4, 5, Fall meeting of the Seminary Board, Chicago.

October 4-5, Meeting of the Seminary Board at Chicago.

October 11, Annual Fall Meeting of the Women's Missionary Organization; sessions at 9:45 a.m., 1:15 p.m. at the First Mennonite Church, Newton, and at 7:45 p.m. at Memorial Hall, North Newton, Kansas.

October 11, Ministers Conference, Western District Conference, Tabor Church, Newton Kansas.

October 12, 75th Anniversary Celebration of coming of European Mennonites, Memorial Hall, North Newton, Kansas.

October 13, 14, Western District Conference.

October 23, World Order Sunday.

October 24 to 28, Nels Ferre lectures at Mennonite and Bethany Biblical Seminaries.

October 30, Reformation Sunday.

November, General Conference Evangelism Emphasis Period.

November 24, THANKSGIVING DAY

November 27, Advent Sunday.

November 29 to December 1. Council of Boards Meeting. Mountain Lake, Minnesota.

December 11, Universal Bible Sunday.

NEXT YEAR —

August 23-30, 1950. Tentative dates for the General Conference Sessions, Freeman, South Dakota.

Editorials

THE PATH to true World-wide Communion is clearly marked out in the first upper-room Communion experience. There must be a frank facing of those elements in the group that are concerned with matters contradictory to the concerns and convictions of the Church. This is a most painful experience. "Is it I?" is the soul-searching question that all are driven to ask in the presence of the Lord. From all outward appearances it would seem much more conducive not to mention the sharp demands of the law. We are prone to think unity will come much quicker by ignoring the high standards and clear demands of Christ. When we let down on the demands of Christ for the purpose of making this Way more palatable to more people—when we do this, we are postponing World-wide Communion. Real Communion is more than a physical gathering to partake of physical elements. It is the very mingling of lives whose soul, mind, and will are possessed by Jesus Christ. Our Communion lacks spiritual dynamic because we bring into it whole areas of life that are not surrendered to Christ. This can result in only one thing—disunity and spiritual powerlessness. The Church today longs for genuine Communion, but at the same time she refuses to eliminate from her life those compromises with immorality, unbelief, selfishness, greed, lust, murder, and strong drink—the very forces that are cutting away the unity that exists. Real Communion, real coming together, means first an individual as well as a group break with sin and godlessness.

THE SECOND MARKER is the marker of blood. "This is my blood of the new covenant, which is poured out for many," "The just for the unjust," the Righteous One giving his life willingly for the sinner and his evil. The path to World-wide Communion was purchased with the precious blood of Christ. And does the Church of our day think that she can arrive at World-wide Communion without sharing in "the fellowship of his sufferings"? We need to get back on the path of blood and suffering from whence we have wandered. The Christ is still suffering alone because there are thousands clamouring for His blessings while only individuals here and there give to Him the priceless gift of their willingness to pay any price to follow Him. J.J.E.

A SHORT SERMON

The church is fairly well supplied with conductors. It shows a shortage of engineers, but an overplus of brakemen.—Zion Church Bulletin, Souderton, Pa.

An Open Letter

To Our General Conference Churches;

Greetings, in Jesus Name:

I call special attention to suggestions made by our Evangelism Committee, in former issues of *The Mennonite,* (JULY 12 and 26 and SEPTEMBER 13), relative to a United Evangelistic Advance. This is a program of Evangelism planned on a national scale for the period from World Communion Sunday, October 2, 1949 and continuing through-out the year 1950. Surely our churches, which believe so thoroughly in the spreading of the Gospel both at home and abroad, should also make a special effort to start a revival of religious interest in the local church and in the immediate community.

Let us make Communion Sunday, October 2, a sacred and holy day, for which prayerful preparation has been made, that the Spirit of God may use us each one and lead us into deeper religious fellowship of worship and service.

Each church should work out a plan best suited to the particular locality and needs. The worship service, the Sunday School, the evening meeting, the prayer-meeting,—all should work together with renewed zeal, for the saving of souls and the building up of souls in Christ. Among specific suggestions made, the following might be used with profit:

1. Observe World Communion Sunday, October 2.
2. Use October for a Church Attendance crusade.
3. Make special effort and plans to have lay men interested in visitation evangelistic efforts .
4. Conduct at least one series of meetings which might be called evangelistic meetings or preaching missions, in the coming year.
5. Make a special effort to strengthen the Sunday School work during the coming year.
6. Give special attention to the problem of husband and wife belonging to different churches, seeking to have all members of the family have a united church interest.
7. Urge members of churches to transfer their membership to the church in the community where they have moved.
8. Let each pastor and religious worker pray with humility and sincerity, "O Lord, send us a revival, beginning with ME."

May we, unitedly, for the period of the next fifteen months, in special ways, work and plan prayerfully in faith, for the ingathering and upbuilding of souls. This is our high mission. May God help us to be faithful in the discharging of this work.

In His Name,

J. N. Smucker

From the Mission Front

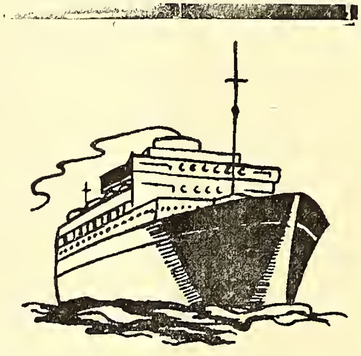
The Latch String Is Out

by S. T. Moyer

NOW is the time to plan that trip abroad. Autumn 1950 is the time to take it. Come as far as India. Why now? Your India Mission is celebrating its 50th Jubilee between Christmas and New Year, 1950.

Consider the thrills you will have as you leave New York, bound toward the rising sun—the unique experience of being out of sight of land, of being days on the vast deep, of stopping at strange ports of call, of visiting other cultures than that of your home land.

Plan your journey to stop a couple of days in England, and then Holland, the early stronghold of Mennonitism, then up the Rhine, into Germany, and into Switzerland. As you see the land where our ancestors in the faith lived, suffered, and died the martyr's death, and today see the Mennonite churches and enter Mennonite homes whether in Germany or amongst the Alps, you will receive soul-stirring experiences which will stay with you as long as you live. You may want to visit Ringgenberg, near Inter-Laken, and stay in a Pension run by Mennonites, Beau-Sejour and view the grandeurs of snow and glacier covered Alps.



Two Thousand Years in Three Weeks

What would you not give to see the Catacombs and the Colliseum of Rome where the blood of the martyrs became the seed of the church? Or Naples and Vesuvius? Or Port Said and the Suez? Perchance the way is open, a side trip to Jerusalem, Haifa, Tiberias, and Nazareth can be arranged, within one week's time. You thus far will live two thousand years history within three weeks time.

Once again, "All Aboard!" Next stop, Bombay! After all, your chief goal is Champa, Central Province, India. To do all the above may be expensive and it will certainly be tiring. It will be worth all this to be present for the one week of programs. You will want to visit each Mission Station, visiting the various types of work, the Leper Home, possibly take Communion service in their midst, the Christian homes, churches, hospitals and schools. You ought to spend two weeks in January on an evangelistic tour or campaign, and you should by all means visit other missions for sake of comparison and see other types of work. India is rich in places of pilgrimage and historic interest—Agra, Delhi, Benares, Allahabad, the Himalaya Mountains. Early in February, or maybe before, depending on world conditions, you might continue your journey toward the rising sun, homeward bound. Thus you will return in March and escape the rigors of the winters of the homeland. India winter season in day time is as mild and balmy as Florida.

Requirements for a trip of this sort! *Time.* You have to get busy and get your Passport *at once*. Write Dept. of State, Washington, D. C. Have a Passport valid for two years. Get a Visa for India, good from November or December 1950 through to February 1951. This also should be validated for every country you plan on going through. Go to some good New York Travel Agency, as Sarah Marquis Travel Agency, 156 Fifth Avenue, New York. They can arrange nearly all of this, except passport, as cheaply as you can. But be sure to start *at once*, else you may not get official documents as needed in time for this trip. To procure steamship reservations you may have to apply from six to nine months in advance.

Equipment

They say, "travel light." Certain equipment is a barrier to enter and leave certain countries, e. g. typewriters etc. Inquire of travel agency. You will want your camera, and before you leave you ought to know thoroughly from experience how to handle it. Not the best clothes will be required for inland travel in certain countries, including India.

Costs

Ask the travel agency. Old rates in Europe and Palestine, excluding travel tickets used to be about $10.00 per day. Rate now may be double. One way direct to India will cost about $500.00.

You will have to have injections against typhoid and cholera, and inoculations against small pox. If possible you will want to read up, ahead of time, all about the points at which you plan on stopping. Of course if you do not have the time nor money to "take in" Europe (and too much will be very tiring) then coming direct from New York to Bombay, by De Luxe Suite on a freighter and stopping at ports enroute, will restore your health, your love for your Christ and your love for your homeland. Why should not a delegation of from twelve to twenty come to see what Christ our Lord and Saviour is doing in your India Mission Field? We heartily invite you. Plan to arrive not later than Dec. 20th, 1950. The latch string is out.

Secretary's note: You can make sailing arrangements through the Menno Travel service, Akron, Pennsylvania, by writing to Abe Wiebe.

Modesty is more attractive than beauty. It is the beauty that goes beyond beauty.—*C. M. Messenger*

Have the tools ready and God will find work for you.—*C. M. Messenger*

Robert Kreider Reports On European Relief Work

AKRON PENNSYLVANIA. — "There is going to be a continuing material need in Europe," reported Robert Kreider upon his return from over two and one-half years of relief service in Europe. Robert and Lois Kreider spent a day at the M.C.C. headquarters on August 26 before proceeding to their home in Indiana.

Speaking to the group of M.C.C. staff workers in their regular devotional period, Brother Kreider emphasized the transition that is taking place in the relief program in Europe. At one time, several years ago, 80,000 children and adults were being fed each day. This meant in reality every Mennonite home in the United States and Canada had two destitute guests at each meal. At that time there were large scale movements of supplies and large, yet efficient, feeding and distribution programs.

In more recent months, while the material aid program is still continuing, there has emerged a stronger emphasis in endeavoring to give a more specific "plus" service of a spiritual nature. The work goes beyond the material aspect of relief and welfare, endeavoring to give more specifically a rich spiritual witness.

Among the projects in which this emphasis is followed are community center activities, service with students, help to vagrant youth, voluntary service at Espelkamp, rehabilitation of children, refugee counselling, and other types of assistance. These services of a rehabilitation nature are a logical extension of the relief service which has been in progress in previous years.

To distribute material aid to the most needy at this time will require a more careful, selective and vigilant administration than may have been necessary when needs were more prevalent among all of the people. It is true that the need at present in Germany is not as widespread as previously but among certain population groups, such as old people, the unemployed, there are still intense needs. Supplying the needs of refugees will also need to be concentrated upon.

Although Mennonites have historically been a quiet people, it seems that God has called us forth to give a witness through relief service. He has laid upon us a burden of stewardship and has given a vision of service which lies before us as a great challenge.

Inter-Mennonite

VOLUNTARY SERVICE REPORT MEETING

Eden Mennonite Church, Moundridge, Kansas

October 2, 1949

2:30 and 7:30 p.m.

Resettlement in Brazil

Mennonites in Brazil are interested in establishing a new settlement, the place under consideration being Rio Grande do Sul. Various factors prompting this interest arise principally from the growth of their colonies in population. The present chief industry of the Mennonites in Curitiba is milk production, which has expanded to the point where supply tends to exceed the demand. Thus young people face the problem of a satisfactory occupation. With their past experience of wheat farming in Russia, these Mennonites feel that they could make a greater contribution in an area where farming might be their chief occupation. Certain spiritual problems would also be eased by a partial withdrawal from the dairy industry which has tended to interfere with their family, church and colony life.

Cornelius Dyck and Frank Wiens, M.C.C. representatives in the South American colonies, recently discussed this problem with Brazilian colony members.

Uruguay Land Transaction Delayed

It has taken more time than had been anticipated to complete the land transaction in Uruguay and get the people moved from the temporary camps to the permanent settlement, El Ombu. The sellers do not want the people to occupy the land until the bank loan from the government has been cleared. This delay has required much patience on the part of the immigrants, and a great deal of work by the M.C.C. workers there.

Leather Contributions Needed

The leather which has been available for use in carrying on shoe repair projects in various M.C.C. relief centers has served a very valuable purpose. Walter Eicher, acting Director of European Relief, writes, "The contributions made through the repairing of shoes should not be underestimated, since many poor people are able to have their shoes repaired in our centers who otherwise could not afford to pay the requested price at a regular shoe maker."

Additional leather is needed for this work during the coming winter months. Contributions of suitable leather or funds designated for leather purchase, are encouraged.

Brook-Lane Farm Notes

Vera Yoder of Conway, Kansas, Bertha Huber of Bareville, Pennsylvania and Naomi Derstine of Hatfield, Pennsylvania, are the three nurses who are serving for a temporary period to allow Delvin and Helen Kirchhofer to take a short vacation. Regular staff members are also assuming additional responsibilities during this time.

The enrollment at present is fourteen, with eleven women and three men. This represents the near capacity of the hospital for women patients, although additional admissions will be possible from time to time as others are discharged. Brook Lane Farm endeavors to serve more specifically the mild or acutely mentally ill, for which hospitalization would be for only a short time.

PROGRAM

WESTERN DISTRICT
MINISTERS' CONFERENCE PROGRAM

Tuesday October 11, 1949
Tabor Church
Newton, Kansas
Morning 9:30

Opening devotions by Chairman, W. F. Unruh
Special Music - - - West Zion Quartet
Holy Communion
    Sermon by Walter Regier, Colby, Kansas
    Service by A. J. Dyck, Inman, Kansas
Music - - - - - - West Zion Quartet
Topic: "The Problems of our South American Minister Brethren" A. J. Neuenschwander, Quakertown, Pa.
Closing hymn and Benediction by Chairman

Afternoon
(Time to be announced)

Devotional - - Elmer Friesen, Beatrice, Neb.
Special Music - - - - Local Church
Topic (45 Minutes) "Organizing a Minister's Study"
    D. C. Wedel, North Newton, Kansas
Music - - - - - - Local Church
Topic (45 minutes) "Personal Evangelism"
    Milo Kaufman, Hesston, Kansas
Hymn - - - - - - - Congregation
Closing Meditation - - - Local Minister

THE WARS WE MAKE

N. Peters

I gaze into the world with sorrowing eyes
And see the wide-abounding fruits of hate.
We fight, we say, for peace, and find
The wars we make
To be a spring of hate and source of future war.

Is there no peace for man?
No hope that this accursed flow
Of blood may cease?
Is this our destiny: to kill and maim
For peace?

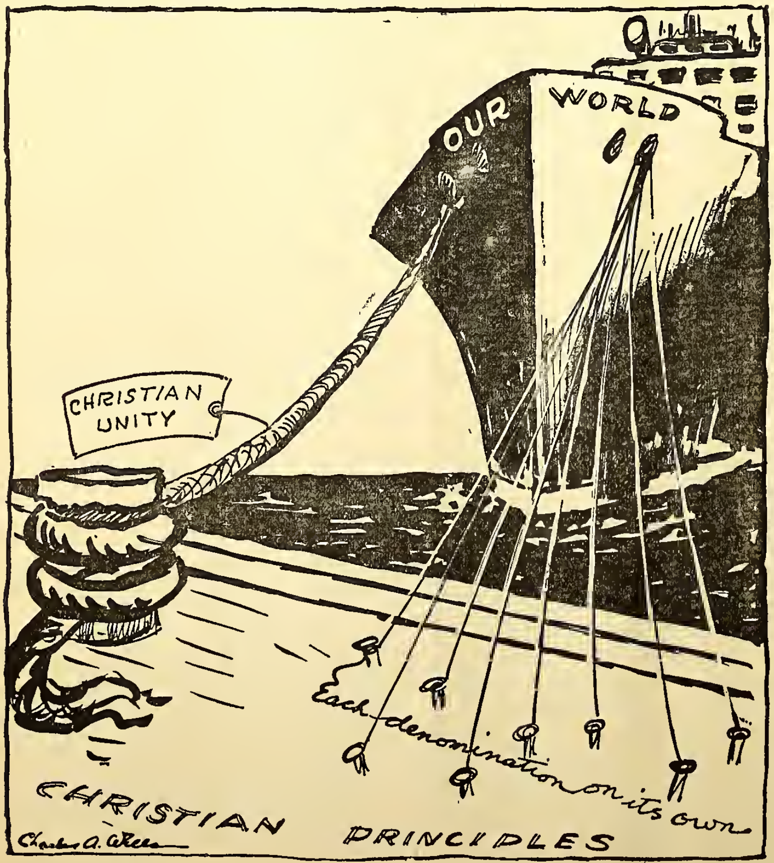
Or is this 'peace' we strive to gain
A thin unholy masquerade
Which, when our pride, our greed, our gain
Is touched too far,
Is shed, and stands uncovered, what we are?

Show me your light, O God
That I may fight for peace with peace
And not with war:
To prove my love with love,
And hate no more!

—*From Mennonite Life*

He who has lost confidence can lose nothing more!

He who waits to do a great deal of good at once . . will never do anything.—*Brandon Unit News*

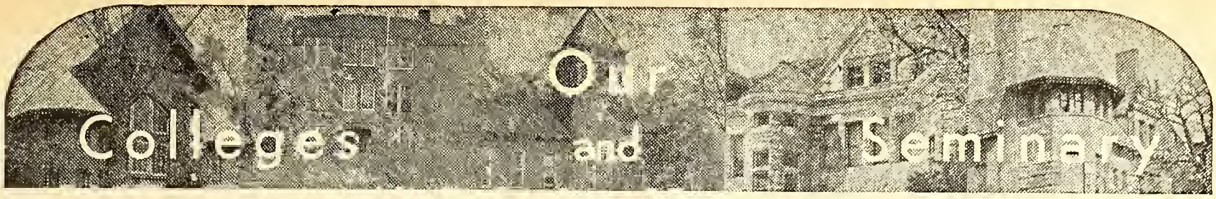


MIGHTY HAWSER OR STRINGS

By Charles A. Wells

September 10, 1949

Christian unity does not imply that we should in any degree surrender the attachments of creed, doctrine, or denomination in which our individual spiritual needs have found satisfaction. It simply means that above these inner personal spiritual attachments there is a community, national and world need that we cannot meet unless we are willing to work together. Evil is always well organized, well financed, cooperative. The gambling and vice interests that corrupt and control so much of American life are highly organized and cooperative within their own ranks. The Church is constantly being out-maneuvered and defeated, because it will not unite to meet the great moral issues of our day. A mighty hawser can hold the heavy ship against the tides, not because it is made up of so many little strands, but because the strands are bound together!



BETHEL ENROLLS 390

Enrollment has reached 390, and five whose applications have been received, are expected to arrive. The number at this time last year was 399.

The numbers for each of the classes are as follows: 121 freshmen, 83 sophomores, 83 juniors, 98 seniors, and 5 special.

Two students, of whom one is an M. C. C. exchange student, are expected to arrive from Germany.

Friday night was Freshmen Night. The ceremony of providing the freshmen with their caps proceeded quite orderly although gleefully.

A large number of students enjoyed a practice of folk games conducted by Mr. Tully, the physical education director, on Saturday night.

Bethel College submitted to a public opinion test at a picnic of the College and constituency held yesterday afternoon at Moundridge Park. The president of the college, Dr. Ed. G. Kaufman, led a discussion concerning the constituents' opinions regarding the college's contributions and its weaknesses. Cards were distributed for written comments. The College came out of it with its contributions far outweighing its weaknesses.

Sunday evening climaxed the activities of the day when the college students were given an opening reception by Bethel College Church. Dr. J. W. Fretz, chairman of the church board, presided. Highlights of the program were welcoming speeches by a layman, Carl Voth of Newton and by the pastor, Rev. Lester Hostetler, and a solo by Mrs. Henry D. Dyck, a graduate of Westminster Choir College, Princeton, New Jersey, and a response by a student, Marjorie Reimer, of Reedley, California.

MENNONITE BIBLICAL SEMINARY

President S. F. Pannabecker addressed the opening Vesper Service of the year on Sunday, September 18. The subject of his message was "The Religion of Form and Spirit." Marvin Dirks directed the Seminary Choir which also appeared for the first time. These services are held on the first and third Sunday of each month at 4:00 p.m. in the sanctuary of the Swedenborgian Church located next to the Seminary.

Arthur S. Rosenberger, Quakertown, Pennsylvania, President of our Board of Trustees, has announced the fall meeting of the Board here in Chicago for October 4 and 5. The Executive Committee will meet on the 4th and the entire Board on the 5th. The Seminary Board is composed of nine regular members elected by the General Conference of the Mennonite Church of North America, augmented by five advisory members, two of which represent the Alumni Association and three representing the Mennonite Colleges—Bethel, Bluffton, and Freeman. The General Conference representatives are A. S. Rosenberger, Quakertown, Pennsylvania; J. N. Smucker, Bluffton, Ohio; R. L. Hartzler, Bloomington, Illinois; Elmer W. Baumgartner, Berne, Indiana; Willard K. Claassen, Freeman, South Dakota; Ben Esch, Washington, Illinois; Alfred Habegger, Lame Deer, Montana; A. E. Kreider, Goshen, Indiana; and Erland Waltner, North Newton, Kansas. Representatives of the Alumni are Wilmer S. Shelly, Bally, Pennsylvania and Robert W. Hartzler, Goshen, Indiana. Representatives of the colleges are E. G. Kaufman, Bethel College; L. L. Ramseyer, Bluffton College; and Ed. J. Miller, Freeman Junior College.

An interesting program for parents of children in Shakespeare School, the large grade school located immediately back of the Seminary, was held Monday night, September 19. President S. F. Pannabecker was on the program to explain the background of the Mennonite Church and the guiding convictions behind the development of the Mennonite community. Other speakers, included Rev. George Inishimoto, director of the Ellis Community Center, who explained the outlook of the Japanese Americans who have moved into this neighborhood; and Mrs. Irene McCoyGain from the National Association of the colored people, described the movement of the colored population of this area; and finally, Mrs. Philip Toomin, president of the Oakland-Kenwood Planning Association, and organization for property owners in this vicinity. The Seminary was happy for this opportunity to explain some of its plans and Christian convictions to the neighborhood people.

Considerable interest is being shown well in advance of the E. B. Hoff Memorial Lectureship (October 24-28) this year to be delivered by Dr. Nels Ferre of Andover Newton Theological School, Newton Center, Massachusetts.

Communion Services will be held at the Mennonite Bible Mission on October 2 for Seminary people as well as the regular members of this congregation with the message delivered by Dr. Pannabecker.

BLUFFTON COLLEGE

The pulpits of the Mennonite church at Wadsworth and the Presbyterian Church at Ottawa are being temporarily supplied by Bluffton College faculty men. Rev. A. J. Neuenschwander, an alumnus of the College, will take the Wadsworth charge in early October.

The first chapel service was held Wednesday, September 14. President Ramseyer used the subject, "Look Up." He urged students to look up to secure broader horizons, to see human needs, to see opportunities for service, and to get a deeper sense of God and His way of life. Classes began on Thursday, Sept. 15.

The annual faculty-student "mixer" was held in the library Friday evening, September 16. This is an annual formal social event sponsored by the S. C. A.

On Saturday, Sept. 17, the officers of the Gospel teams held an afternoon and evening retreat to plan the activities of the year. A more intensive plan of deputation work is to be undertaken this year. In addi-

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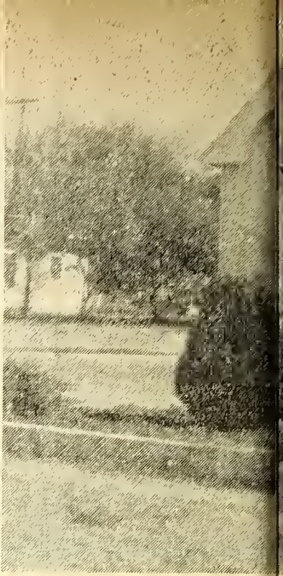

Resettlement
Mennonit

J. V

UNDER the auspices of the Board of Mutual Aid of the General Conference and the Aid section of the MCC, I investigated resettlement possibilities in a number of Mennonite communities in Idaho and Washington during the past summer. One area of investigation, the Columbia Basin area, was not a Mennonite community, but was an area in which Mennonites of all groups have frequently expressed interest and a desire for more information.

Caldwell, Idaho

The Caldwell, Idaho Mennonite Church was organized in 1948. At the present time it has 29 members, consisting of eleven families. The families come from a variety of Mennonite communities. Rev. and Mrs. Meno Kliewer and their daughter, Janice, and son, Richard, moved to Caldwell from Cordell, Oklahoma. The Leonard and John Schmidt families came originally from Saskatchewan to Dallas, Oregon, and then to Caldwell. The Samuel and David Ulrich families came originally from the eastern states, the wives from Ohio and the husbands from Illinois. The Abraham and Ben Hueberts, and the Christian and August Dicks came from Henderson, Nebraska. Ernest Pankratz and his wife moved from Hutchinson, Kansas to Aberdeen, and then to Caldwell. This illustrates how new communities attract people from various parts of the country. Some are attracted by climate, others by employment opportunities, and still others are influenced by close relatives and friends.

The John Reimer farm Lynden Washington, in 1939 and 1949

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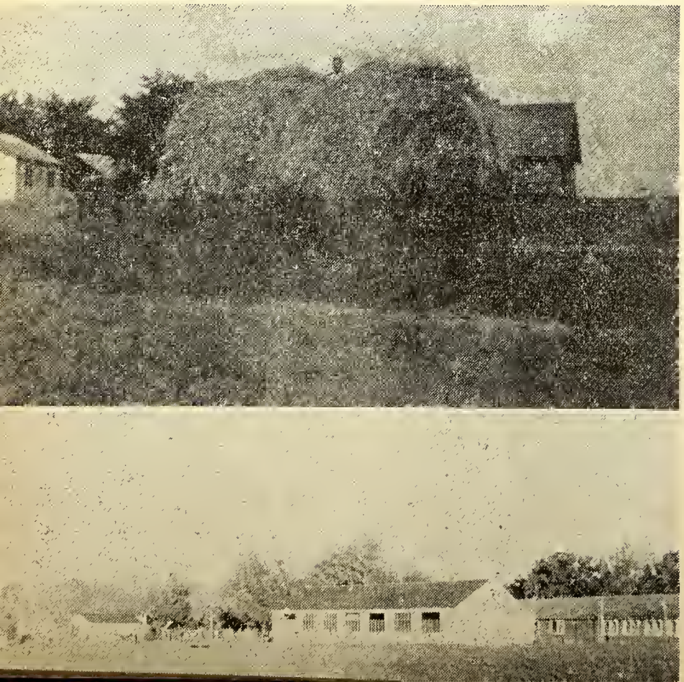

It was my first visit to Caldwell, and I was agreeably surprised to find a larger and more flourishing town than I had expected. The town is located on the main line of the Union Pacific Railroad, just west of Nampa and Boise, Idaho. It has a population of 12,500, and is slightly over 50 years old. The entire community is a result of irrigation. Without an adequate water supply, articificially brought in by means of reservoirs and canals, this beautiful little town would never exist. It is a modern town in respect, and is far ahead of most older towns of its size, in terms of public-mindedness and civic improvements. It has a fine large public park, a public library, a large public swimming pool, an excellent school system, good roads, a fine assortment of stores and a number of industries, such as a fish-fly manufacturing company, a 3,000-member farmers' dairy cooperative, a 5000-member egg producers cooperative, and is a rather large shipping center for beef cattle. The town also has a number of packing houses and other subsidiary businesses and industries providing a number of jobs for the growing population.

The members of the Mennonite Church have found employment as farm laborers, maintenance workers in stores, clerks, carpenters, factory workers, bookkeepers, salesmen, one of the members is engaged in real estate business, and a number of heads of families are engaged as farmers. The chief explanation for the establishment of a Mennonite community in Caldwell is the

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Scenes from Caldwell, Idaho showing Cooperative Creamery, Mennonite Church, and Main Street

ilities in New mmunities

etz

fact that additional land is being brought under cultivation as a result of enlarging the irrigation facilities. The Caldwell community is an attactive one for young people who wish to venture forth on their own and have no opportunities in the older communities. The community also offers splendid opportunities for investment of funds in land to be developed.

The Board of Mutual Aid has decided to concentrate on Caldwell as one of the smaller communities in which to establish additional families by means of modest financial assistance. A local aid committee in the church, with the able help of Mr. D. D. Ulrich, the chairman, who is a farmer of long experience and now engaged in real estate business, renders excellent assistance to newcomers to the community. The Home Mission Board is supporting this church and with the assistance of the Board of Mutual Aid, is expecting that the church will continue to grow, and in time, become a self-supporting church.

Lynden, Washington

A second community visited was that of Lynden, Washington, in the extreme northwest corner of the United States. A glance at the map will reveal Lynden located just east of Blaine, and about 10 miles south of the Mennonite community in British Columbia. This is a Mennonite settlement in cut-over timber land. Here there is a large amount of annual rainfall, climate is mild throughout most of the year, the vegetation is heavy, crops of all types can be readily grown, and the acreages of farms are very small, ranging anywhere from five to 60 and 70 acres. Many farms of 40 acres produce adequate living for a man and his family. Dairying and poultry, along with berry raising, hay crops, potatoes and some fruit are the chief crops.

In 1943 I visited this community and at that time there was no General Conference Church in the area. A few General Conference Mennonites were worshipping with a small Mennonite Brethren church near by. Coming there, I found the Mennonite Brethren had built an attractive new church, and the General Conference group was operating with a membership of 72, a full-time pastor and had purchased a splendid two-room school building located on a highway, and have since bought a small church building from a disbanded group and moved it adjacent to the school, to provide Sunday school space. Additional people are moving into the Lynden community constantly. The 28 families represented in this congregation have moved here in the last 10 years. They came from a wide variety of communities and most of them have moved two or more times previous to their location in Lynden. A number came from Perryton, Texas, others from Buhler and Goessel, Kansas, from Wolf Point, Montana, Meno and Enid, Oklahoma, Newport and Deer Park, Washington, and Dallas and Portland, Oregon. Rev. Dan Toavs, from Wolfpoint, Montana, is the energetic and able pastor of the growing congregation. Almost without exception, these people are enthusiastic about their community and believe it is the finest place they have yet lived, so far as climate and chances for earn-

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The John Reimer Family, Lynden, Washington

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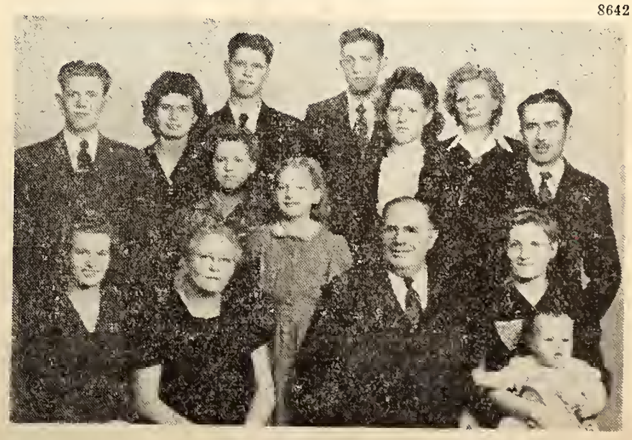


A Suburb Witness, Then ---- Eternity!

by W. C. Voth

THE account of the courageous and glorious witness of two of Christ's faithful servants has been told in private and in public and has appeared in some papers. This gripping story was told in a meeting in Hongkong, where I heard it. It is that of Miss Elna Lenell and a Chinese elder of the Swedish Mission in China. Here is the gist of this heart-stirring event.

She Had No Choice

Miss Lenell was the only missionary in a station separated by mountains from the other mission stations. She had felt a special call from God to work in that lonely station. In the early Spring of 1947 missionaries on the nearby stations sent word to her that they were evacuating and her station too might soon be in danger, so she was advised to evacuate. She arranged for carts to take her away, but it was too late, the roads were already blocked. Thus she had no choice; and remained with the Chinese Church where for another nine months she gave a faithful witness for the Lord. During this time the pressure against the church and especially its workers increased. After these nine months some false accusation was brought against the Chinese elder and Miss Lenell. On December 24, 1947 these two were arrested; and Christmas Eve they were imprisoned. How they were treated under this detention no one knows. December 29 they were taken out in the open for a public trial, not before a jury, but to be judged by the heterogeneous street public.

Beaten Slowly

To compel them to admit what they were accused of, the pastor and Miss Lenell were beaten severely and slowly, starting on the feet and gradually working upward on the body. The tormentors did not want the victims to die at once, so there were time intervals when they let them rest; and again when they became unconscious they waited for consciousness to return, then flaying them again until finally welcome death released these staunch heroic souls who stood for truth and CHRIST till death.

Under threat of severe punishment the public was warned by the authorities not to touch the bodies lying there in the open under the northern frosts. However later under cover of the night some sympathetic persons ventured out to cover them with a thin blanket of "good earth."

Their Final Witness

Witnesses of this tragic incident later reported they had never seen a face after death so serene and shining with a glorious peace, as those of the Chinese Elder and sister Lenell. Thus these two faithful servants of the Lord rested in their final witness to Christ who was with them in Power unto the end.

Here their bodies remained from December 29 until January 11, when the city had again changed hands, and the Christians could go to take them for burial.

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the Throne of God, and serve Him day and night in His Temple; and He that sitteth on the throne shall dwell among them. . . . . . and God shall wipe away all tears from their eyes." Rev. 7:14, 15, 17b.

(Continued from page 9)

ing a living are concerned. The Lynden community is heavily settled with Reformed Church members who are conservative, religiously, and directly concerned with maintaining moral and spiritual standards in the community. They operate their own elementary and high schools, although there are good public schools in the area. A number of instances were pointed out to me where Mennonites with very little capital established themselves on their own farms. Many of them within four or five years improved their economic situation considerably. One man bought a 20-acre farm for $6000 with $2500 down-payment and financed the rest through a local bank, which most people in the community think very generous with its credit to Mennonite settlers. Another bought a 60-acre farm for $8000 and has a 25-head dairy herd. Still another farmer bought a 40-acre farm for $1,000 and claimed he would not sell it for $25,000. There are a considerable number of farms available for sale and are being bought by Mennonites who are expecting to move into the area.

Other Communities

Brief visits were paid also to the Newport and Lind, Washington communities and to Aberdeen, Idaho. Newport and Lind are Mennonite settlements in sharp contrast to each other. One, a settlement in a rather rugged mountainous area, and the other, a large-scale dry-farming area. Both of these communities are older than the ones previously described.

The Columbia Basin project is to bring under cultivation about 1,000,000 acres in the next seven years. There are opportunities for settlement in this area, but the demands for land thus far have been about ten times as great as the supply. Each year a new block of land is supplied with water and all of the land suitable for farming is divided into practical family-sized farm units. The government owns about 15% of the land, while 85% is held privately. All of this land, previous to being brought under cultivation, was desert and dry-land farming area. The most suitable area for Mennonite settlement is what is called District 4 East, which is within easy driving distance of the Lind, Washington Mennonite Community. This land will not, however, be developed before 1952. In general, the Columbia Basin land, while desirable, will require a minimum capital of from $3,000 to $4,000 per farm unit. It is not an area for people who have no funds to begin farming.

Much additional information is available on all of these communities visited, and any prospective settlers may inquire further by writing to the Board of Mutual Aid, North Newton, Kansas.

Jottings

—First Church, Paso Robles, California: Little Frances Kay came to gladden the home of our pastor, and Mrs. Rahn on July 21. Willard Wiebe gave us an inspiring message on August 28. Mr. and Mrs. Rudolph Baer celebrated their golden wedding anniversary August 28. We are looking forward to the coming of J. J. Esau to minister to us for a week of meetings.—Mrs. Edwin Schroeder, Corr.

—West Zion Church, Moundridge, Kansas: A farewell program and social honoring the W. F. Unruhs and their sons, Wesley and Willis, was held in the church on Sunday evening, September 11. The Unruhs will move to their new home in North Newton, Kansas, very soon. Our Pastor has taken the position as Field Secretary for the Western District Conference.—Mrs. L. L. Lehmberg, Corr.

EASTERN-DISTRICT GIRDS FOR EVANGELISM

Harleigh Rosenberger formerly of the Zion Church, Souderton, Pennsylvania, spoke on "Visitation Evangelism" at the Quarterly Conference on August 29. This public meeting was designed to help churches of the Eastern District prepare for such a visitation campaign during the first week of October.

—The first 5,000 copies of the church bulletins for Christian Education Sunday were not sufficient and another printing had to be run off.

—Christian Medical Service is the goal of Otto D. Klassen, a graduate of Bluffton College. He has entered Loyola University School of Medicine, Chicago. His wife, Helen, expects to take a laboratory job at the University of Illinois School of Medicine, and perhaps enter the Presbyterian Hospital School of Nursing the following year.

—Lorraine Avenue Church, Wichita, Kansas: The period set aside for Christian Education by the Board of Education was observed by using the following themes for sermons: August 28, "Teach Them," September 4, "Teaching Children," September 11, "Teaching Youth," September 18, "Teaching Parents," September 25, 'Teaching The Aged."

—First Church, Pretty Prairie, Kansas: It was necessary for our pastor, Howard C. Nyce, to leave Sunday afternoon for Chicago, in the interest of the Foreign Mission Board. Our Sunday evening C. E. program consisted of talks given by Hazel Graber and Veda Mae Krehbiel, telling of their experiences in the Summer Service Units. Miss Krehbiel served in California while Miss Graber served in Europe. It was interesting to know that Miss Graber had visited in the home of Helga Kemnitzer, foreign student at Bethel College. Guest speaker at our annual Mission Festival, held the first Sunday in October, will be A. E. Krieder, president of the Board of Foreign Missions.—Ralph Krehbiel, Corr.

—Immanuel Church, Los Angeles, California: On September 4, our new pastor, Alfred Regier, and his family, were welcomed by the members of the church. A short program was given following the noon meal served in the church basement. The young people are in charge of the Union Rescue Mission the first Wednesday night of each month. A challenging service is held for the lost men of this part of the city. Gospel Recordings has requested that we make more German recordings to fill the increased demand for them.—Betty Kroeker Corr.

—Deep Run Church, Bedminster, Pennsylvania: Missionary Orlando Waltner of India spoke for us one evening recently. He has succeeded the pioneer P. A. Penner as director of the famous Champa Leper Home. Our youth has returned to our elementary and high schools and advanced training. Our new college students this year are Phyllis Charles at West Chester, Pa., and Donald Wismer at Bluffton, Ohio. Myrtle Wasser is beginning her first year of teaching in Ohio.—Corr.

—Salem Church, Dalton, Ohio: Now that the remodeling of the church is completed, plans for a service of rededication are taking form. Sunday, the second of October, is the date chosen, with Reverend G. T. Soldner giving the morning sermon and Reverend A. S. Rosenberger the sermon of rededication in the afternoon. Arrangements for the evening services are not complete. A basket dinner will be served at noon in the church basement. Friends are cordially invited to come to the services and spend a day in fellowship together.—Mrs. Merl E. Lehman, Corr.

COLORADO LAND FOR SALE

At Vona, Colorado the Becker estate is being offered for sale in four parcels of land. There is a small Mennonite Church near Vona, and the owners would like to invite fellow Mennonites to investigate and consider buying the following tracts of land.

Tract 1: 480 acres with 350 acres of level land in summer fallow wheat and a small acreage in winter barely, 130 acres in pasture land, extensive improvments including a good well. The price is $47.50 an acre.

Tract 2: 360 acres, 90 of which is in cultivation. The balance pasture land with the major portion good for farming. $22.25 an acre.

Tract 3: 320 acres summer fallowed land, major portion in wheat and some barley. $26.25 an acre.

Tract 4: 320 acres of grass with a small acreage in cultivation, at $20.00 an acre. One-third share of crop with all the above described real estate.

The land lies in adjoining quarters 9 miles south of Vona. All of the land lies within 2 miles of the new Freidensberg Mennonite Church. Interested brethren should contact Leander Becker, Vona, Colorado, or Board of Mutual Aid, North Newton, Kansas.

Into the Beyond

JOHN M. WOLLMANN, Freeman, South Dakota, a member of the Bethany Church, Freeman, was born November 26 1889 and died September 10, 1949. A quiet disposition and a life in deed.

CLARA R. GOERING, Moundridge, Kansas, a member of the First Church of Christian, Moundridge, was born March 7, 1895, and died September 8, 1949. She taught the Primary Sunday School class for twenty-four consecutive years.

MRS. ANNA CLAASSEN DYCK, Paso Robles, California, a member of the Second Church, Paso Robles, was born October 24, 1871, in Kunzendorf bei Marienburg, West Prussia, Germany and died August 24, 1949.

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

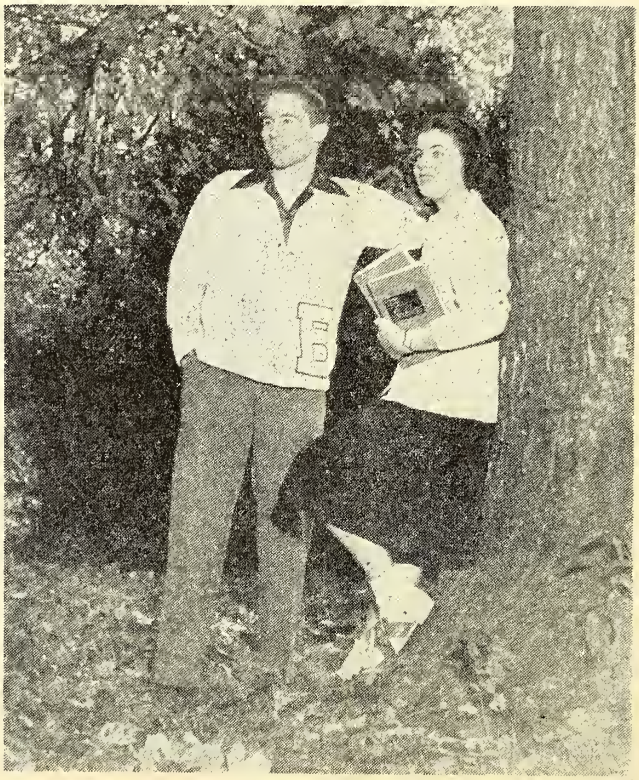
Too Many Opportunities

by W. G. Montgomery

MAKING the best of the one opportunity that comes to your door is usually wiser than going here and there hunting for others.

Herman Parks was one of a large family of boys. His father lived on a small farm, and was too poor to give his children much of a chance for an education.

Herman had little schooling, and there wasn't much work to do in that neighborhood. Had he left home, there would have been no position he could fill, except that of an unskilled laborer. And yet Herman was ambitious; he wanted to do something.



Often one opportunity for our lives is to be preferred over the confusion of many choices and chances.

Then a mine was opened in his neighborhood. A new mineral had been discovered. Herman went to the mine because there was no other place to go. He began as a day-laborer, but he did more than handle a pick and shovel. He studied mining, and learned all about that particular mine and the mineral it was producing.

Thirty years have passed since Herman took hold of his one opportunity, and today he is superintendent of that mine, which produces a million dollars worth of ore each year. He is a wealthy man, and is an authority in that particular mining industry. Talking to Herman awhile ago, I discovered that success had not gone to his head. As he took me through his enormous mine and the many buildings, I discovered that he was well liked by everyone there.

Now, had there been more things Herman could have done when a young man, he might have jumped from one business to another, hunting something easy, and failed at everything. He said to me, "You know, I had no choice of occupations. It was this or nothing; and so I went into it with all I had."

He now knows, of course, that had he traveled the world over, he would not have found another opportunity so big as the one he had at his very door. Today Herman is both successful and happy, and still is living in the house where he was born. And all this has come because he had the advantage of only one opportunity.

Where one young person fails because he has no chance, many others fail, and indeed, most all others fail because they have too many chances. If you have only one opportunity, if it's a matter of doing one thing well or nothing at all, you will probably dig in and do your best. But when several fields are open and digging becomes too hard in one, the temptation is to try another, and then another, and then another, until there's no end to the things you try to do, with no permanent success anywhere.

I believe that each young person will have at least one big chance to make good in life; but he may lose out in the long run if he leaves that one opportunity to try to find something else he thinks is easier. If he has but one opportunity and stays with it, he will win out in the end, as Herman did.

When I was in school, an older boy, named Hayden, was quite popular. His father was the leading doctor in town, and was a man of considerable wealth and influence. Well, he sent Hayden to high school, then to college and finally to a medical school. But because he had so much money and so many opportunities, Hayden could not decide what to do.

So, not having to do anything for a livelihood, Hayden became indolent, failed in his examinations, gave up medicine, became a clerk in a drugstore and then took up selling life insurance. Thus he drifted from one thing to another, looking for something easy to do and big money.

Then the depression came. His father's fortune was wiped out. Hayden had no one now to fall back upon, and by this time he had become a perfect misfit, stranded and out of work. The last time I saw him he was drifting from pillar to post, a failure because he had too many opportunities in early life.

Handel had but one talent, that of music. Working hard at his music, he became one of the world's greatest composers. Daniel Webster had but two opportunities, that of a life position as a law clerk, or that of practicing law, which was much harder and less remunerating for the time being; but he chose the profession, difficult as it was, and by working fourteen hours a day for forty years became one of the most eminent men of his time.

Whatever you undertake to do, there is nothing that will take the place of hard work. This is why the one-opportunity persons succeed more often than those who have many. There's nothing else for them to try, and so they work harder to make good, and by working harder, succeed. Michelangelo naturally turned to the fine arts of sculpture and painting. He felt he had to be an artist or nothing. This was his one opportunity. And so determined was he to succeed, that he slept in his clothes, so he could begin his work as soon as he awoke without having to take time to dress. He kept a block of marble, paint and canvas in his bedroom so he might work during the night in case he couldn't sleep.

Having but one opportunity might be the best thing that could happen to you. That one opportunity might be on the farm. It might be teaching, or the ministry, or in the factory. If you feel this is your one talent and your one opporunity, that you must do this or nothing, the chance is that you will become a far greater success than you would by having too many fields to jump around in.

So, don't grieve any because you don't have a dozen opportunities. Use the one you have and you will go much further than the person who has too many, and doesn't know which one to choose. And be thankful that you do have one.

You will do better in the one field that now looks so barren than you would by being tempted by so many that look rich and easy. One opportunity is enough if we use it; and by doing the best with it, others will come along. Besides, I feel that it is much better to have only one talent, and using it, turn it into five, than to have five to start with, and to lose all of them by not being able to decide what to do with them.—Courtesy of YOUTH.

(Continued from page 7)

tion to holding services in churches, as in the past, it is planned to also make arrangements to serve in jails, public hospitals, and the like.

The churches of the community combined in a union service as a welcome to college students Sunday evening, September 18. Ministers presented the need for contact with the church and the opportunities presented for such contacts in Bluffton. A reception in the basement of the Evangelical Reformed Church followed the service, which had been held in the same church.

C.P.S. REUNION AT CAMP MACK

On Sunday, September 11, all roads led to Camp Mack, near Milford, Indiana for approximately 500 people. These people were former C.P.S. men, their wives, friends and children who are now living in either Illinois, Indiana, Michigan or Ohio. The reason for their meeting at Camp Mack was for a day of fellowship and renewing old acquaintances.

A glance at the license plates on the parked cars showed that a good representation from all four States were present. A familiar scene throughout the day was that of boys, or men if you prefer, striding briskly toward someone with a broad grin and an extended hand.

Shortly after 10:30 a.m., the morning worship service was opened with a welcome by chairman Edward Brookmeyer, Jr. He called on Alvin Schrock to lead the group in singing. Paul Miller of Goshen, Indiana delivered the morning sermon.

A pot-luck dinner was then arranged by a hard-working kitchen crew of former C.P.S. men and their wives. We might note here that the wives were doing the managing while the former "kitchen boys" took orders from them.

The afternoon meeting opened with several selections of songs led by Ralph Pletcher. Rev. Clarence Yoder gave the devotionals. The afternoon address was given by Don Smucker of the Mennonite Biblical Seminary in Chicago. He called for all Christians to completely surrender to the will of God.

Following the worship service a short business meeting was held. A new planning committee was elected to make arrangements for next year's meeting. It was voted to accept an invitation to hold next year's meeting at Camp Mack on the second Sunday in September.

A short discussion followed concerning the purposes and motives of our meetings. A concern was expressed that we give more time to a study of peace problems and include more people in our meetings. A committee was appointed to study the proposal.

TELL HIM SO

If you hear a kind word spoken
  Of some worthy soul you know,
It may fill his heart with sunshine
  If you only tell him so.

If a deed, however humble,
  Helps you on your way to go,
Seek the one whose hand has helped you
  Seek him out and tell him so!

If your heart is touched and tender
  Toward a sinner, lost and low,
It might help him to do better
  If you'd only tell him so!

Oh, my sisters, Oh, my brothers,
  As o'er life's rough path you go,
If God's love has saved and kept you,
  Do not fail to tell men so!

—*Anonymous.*
First Church Bulletin, Beatrice, Nebraska

The Basis of the Emerging Church in Europe

by Kurtis F. Naylor, Geneva, Switzerland

One of the most profound and hopeful undercurrents of Europe today is the emerging church. In a world of tumbling walls, dreary existence and often aimless living, the church of Jesus Christ is surging up from many communities. We are witnessing the recovery of the church as a community with a purpose.

It is well for us to examine this movement. In the first place, this church is based on the firm conviction that behind the events of today we can see the inescapable hand of God. God will not be mocked. We have not chaos but awful confusion because the sins of man are being balanced in awful retribution. Our present difficulties exist because the order of God is standing firm. Our talking about peace and living a life of selfishness, our homage to service yet relentless grabbing for conveniences and luxuries, our espousal of brotherhood yet our insistence that some men are inferior, our statements of love and our mass killing of men and wanton destruction have come up against the order of God. We have been weighed and found wanting.

The emerging church in Europe is based first of all upon the conviction that behind the events of today we can see the inescapable hand of God. In the second place, the emerging church in Europe is based on the conviction that the failure of the church is not the present mess but its failure to draw man's attention to that which has been and is causing our crisis.

Many people glibly say that because the church did or did not do certain things we have the present predicament. The exponents of this view have led the church to allow the crisis in the world to cause her to question the validity of the gospel. We must repeatedly emphasize the truth that the gospel is not on trial but rather what we see are the sins of man leading him and his civilization to utter ruin and despair. It is this that the emerging church of Europe is emphasizing.

In the third place, the emerging church in Europe grows out of the conviction that that part of the church of Christ which is human is on trial. We must in penitent humility admit that we have erred and strayed from the way of God. We are estranged from God.

Is it any wonder that our programs of advance and schemes of evangelism are falling flat? Here we see both the judgment and the providence of God and his edict against us. The Christian communities of Europe firmly believe that God in his infinite wisdom will not allow us to evangelize until the church herself becomes in fact the bride of Christ and the vessel of the Lord. In the bareness of the land the living God thunders the inescapable challenge, "Repent ye and change."

The emerging church in Europe is based in the fourth place on the belief that the high and mighty One who inhabits eternity is a living God and that he has a living message of hope and salvation for us today. The repentant Christian communities have turned from their despair to hope and from listless existence to dynamic cells of life. God still seeks the church to proclaim his message of hope and love. The emerging church has come to the profound conviction that the redemptive message of Christ must be brought to all of society. It has been in this area that these emerging communities are turning the world upside down. They are, thanks to the divine providence of God, located throughout all of Europe. They know no East or West, nor are they respecters of curtains of man-made divisions. They are creative in that they dare to believe that there is a gospel of salvation for East and West, Communist and capitalist, Greek and barbarian, male and female. This is the new movement in Europe.

The emerging church is living in courageous and daring experimentation. It is living a radical social gospel in its community based on worship of the living God and rooted in the Christian truths. The emerging church in Europe dares to believe that it has a living message of salvation to win the world to Christ.

—*The Gospel Messenger*

A CHILD DOES LEAD THEM

Comes now a letter from a lady in one of our good churches as follows:

"Do you by any chance have a book for E-flat saxophone to correspond with **THE MENNONITE HYMNARY?** You see, my girl plays the piano and my boy plays the saxaphone, and my boy doesn't have any book to play with **THE HYMNARY.** If you do have one, would you please let me know, and please let me know the price. And do you also have a trombone book too?—Yours sincerely,"

It is embarrassing to have to answer letter like that, when a Publication Office for our Conference should be ahead and not behind in the publications commonly called for by our people—and children at that. "Or what man is there of you, whom if his son ask bread, will he give him a stone?"

Yes, we have no saxaphone book and no trombone book, but we got a local musician to show this lady how any boy or girl playing a saxaphone or a trombone could easily transpose the notes in **THE HYMNARY** so that they could be played directly from **THE HYMNARY** without too much trouble. That was an answer—after a fashion!

In another sense, it was not a satisfactory answer. For one woman who writes frankly, telling of the needs of the children in the home, there are perhaps ten thousand mothers who never think of writing and of whose heartfelt needs the Board of Publication can hardly be aware. Such letters as these suggest areas of service into which our Conference has made no attempt to enter, much less actually function. So it does appear that the words of Jesus are being realized when he said, "and a little child shall lead them." Here is a case where a child does lead them; when a child asks, what shall we say?

Christian Endeavor in India

INDIA YOUTH TAKES HOLD

by Mrs. J. R. Duerksen, Janjgir, C. P., India

As I took part in our Christian Endeavor program tonight I could not help but wish that some of our American young folks could have been present. Of course, for them there would have been the language barrier. To us, who have used the Hindi language more or less successfully for more than twenty years, the Scripture, songs and prayers were as precious as though they had all been given in English.

The thought of God as Light was carried through the whole program. We as children of Light must walk in the light. It was the evening for the installation of officers and as each came forward to the front of the church the line grew until there were twenty-four. Reverently, Philip Ludar, the young pastor now serving the Janjgir church, took through the service of dedication to its natural close, that pledge "Trusting in the Lord Jesus Christ for strength, I promise . . . . . ." A candle for each made a row of lights as they sang "Take my Life and let be, consecrated Lord to Thee." How precious these young people are. And how India needs the Light of Life."

Last summer, in spite of very hot weather, the young people of the Janjgir Church sponsored a retreat here for the young people of our mission. Those who were able to be present felt that it had been a time of spiritual growth. Puran Bunwar was one of the chief speakers.

PROGRAM

Young People's Meeting
of the
Western District Conference
Thursday, October 13, 1949
8:00 p.m.
Memorial Hall, North Newton, Kansas

General Singing
Welcome - - - Henry Claassen, president
Devotions - - Edward Schrag, Vice-president
Special Music
Offertory - - - - - Y.P.U. projects
Address: "Opportunities for Youth in Our Church"
Rev. W. F. Unruh, Western District Conference Field Worker
Closing Prayer and Benediction

Comments by the Editor— "Teach Us to Pray"

Pentecost came at a prayer meeting and hundreds of other great upsurging movements in the Christian church were motivated in the experience and atmosphere of prayer. We all know these as facts. And we cherish them as personal experiences to motivate us in our lives. Yet, when you discuss prayer among good church people, there is a wistful hope that we may also be moved by prayer, implying that all too often we haven't!

A recent talk with a young person who learned the vividness of real devotion and prayer at a voluntary service unit, reflected the condition of most of us. We practice our devotions—if we do—because we know we are supposed to. It is the Christian thing to do! But, to have daily devotional experiences that are central for life, vivid, rich and the source of power—that is another matter. Such power has not touched our lives—at least not often.

The disciple's cry is ours today—"Teach us to pray." And real prayer needs to be learned! It comes because of a desire to learn and because of a recognition that we need prayer to live. There are many helps and some of them are outstanding—ones that should be read and re-read. Such classics as St. Augustine's CONFESSIONS, Thomas a' Kempis' THE IMITATION OF CHRIST, Brother Lawrence's THE PRACTICE OF THE PRESENCE OF GOD are each worthy of a place, a permanent place in our collection of devotional literature.

But, peer of peers is the Bible itself. Repeated thumbing of the Bible has been a source of power for all generations. Read a Gospel or a letter through in leisurely fashion over a period of weeks or months. Read it devotionally. Read until you find something especially meaningful to you. Then stop and ponder it. Such devotional reading has its own fruits.

A recent book on prayer which is practical, simple, and strongly Christian—for there is such thing as un-Christian prayer! — is a book by Charles Francis Whiston called TEACH US TO PRAY. It is published by the Pilgrim Press and available from any of our book stores. This book in a simple way can teach you to pray in a way that you had never prayed before.

It is written by a man who conducts Schools of Prayer in many parts of our country. And Mr. Whiston finds that people are deeply hungering for the experience of genuine and real prayer. There is a wistful hope in the hearts of many a person that he may plumb the depths of prayer. Mr. Whiston can help anyone who has such a desire.

SPECIAL MEETING ON VOLUNTARY SERVICE

On Sunday afternoon and evening, October 2, at the Eden Mennonite Church near Moundridge, Kansas there will be a "Voluntary Service Reports" meeting. Volunteers of the various conferences programs—Mennonite Brethren, (Old) Mennonite, and General Conference —and the M.C.C. program, will report on their experiences in summer, winter, and one-year service units. Slides representing various units will be shown in the evening. The purpose of this meeting is to acquaint the constituency with the Service Unit program of the individual conferences and the M.C.C. Anyone interested is welcome to attend.

Beyond Our Own

NEW YORK. Dr. Walter W. Van Kirk will return to N. B. C. with his weekly analysis of the latest news in the world of religion on Saturday, October 1 6:15-6:30 p.m., (EST).

HARRISONBURG, VIRGINIA. A number of important steps were taken by the Mennonite General Conference during its biennial session on the campus of Eastern Mennonite College, August 23-26. A major change affecting the organizational set-up of the conference was the approval of a representative General Council to replace the Committee on Arrangements and the Interboard Committee. The council will be made up of representatives from each board and district conference.

In a report of Mennonite Mutual Aid, C. L. Graber announced the organization of the Mennonite Mutual Relief Association for the purpose of giving mutual assistance for sickness, disability, and burial expense. Membership in the new organization was opened September 1. Approval was given to the publication of two new song books, one to succeed Life Songs II and the other for primary children. Attendance and interest were good throughout the session, even though it was a "delegate session" rather than a general one. A total of 313 ministers and bishops were in attendance from throughout the United States and Canada.—*Mennonite Weekly Review*

GRANTHAM, PENNSYLVANIA. The Brethren in Christ Church voted at their annual Conference which convened at Stayner, Ontario, recently to affiliate with the National Association of Evangelicals. — *United Evangelical Action.*

TOKYO. More than 100,000 Japanese have signed the peace petition of atom-bombed Hiroshima which the city plans to present to President Truman in leather booklet form. Circulation of the petition asking the United States press to lead a campaign for permanent world peace began August 6, fourth anniversary of Hiroshima's atom-bomb explosion.—*Christian Science Monitor.*

SCOTTDALE, PENNSYLVANIA. The new $250,000 addition to the Mennonite Publishing House here was dedicated at special services on Sunday afternoon, August 21, during the annual meeting of the Publication Board, which was in session from August 20-22.—*Mennonite Weekly Review.*

TOLEDO. In one of the "longest and most spirited meetings in its history," the Toledo Ministerial Association adopted a set of resolutions supporting the right of Dr. Aleck D. Dodd to follow the dictates of his conscience in refusing to pay a portion of his taxes, and sharply criticized the Toledo Council of Churches for dismissing Dr. Dodd as director of Pastoral Relations. The Council's action followed the Internal Revenue Bureau's garnishee of Dr. Dodd's salary to collect $150.47, the portion of his 1948 taxes comparable to the part of the budget which he feels goes for war purposes.

The statement of the Ministerial Association read in part: "While we have not felt impelled to take the step Mr. Dodd has taken in refusing to pay that part of his income tax which he feels is devoted to furthering the cause of war, yet we are of the opinion that he should follow the dictates of his conscience."—*Fellowship*

CHICAGO. A gain of 19,060 Sunday Schools in this country between 1945 and 1948 was shown in figures released by the International Council of Religious Education. During the same period, however, there was a net loss of 21,891 pupils in the Sunday School enrollment of all churches. The International Council said there are now 232,672 Sunday or Sabbath schools in the United States as well as 2,406,505 officers and teachers, and 24,588,112 pupils of all faiths.

Please enclose this label when writing.

THE UNITED EVANGELISTIC ADVANCE

The United Evangelistic Advance of which you have been reading in the *Mennonite* is to begin on October 2 by observing the day as World Communion Sunday when each church will make special effort to have all of her members at the Lord's Table. This is the beginning of fifteen months of consecrated and concerted planning to win the unsaved to Christ and to strengthen the Christians in their spiritual life. Further, all churches are asked to plan a series of evangelistic meetings this fall, either separately or in a united effort with other churches of the community. During November all Sunday schools will be asked to give themselves to this cause. J. T. Friesen, Beatrice, Nebraska, a member of the Evangelism Committee, will be in touch with the Sunday school superintendents and will offer guidance to the Sunday schools in this work.

These three suggestions the Evangelism Committee would like to make to all General Conference churches at this time. In addition to this each District Conference is encouraged to plan its own evangelistic program.

THE EVANGELISM COMMITTEE

REMEMBERING OUR FATHERS

Once again we remind Mennonite communities of the 75th anniversary of the Mennonite Immigration which is to be celebrated this year.

At one of its early meetings the General Anniversary Program Committee worked out the following plan:

That local celebrations should be held before October 12th.

That on October 12 all groups unite in a mass celebration at Memorial Hall, North Newton, Kansas.

That during these celebrations a definite effort be made to solicit funds for the adequate housing and care of the Mennonite Historical materials which are to be placed in the basement of the Library building now under construction.

In consideration of the privations, cares, and indefatigable work of our pioneer fathers it seems only fitting that we should this 75th Anniversary set aside a day in their memory.

(Continued from p. 2)

too often. In all these conferences, retreats, conventions, etc., would be reduced to one-half the frequency the work would still not necessarily suffer because of the change.

Very sincerely,

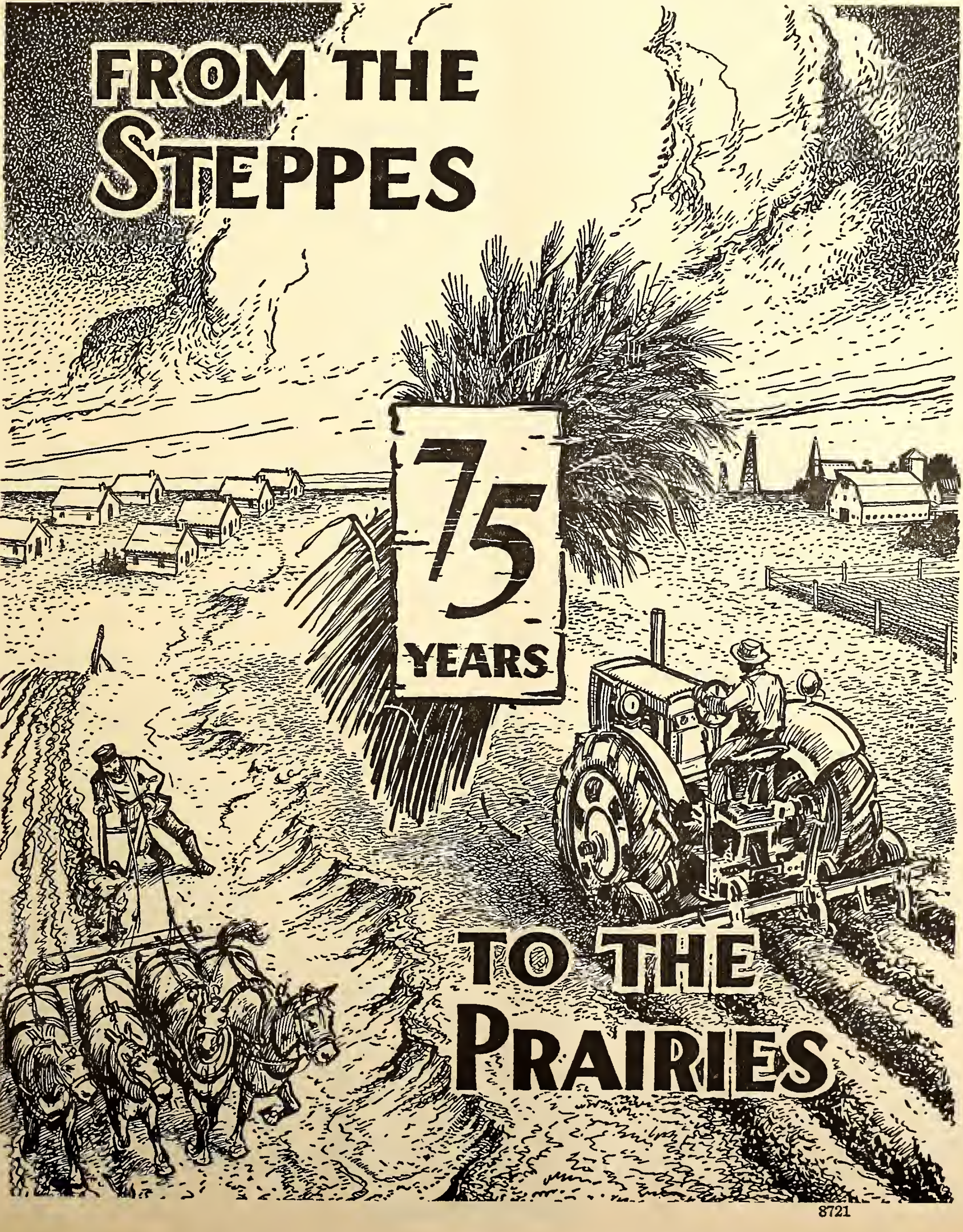
Edw. J. B. Waltner
Freeman, South Dakota

MENNONITE BIBLICAL SEMINARY LIBRARY

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Volume 64 — October 4, 1949 — Number 39


FROM THE STEPPES
75 YEARS
TO THE PRAIRIES

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THE COVER

The cover of this week's MENNONITE is a reprint of the cover of the 115 page book FROM THE STEPPES TO THE PRAIRIES, edited by Cornelius Krahn and prepared especially for the 75th anniversary of the Mennonite migrations; the book has been prepared under the auspices of the General Conference Historical Committee.

The Mennonite

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Of Your Pen Acquaintance

P. P. WEDEL, Moundridge, Kansas former president of the General Conference, serves the First Church of Christian.

HELEN KORNELSON, India, native of Canada, is Conference Missionary to India and is at present studying language in preparation for service.

DONALD ISAAC, Chicago, Illinois, graduated from college last spring and is now attending the Seminary. His father is the late Ferd. J. Isaac, missionary to India.

THE MOST EFFECTIVE MEANS OF REACHING PEOPLE

WHILE we are interested in every phase of evangelistic approach, we are primarily concerned with visitation evangelism because it is a most effective means for reaching the unchurched people in our generation. The unsaved multitudes are not coming into church to hear the gospel preached. If they are to hear it at all, we must take it to them. . . . There are not enough preachers on earth to reach the billion and a half non-Christians. There are not preachers enough in "Christian" America to reach the 69 million unchurched people, people unchurched in any faith, Protestant, Catholic, or Jewish. Every second person in the United States is a member of no faith. The world's lay Christians, however, are enough to reach the billion and a half if they are willing to be used of Christ for that purpose. The Protestant church members in United States are enough to reach the 69 million unchurched if we would be used of Him to that end . . . .

Two-by-two is Christ's own method for establishing His Kingdom.

—William James McCullough

A CHALLENGE FOR TODAY

TIME was when it was said of Christians that they had turned the world upside down. It is now evident that despite Christianity, the world has turned upside down again. Our society has gone pagan. Once Christianity molded men's minds. Its great concepts were veritable windows through which Western man looked out upon the whole scene of life. That is true no longer. Today the Christian church faces a task

(Continued on page 16)

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

October 4-5, Meeting of the Seminary Board at Chicago.

October 9, Inman-Buhler local celebration 75th anniversary of immigration at the Buhler High School auditorium at 2:30 and 7:30 p.m. Churches participating are Hoffnungsau, Hebron, Bethel, Inman, Buhler G.C., Buhler M. B., Inman, Zion and Zoar K.M.B.

October 11, Central District Conference Ministers Retreat, Mennonite Biblical Seminary, Chicago.

October 11, Annual Fall Meeting of the Women's Missionary Organization; sessions at 9:45 a.m., 1:15 p.m. at the First Mennonite Church, Newton, and at 7:45 p.m. at Memorial Hall, North Newton, Kansas.

October 11, Ministers Conference, Western District Conference, Tabor Church, Newton Kansas.

October 12, 75th Anniversary Celebration of coming of European Mennonites, Memorial Hall, North Newton, Kansas.

October 13, 14, Western District Conference.

October 15, Thirty-Second Annual Meeting of the Mennonite Brotherhood and Fall Rally of the Women's Organizations of the Eastern District Conference Mennonites to be held in the West Swamp Church, near Milford Square, Pennsylvania. Brotherhood Theme: "The Layman and His Church," I Cor. 15:58. Mr. Charles W. Crist, Ardmore, Pennsylvania, Field Secretary to the American Mission to Lepers, is the speaker for the evening program.

October 23, Dedication of recently acquired building for Canadian Mennonite Bible College, 515 Wellington Crescent, Winnipeg, Manitoba.

October 23, World Order Sunday.

October 24 to 28, Nels Ferre lectures at Mennonite and Bethany Biblical Seminaries.

October 30, Reformation Sunday.

November, General Conference Evangelism Emphasis Period.

November 24, THANKSGIVING DAY

November 27, Advent Sunday.

November 29 to December 1, Council of Boards Meeting. Mountain Lake, Minnesota.

December 11, Universal Bible Sunday.

NEXT YEAR —

January 29 to February 5, 1950, Seventh annual observance of Youth Week.

August 23-30, 1950. Tentative dates for the General Conference Sessions, Freeman, South Dakota.

Editorials

HOW EASY IT IS TO TALK. We talk about everything. The worst thing about this is not that we often talk without thinking but that too often we make talk a substitute for action. We fool ourselves into thinking that we have done something worthwhile when we have talked about a great social issue or a particular problem that confronts us.

We profess an interest in the prohibition of the use of strong drink. We discuss this in our temperance lessons. Then having discussed it we feel that we have done something and let the "wets" vote in the sale of liquor and set up stores where our people and others can buy intoxicating liquors freely.

We profess an interest in race relations. How many of us have ever invited a member of another race to eat a Sunday dinner with us and participate in the social hour following. We have talked about good race relations and can muster many arguments why there should be no discrimination but talk is not enough. Talk does not erase prejudices. These are much too deep-seated. Words cannot erase them. Undertaking action which would give us experiences that would recondition us emotionally would help.

We are opposed to strikes on the part of labor and we voice our opposition freely. We feel that too much money is already being paid to the laborer and he has no business to strike. Much of our talk comes from not having any information in regard to the working conditions of the laborer, the number of days he is permitted to work, how much money he actually has for his living expenses. The least we could do would be to get information which would help us form an intelligent opinion.

We talk about love and brotherhood. It is an excellent theme. Yet how many of us are in favor of cooperating with other churches of our own denomination and with other denominations in a youth program for Sunday night? How shall we bring about that unity of spirit which was a part of the experience of the early disciples in the upper room? We send missionaries out to foreign fields because we have a love for those who have never heard the gospel, yet are we willing to accept the fruit of our own mission work into our homes, our churches and institutions? Somehow we feel much more comfortable when we talk about the brotherhood of man through Jesus Christ then when we are to practice it. With the rest of America it is easy to hate the Russians and be suspicious of the Jews. We sit in the church pew with those who have about the same social and economic status as we have. Where is this brotherhood in practice about which we talk as Christians? We do not practice it more faithfully because we feel we have done something when we have talked about it.

Is it not time to put our Christian profession to a test and give expression to the faith that is in us? We need talk but we also need action to accompany it. That is why I say that talk is not enough. "Why call ye me Lord, Lord, and do not the things which I say."—D.C.W.

NONCONFORMITY is not only good doctrine. It is fundamentally essential to life. It is rather strange that many people, who discourage or even sneer at the idea, practice it in some phase of their own lives. There is the individual who observes a Christian withdraw from certain activities accepted as right and proper by the rest of the world in order to practice the Christian Life; he considers the Christian queer. Yet he may lock himself from the pleasures of the world for hours at a time as he practices his violin. Or he may forgo the comforts of less strenuous activities to practice football for many hours during the week. It is really not a matter of whether we believe in nonconformity or not; it is rather a matter of evaluating the various causes for which we are willing to withdraw ourselves. For no great blessing has come to life without separation from the world in some area. Separation and discipline are the twin sources of creativity. This is a paradox of life; if we are to be a blessing to the world we must in strict discipline separate ourselves from the world. But, you say, isolationism is the one word that has been banned once and for all from our vocabulary by science. While it is true that physical isolationism as revealed in such barriers as language, race, distance, and international boundries has become meaningless, there does, however, remain a need for a deeper, spiritual and moral isolationism. This is in the very nature of the Church of Jesus Christ. Like her Saviour, she must have the world at heart—the world of sinful and needy humanity; but if this concern is to remain pure, holy, and impassioned it must not be contaminated at any point with compromise or evil. Mennonites have tried to separate themselves long enough in a physical sense. Let them at this 75th anniversary of the arrival in this country of a large segment of their number, determine to go deeper on the matter of separation from the world. Let them imitate their founders whose inner separation from the world was unconditional. Because it was so cleancut, they fearlessly threw themselves into the very heart of the world's need for Christ instead of withdrawing and becoming quiescent. The heritage we have received from our forefathers has been a great one, but we must understand clearly that if we are to convey it to our posterity and make the next seventy-five years our greatest, it will demand going further and deeper with Christ in an uncompromising break with the world and its sins in all areas in order that we may reach out further and down further to bring back those straying in sin and lift those who have fallen into the pitfalls of corruption. J.J.E.

Unkindness is as silly as it is sinful.—*C. M. Messenger*

It is easy to be wrong.—*C. M. Messenger*

To Encourage Sound Farm and Business Practices faith and service shall indeed be made perfect in and through us, that "their works (may) follow them."

After 75 Years

Has Our Spiritual Progress Kept Pace?

by P. P. Wedel

WE may well raise the question whether we have made spiritual growth in the inner life of the church and of the individual comparable in any wise to material growth and whether we measure up to the faith of our fathers.

As we raise this question we are conscious of the fact that as we look back we are prone to magnify the virtues of our fathers and to think of them as perfect saints. However, all of them were human as we are and had their temptations, faults, and short-comings, and there were a few individual cases of persons who went far astray. But after having said this we are happy to say that on the whole they were men and women who stood for principle and who believed in Jesus Christ the Saviour. So we ask, do we their descendants live up to the moral and spiritual qualities and standards they have set for us?

Their high standard of honesty is the first one to which we call attention. In the community and in the business world our fathers made for themselves a reputation of honesty, integrity, and fairness. Is it not true that in the materialism of our age and of our country we have lost this reputation of honesty and integrity? We, too, have become materialistic. People do not have the confidence and trust in us that our pioneer fathers enjoyed.

Within Their Means

The second thing we want to mention is that of nonconformity to the world. They separated themselves from the world. We may think that they separated themselves too much, or that it was easy for them to do so because of the language barrier. All this may be true; but the fact remains that they did not conform to things the world practiced. They also led the more simple life. We may argue that necessity demanded it, since they did not have the financial means, and that they did not live much more simple than other people who came to these regions as pioneers. This too may be true in part; but again the fact remains that they did live the simple life. In their dress, in the building of their homes and the furnishing of the same, in their food, in the matter of luxuries they lived within their means.

A Far Cry from Their Nonconformity

Nor were they beguiled to follow the trend of an ever-increasing pleasure and amusement-mad America. As Christians they felt that they could not take part in everything that the world did and even that some churches were advocating. They took literally the words of Paul in II Corinthians 6:14-17, "Be not unequally yoked together with unbelievers: . . . . . . Come ye out from among them and be ye separate." It is a far cry

FROM THIS: Mennonite Homestead in South Russia

Courtesy MENNONITE LIFE

from their noncomformity and what we practice today.

At the beginning of the second world war a friend visited us to discuss some of the problems that were confronting the Mennonite Church as a result of the war. Among other things he related an experience that he had just a few days previous to his visit. He was making an auto drive with an acquaintance who was not a Mennonite, and in their conversation this acquaintance turned to him and said, "What is the matter with you Mennonites? You are so different than we. We smoke; so do you; We drink; so do you. We dance; so do you. We go to the movies; so do you. We play cards; so do you. There is nothing we do, that you do not do, except when it comes to war; then you refuse to render military service." That to some extent this was a voice of prejudice and misunderstanding, we admit; but that in this voice there is enough truth to make us uncomfortable, we humbly confess. We fall far short of our forefathers in obedience to the admonition of Romans 12:2, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may. prove what is that good, and acceptable, and perfect will of God."

As we do not measure up to our pioneer fathers in honesty and in nonconformity, so also in other qualities or characteristics. We merely make mention of some of them, such as, diligence, industry, frugality, sociability, mutual helpfulness, fidelity in family relations, absence of divorce, and obedience to civil law.

Sacrifice for Conviction

Above all we want to point to the fact that our fore-fathers had faith in God. They believed in God and in His only begotten Son, Jesus Christ the Saviour. Because of their faith they came to this country, where they could live in accordance with the dictates of their conscience founded on the Word of God. They sacrificed for it. Especially did they think of their children and of coming generations, whom they desired to save from the militarism and dictatorship of Europe. For them too they were willing to sacrifice. They gave up home, fatherland and friends, and turned their steps towards a new and unknown world. It cost them much in money, in comfort, in heartache, and in the fear of an uncertain future.

Here in this country they practiced the doctrine of their church. They refused to swear the oath, they practiced the teaching of non resistance and non-violence, they avoided lawsuits and secret, oath-bound societies, and they practiced or at least endeavored to practice a biblical church discipline.

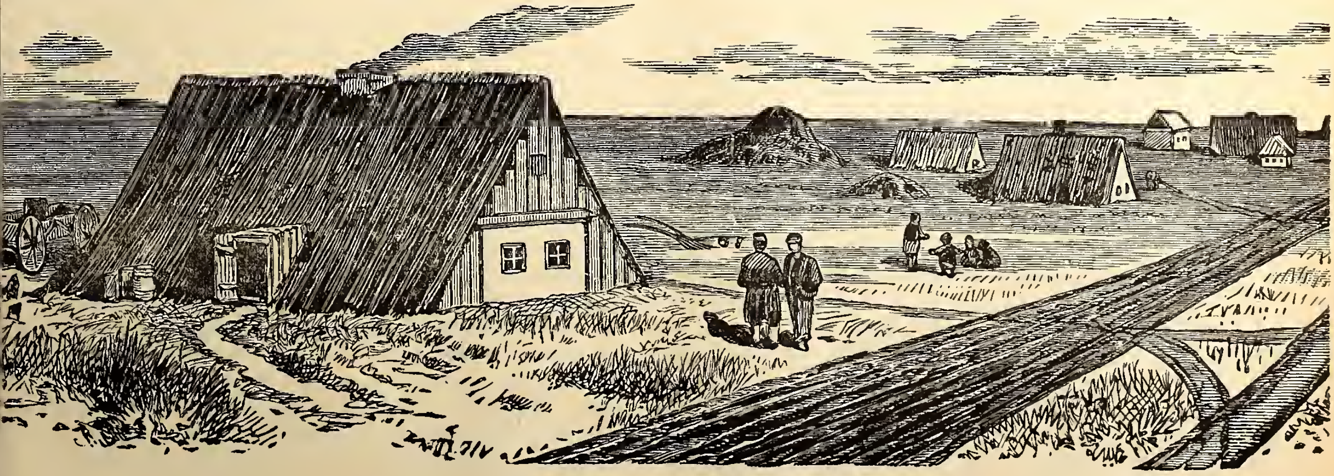
At Least Argued

To them the whole Bible was the Word of God. It was their most important piece of literature, and they believed, it from cover to cover. To live up to its precepts was their aim and their desire. It was the book not only for the church, but also for the home. There it was studied; there and in social gatherings it was discussed. Yes, they sometimes argued about its doctrines; but at least they had enough interest in it to argue about it.

The church was near and dear to them. Services were attended regularly, even though for some it meant a walk of four and more miles. They had great respect for the house of worship and even the children caught something of this respect. Prayer and family worship was quite generally practiced, and the children were taught to pray and to love the Lord Jesus Christ. In difficulties and trials, when the going was hard they put their trust in the Lord, and submitted to His will, believing that He would undertake for them.

We have drifted away from some of these spiritual traits of our fathers. Seventy-five years of life in America finds us morally and spiritually poorer, at least in some respects, than they were.

This Seventy-fifth Anniversary Celebration of the coming of our fathers to America is a loud challenge to us to prove ourselves worthy of them. Let us thank God for the heritage they have left us. Let us appreciate the great advantages, privileges, and opportunities and blessings we enjoy, because they were willing to sacrifice for us. Let us repent and confess that we have lost some of their moral and spiritual values and do all we can to regain them. Let us do all we can to bequeath to our children and children's children the good heritage they have left us, so that coming generations can rise to call us blessed as we today rise to call our forefathers blessed.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TO THIS: Sketch of Village Street in Gnadenau, near Hillsboro, Kansas, 1874.

Program 75th Anniversary Celebration

OF THE COMING AND SETTLEMENT OF MENNONITES IN THE
PRAIRIE STATES AND PROVINCES
UNITED OBSERVANCE October 12th, 1949

Memorial Hall, North Newton, Kansas
9:30 a.m.
P. P. Wedel, Moundridge, Kansas, presiding

Hymn of praise
Scripture and prayer—by Jacob T. Friesen, Beatrice, Nebraska
Anniversary sermon—by A. J. Dyck, Inman, Kansas
Choir—Hoffnungsau Mennonite Church, Inman, Kansas
Addresses: "Pioneer Experiences and the Establishment of Mennonite Communities"
1. In the Lower Prairie States—by C. C. Regier, Newton, Kansas
Offering for Missions
2. In the Upper Prairie States—by I. J. Dick, Mountain Lake, Minnesota
Choir—Johannestal Mennonite Church, Hillsboro, Kansas
3. In the Prairie Provinces—by David Schulz, Altona, Manitoba
Closing by chairman

2:00 p.m.
Arnold Funk, Hillsboro, Kansas, presiding

Hymn of praise
Scripture and Prayer—by Arnold Epp, Meno, Oklahoma
Choir—Buhler Mennonite Church, Buhler, Kansas
Testimonies and Greetings (5 minutes each):
1. Representatives of Community Anniversaries
2. Representatives of Conferences
3. Representatives of Railway and Civic Organizations
4. Communications
Offering for the settlement of refugees
Choir—Emmaus Mennonite Church, Whitewater, Kansas
Address: "The Railroads and the Coming of Mennonites to the Prairie States and Provinces" (Santa Fe Representative)
Closing by chairman

6:00 p.m.

BETHEL COLLEGE BOOSTER BANQUET

In commemoration of the 100th year since the birth of David Goerz (Couples who give or have given $100 to Bethel College since October 12, 1948, are invited to attend this dinner meeting. Dr. Erland Waltner will speak at this occasion.)

8:00 p.m.
Albert Gaeddert, Inman, Kansas, presiding

Hymn of praise
Scripture and prayer—by Albert J. Unruh, Enid, Oklahoma
Address: "Contributions of Pioneer David Goerz"—by David C. Wedel, North Newton, Kansas
Choir—Alexanderwohl Mennonite Church, Goessel, Kansas
Offering for the housing of the Mennonite Historical Archives of Bethel College in the new Library now under construction.
Address: "The Present Positions and Trends"—by Walter H. Dyck, Elbing, Kansas
Choir—First Mennonite Church, Newton, Kansas
Address: "Things We Have Cherished and That Remain" —by Ed. G. Kaufman, North Newton, Kansas
Closing by Chairman

Book Notes

FROM THE STEPPES TO THE PRAIRIES, edited by Cornelius Krahn, published by The Mennonite Publication Office, Newton, Kansas, 1949, 115 pages $1.50.

This is really an ingenious commemorative booklet. Ingenious, because the account of 75 years of history is not told in a dry matter-of-fact way. It is a collection of documents written by several authors on various aspects of the same general subject—namely, on the coming of the Mennonites from the plains of Russia to the prairies of the middle west. Cornelius Krahn has written the first chapter in his usual interesting and authoritiative style. Three interesting glimpses by Noble Prentis, a newspaper man from Topeka, Kansas are included in this book. He saw the Mennonites in transit and visited them in their early prairie homes and wrote interestingly about his impressions. No one who has any interest in the subject can drop this book once he has started to read this personal impressions.

Equally interesting is the original chapter of excerpts from the Christian Krehbiel diary, who recounts his own experiences in helping to settle the early Mennonites who came to Kansas. Leland Harder, one of the promising young writers of our Conference, contributes a splendid chapter on the treatment Mennonites received in Congress in the 1870's. Many of the the readers of the MENNONITE may never have been aware of the considerable discusion the proposed Mennonite immigration caused in the halls of Congress. A facinating chapter on John F. Funk, the pioneer printer and publisher in the Old Mennonite Church of Elkhart, Indiana, is written by Kempes Schnell. It will be a source of information to many to know of how wide-spread was the interest among the American Mennonites in the migrations, and how significant a part the American Mennonites played in the bringing of the Mennonites from Russia to America. Melvin Gingerich writes a chapter on Jacob Y. Shantz, an Ontario Old Mennonite, who worked closely with John F. Funk and Christian Krehbiel on this project. A short chapter on the founding of Gnadenau, a pioneer European

(Continued on page 15)

Then and Now

A 100,000 Acre Purchase

One of the largest bona fide land sales ever made in Kansas, perhaps in America, has just been concluded by the Atchison, Topeka & Santa Fe Railroad Company with a community of Russian Mennonites who landed in New York during the month of September with the steamers Cimbria, Teutonia and City of Richmond, and most of whom have spent the last thirty days and a good many of their rubles in our city. Their land purchase amounts in round numbers to about 100,000 acres of railroad land, aside from a number of improved farms, all lying north of the stations of Florence, Peabody, Walton, Newton, Halstead, Burrton and Hutchinson. Thanks to the untiring energy and the extraordinary liberality of the A. T. & S. F. Railroad Company, this means to Kansas and particularly to Marion, Harvey, McPherson and Reno counties, an acquisition of about one million and a half of capital and a wholesale addition to her producing population of some two thousand souls. From the Cottonwood River to the Little Arkansas, a scope of magnificent prairie country fifty miles in length, is now one colony, composed of the thriftiest and most intelligent class of foreigners that ever landed upon our shores; and "in three years," to use the language of one of their elders, "that ocean of grass will be transformed into an ocean of waving fields of grain, just as we left our Molotschna colony." Kansas will be to America what the country of the Black Sea of Azov is now to Europe her wheat-field.—by Noble L. Prentis, THE COMMONWEALTH, 1874 as reprinted in: FROM THE STEPPES TO THE PRAIRIES

A Prophecy As of 1889

It is a matter, I regret to say, of uncertainty, whether the work begun by these Mennonite settlers will be completed. If the sons and grandsons of Peter Schmidt, of Emmathal, and Heinrich Richert, of Blumenfeld, will walk in the ways of those worthy men, the result will be something like fairyland—the fairies being, however, substantial men, weighing about 185 pounds each. The orchards will bud and bloom, amid them will stand the solid brick houses, like those of Russia, and the richest farmers of Kansas will dwell therein. But there is a danger that this will not come to pass. Jacob and David will go to work on the railroad, and let the plow take care of itself; and Susanna and Aganetha will go out to service in the towns, and fall to wearing fine clothes and marrying American Gentiles; and the evil day may come when the descendent of the Mennonites of the old stock will be cushioning store-boxes, saving the Nation with his mouth, or even going about like a roaring lion, seeking a nomination for Congress. I wish I could believe it otherwise. I wish our atmosphere did not make us all so smart that we cannot enjoy good health. Were it not for that accursed vanity and restlessness which is our heritage, I could indulge in a vision of the future—of a peaceful quiet, wealthy people, undisturbed by the throes of speculation or politics, dwelling in great content under the vines and mulberry trees which their fathers planted in the grassy, wind-swept wilderness.—by Noble L. Prentis, from *Kansas Miscellanies*, reprinted in FROM THE STEPPES TO THE PRAIRIES. Prentis had visited the Mennonites on arrival in 1874; in 1889 he paid them another visit making the above observation.

Plow and Bible

The share of the Mennonites in transforming the prairies into wheat fields is due mainly to the following factors. The prairies were similar to the steppes from which they had come. Therefore the hard winter wheat seed they had brought with them was well adapted to the soil and climatic conditions of their new home. They were born farmers with "plow and Bible" as the symbol of their religious, social, and economic life. Settling in compact and homogeneous communities made the very rapid spread of the hard winter wheat possible. Thus by tilling the soil in quietness and following the way of life set by them for generations they made their contribution without being aware of its vast consequences. Symbolically the broken pillar of Cornies in the steppes was completed on the prairies.—by Cornelius Krahn, FROM THE STEPPES TO THE PRAIRIES, 1949

Separation Automatic, Not Legalistic

The Church, as a body of believers, is a community. Mennonites should settle in compact groups. This is both desirable and necessary and it is spiritual. We should settle in groups large enough for Christian standards to be determined and maintained. I approve of separation in the sense of being in the world but not of it. Nonconformity to those customs and practices which are not commensurate with holy living are devotion to Jesus Christ and our desire for holy living should be so great that separation is an automatic, not legalistic thing.

Infiltration or assimilation should be practiced only inasmuch as it is with fellow believers in Christ except where it is contacting non-believers for purposes of giving Christian witness and assistance and showing love wherever it is needed. Cooperation may be carried on with other Christian groups and with non-believers, but this is not imitation. Christian standards ought to maintain this way of life without shame or a sense of condescension. Mennonites have a good heritage. They should not be ashamed of it. They need not apologize for it, nor need they be provincial nor bigoted in their attitude toward Christians and non-Christians who disagree with their point of view.—by J. Winfield Fretz, an excerpt from an address delivered at one of the local anniversary celebrations commemorating the 75th anniversary of the Mennonite immigrations, held at Hoffnungsfeld, Moundridge, Kansas, September 5, 1949.

Ellengowan House

by Helen Kornelson

Ellengowan House to me has come to mean more than a mere house to live in while in Language School. To live here this summer has been a wonderful opportunity for me to get acquainted with our missionaries. Although I met them all at the Hindustani Conference last November, I did not really get to know them. This summer's stay up here, therefore, has become very meaningful to me for this very reason. Not only have I become better acquainted with our missionaries, but with their work as well.

As a mission house for our missionaries, while in Language School or on vacation, it is almost ideal in many respects. It is right next door to the Kellog Church which also serves as the language school. A wonderful view presents itself just a short distance from the house, both to the east and the west. Another advantage we have here is that we are quite close to the post-office and the two stores on this hill-top. The hospital and the Community Center are not too distant, either. Since we are almost on the very top of this mountain, at an altitude of 7,500 feet, we are, however, quite a distance from the big bazaars.

The rooms in Ellengowan House are not large, but there are quite a number of them. Because there are several apartments, several missionaries can be here together at one time. Downstairs are two fair-sized rooms with bath-rooms and a suite consisting of bed-room, bath-room, small dressing room, living room, dining room and small kitchenette, as well as six small rooms to be used as store-rooms and servant quarters. Upstairs are four apartments with bath-rooms for each.

During the first part of the summer Rev. and Mrs. Duerksen, Lois, Marie Duerksen, Melva Lehman and I occupied the suite and the one large bed-room. Erwin Schrag stayed in the room at the other end of the house. In the one upstairs apartment were Dr. and Mrs. Dester; in one Rev. and Mrs. Lubin Jantzen; in one Mr. and Mrs. Willard Unruh, and in the fourth apartment are Rev. and Mrs. Edward Burkhalter. When Duerksens returned to the plains, we girls vacated our room and moved into that suite, thus leaving room for Miss Kroehler, a friend of Miss Nickel's. When Desters left at the end of June, Miss Nickel and Elenore Schmidt lived in that apartment.

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Ellengowan House

Our regular Sunday evening prayer meetings always find us crowding into one room for fellowship. Oh, what blessed times we have had together. The piano has afforded us much joy and we usually assemble in the room where the piano is.

We have enjoyed meeting and getting acquainted with missionaries from other missions. When we entertain we generally have to borrow the dishes from the other apartments, but this, too, is another means to draw us closer and increases the already so natural family feeling amongst us.

In comparison to many houses on this hill-side, we have a fair-sized enclosed yard. During the first part of the summer, when the weather was so ideal for outdoor activities, we had several lawn parties. The children, too, have enjoyed the spacious yard where they could play and roam at will. Sometimes there were as many as eight youngsters playing together.

Now in the rainy season all such out-door activities have ceased, and we are happy to be in a dry place. In the rains the downstairs rooms are very damp and uncomfortable unless a small fire is kept in the room every day. The greatest problem is the one of drying one's clothing and keeping them from moulding.

Ellengowan House is very much appreciated by us all. It is not elaborate nor fancy; the rooms are small and simple; the furniture is old-fashioned and some quite awkward, and the household furnishings are very limited, but to us it is a "home," a "missionary home." It is a place of rest for those on vacation and a home to these who spend so much of their time here for language study. We are indeed grateful to our heavenly Father and to all who have made it possible for us to have Ellengowan House.

Invitation and Prayer Request

To the churches of the General Conference of the Mennonite Church and to all Mission Friends:

The Board of Foreign Missions of the General Conference of the Mennonite Church of N. A. has accepted Samuel and Leona Entz of Newton, Kansas as missionary candidates. In arrangement with the Congo Inland Mission, Brother and Sister Entz are to sail for Africa leaving New York on October 14, of this year.

Brother and Sister Entz are to be ordained as missionaries, the Lord willing, at the First Mennonite Church, Newton, Kansas on Sunday, October 9th, 2:30 p.m.

Miss Martha Ratzlaff, also a member of the First Mennonite Church and going to India under "The India Mission" is to be ordained as a missionary at the same time.

We wish to commend these missionaries to the prayers of God's people and cordially invite all friends of Missions to this service.

Daniel J. Unruh, pastor
First Mennonite Church, Newton, Kansas

Farm Youth Exchange MCC's Newest Possibility

AKRON, PENNSYLVANIA. Application has been made for an exchange program by which Mennonite farm youth from Europe could visit the United States for a specified period in order to become acquainted with Mennonite church and community life in America. This concept was prompted by the Student Exchange program sponsored by the Mennonite and Affiliated Colleges. It is thought that since the exchange of students has been such a mutually helpful experience, a similar opportunity extended to farm youth from communities in Europe would also be a rich experience. The number able to come will likely be small, perhaps not more than a dozen or two. It is hoped that these farm youth may be able to perform regular farm work and that their earnings may apply against their cost of travel from and to Europe. Further information will be given as plans develop.

Paraguayan Service Workers Report

The first Voluntary Service workers assigned to Paraguay, Darrel Albright and Robert Snyder, report that they have begun their work on the S.T.I.C.A. ranch about 110 miles southeast of Asuncion. Enroute to this place they had opportunity to stop at the M.C.C. Unit in Puerto Rico, and also the M.C.C. office in Asuncion.

Their work for this government agricultural organization is to assist in the experimental projects designed to develop better methods of agriculture in the Latin American countries. The actual work done by the young men includes the care of machinery and cattle, and other general farm duties. (Their maintenance is financed by the organization S.T.I.C.A.) The work of S.T.I.C.A. is not related to the Mennonite colonies in Paraguay, except as some of the results of research and experimentation may eventually benefit the colonists in their agricultural practices.

Brook Lane Farm Note

A farmer is needed to manage the farm work at this M.C.C. mental hospital. The work consists of general farming, with emphasis on chicken raising. A married couple could be used, in which case the wife would assist in housekeeping or other duties. Anyone interested (on maintenance or salary basis) write to Mental Health Service, M.C.C., Akron, Pennsylvania.

"Top Priority" Relief Foods

Concerning relief foods especially needed this year, J. N. Byler writes from Europe on September 16 as follows:

"In general I would like to say that our workers feel that flour is still being considered the chief relief food, and following flour is meat and fats. This of course is what we have considered top priority food."

Serving Children in Italy

The M. C. C. Unit in Italy recently completed a four-week children's colony project in which a group of poor children from the city of Naples were invited to share in a period of rest, wholesome recreation and religious instruction, with good food and clothing provided. It was felt that the project was very effective, the children giving evidence of improved physical condition and also growth in character.

Although not enough M.C.C. clothing was at hand to give each child the needed items, the shipment of shoes contributed by children in the United States and Canada in the special children's Shoe Project, arrived on one of the last days thus making it possible for these needy children in Italy to receive shoes.

A similar project is planned for October, although somewhat different in details. The Waldensian young people assisted in the previous project and are interested in continuing to help in such M.C.C. work.

Missionaries Visit Churches

The itinerary for John Thiessen, missionary on furlough from India, in Ontario is:

November 13—Leamington
November 14—Port Rowan
November 15—Dunnville
November 16—Niagara-On-The-Lake
November 17—St. Catherines
November 18—Vineland
November 20—Toronto (Morning)
November 20—Waterloo (Evening)
November 21—Kitchener
November 22—New Hamburg (Tentative)

Rev. Harold Ratzlaff will be the guest speaker at the Crusader Missionary meetings in Kitchener Church, the week end of November 27.

If we do not want to die together in war, then let us spread the gospel of Jesus Christ, so we may live together in peace.—Selected

FOR

FATHER—*Christ of the American Road*—Jones ---------- $1.00
MOTHER—*Root out of Dry Ground,* a prize novel by Briggs ---------- $3.00
BIG SISTER—A selected novel by Grace Livingstone Hill ---------- $1.00
BIG BROTHER—*The Chain*—by Kansas' own Paul Wellman ---------- $3.00
THE CHILDREN— One of the Triplet series by Bertha Moore ---------- $ .75
GRANDMOTHER—A large print Bible or Testament to save her eyes -- $6.00 and $3.50

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FREEMAN BEGINS PIONEER HALL

Work commenced September 19 on Pioneer Hall. The Women's Auxiliary has been active in raising funds for the new kitchen and is sponsoring a concert Thursday, Sept. 22, featuring the harpist Frances Gilman Miller, and a Men's Fellowship Dinner, Friday, Sept. 30, with an informal program: music and special speaker. Proceeds of both affairs will be used for the new kitchen.

The annual Community Entertainment Series sponsored by Freeman Junior College is opening with a ticket drive this week. The five numbers of the series include: the Northwest Sinfonietta, a group composed of twenty musicians from the Minneapolis Symphony under the direction of Henry Deneke, October 7; the comic opera, "Pirates of Penzance," by Gilbert and Sullivan, a production of the music and dramatics departments, November 3-4; the Gainey-Rondahl-Poleri-Trio, in a costumed performance of a chamber opera, February 3; Dr. Charles Emerson Boddie, with the lecture, "Christianity and Freedom," March 3; Rupert Hohmann, member of the Wichita Symphony Orchestra and son of Professor Hohmann of Bethel College, in a violin concert, Mar. 31.

Rev. H. J. Brown, returned missionary from China, spoke in chapel on Wednesday September 14. On September 30 James W. Montgomery will speak on South America.

Tryouts have been held for the Academy play and the college operetta. Rehearsals are under way for both.

BLUFFTON TO STUDY COLLEGE GOVERNMENT

A joint student-faculty committee is working on the problem of reorganizing College government in such a way as to provide more cooperation between faculty and students in the solution of problems concerning the campus community. A number of specific recommendations have been decided upon and referred to the faculty and student council for action.

The Gospel Teams held a joint meeting Wednesday evening, September 21, which new students as well as old members were invited to attend. There was a good response from the students. Officers of the two groups met again recently to make plans for the year. Rev. Paul Shelly is faculty sponsor of the men's group and Mrs. L. L. Ramseyer is advisor for the women.

Plans are being made for the homecoming and parent's day festivities October 29, 30. Some emphasis will be placed at these sessions on the 50th anniversary of the college. Rev. George Stoneback, pastor of the Fairfield, Pennsylvania church, will be the vesper speaker October 30.

Dollar bills, when held too close to the eyes, shut out the whole world.—*C. M. Messenger*

SEMINARY STUDENTS ELECT

Because Rollin Moser, Nappanee, Indiana, will not be in school this quarter, Melvin Funk, Hillsboro, Kansas was named the President of the Mennonite Seminary Fellowship. Other officers are Erna Friesen, Henderson, Nebraska, Secretary; Frieda Claassen, Beatrice, Nebraska, Treasurer; Orval Shoemaker, Freeport, Indiana, Vice-President. Those serving on various committees are Harold Ratzlaff and Robert Kreider, as student representatives on the Religious Life Committee; Elmer Ediger and Melvin Funk as inter-Seminary representatives; Rudolph Martens, chairman, Bertha Fast, Lois Kreider on the Social Committee; Frances Funk, chairman, Jacob Goering, Delbert Schrag on the Welfare Committee; and Frieda Claassen as director of the Student Book Club.

BETHEL ENROLLMENT NEAR 400

Of the 393 students present at Bethel College at this time, 246 are men and 147 women. Married students number 43. The students come from 22 states and from 7 foreign countries. The foreign countries are Canada, Puerto Rico, Costa Rica, India, Germany, Paraguay, and China. A few more students are expected to arrive.

Chapel hour is conducted every morning at 10 o'clock. Unless excused for a valid reason, all students and faculty members are expected to attend, and the chapel barely holds the gatherings.

An atmosphere of reverence and dignity marks these services. Preceding the service the college dean makes important announcements concerning studies and life on the campus. Enough of variety is observed to prevent the meetings from becoming monotonous. Members of the faculty alternate with outside speakers and students in conducting the chapel services. The extensive work of the college's music department becomes apparent during chapel hours. Occasional services consist of a Scripture reading and music only, the latter provided by students in the form of solos and organ recitals. Much singing of hymns during all of the periods is done.

Recently the pastor of Bethel College Church, Rev. Lester Hostetler, spoke. He pointed out the significance of the name "Bethel," and the responsibility of the students to live up to it. He also stressed the need for regular Sunday church attendance, and invited the students to attend Bethel College Church or other churches.

The journalism class with its instructor toured the new printshop Thursday afternoon, last week. Glen McCaslin, the manager of the shop, gave the students thorough explanations of the various machines in use. Technological miracles, such as the linotype, the "human brain" folding machine, and the "offset" or lithographing machine would interest anybody, the budding journalists found learning from actual observation a method far superior to that of studying descriptions in the textbook.

Jottings

—Meadow Mennonite Church, Colby, Kansas: Eleven Christmas bundles were sent in August. September 7 we began again our Wednesday evening Bible study and choir practice. A junior choir will also practice in the basement. A piano has been purchased for the basement; also a sewing machine for the Sewing Society. September 12 Paul Goering showed some slides and told of the work of the Mennonite Central Committee. Missionary Walter D. Goossen brought the morning sermon September 18. Our pastor began a Bible class for children in the sixth grade and up during the Sunday School period. 15 are taking part. A fellowship supper was sponsored by the ladies of the Society on September 23. The proceeds are to go for equipment for our church kitchen.—Mrs. Peter J. Franz, Corr.

—Hebron Church, Buhler, Kansas: Communion Services will be held October 2. Our Mission Festival will be held Sunday, October 30. Missionary John Thiessen will speak in the afternoon, and Mrs. Thiessen in the morning. In the evening Herman Andres will show pictures and speak about the work he did in helping to settle Menonites in Uruguay.—Mrs. Sam Regier, Corr.

—West Swamp Church, Quakertown, Pennsylvania: Among the extra services of our church this summer were the motion pictures of our mission fields in India shown by the Harold Ratzlaff; an organ recital by Robert Rosenberger, a Junior at Bluffton College; religious motion pictures based on the book of Philemon and "I am the Bible." This program was sponsored by the young girls' class. This past week A. J. Neuenschwander showed pictures of his recent visit among the Mennonites in South America.—Corr.

—Bethesda Church, Henderson, Nebraska: Harold Burkholder was guest speaker at our Sunday School Rally on September 2-4. 200 Good Will Christmas bundles have been sent from the Sunday School. Our pastor, Arnold Nickel, meets with the young people every month in order to create a greater Christian fellowship. A three-day celebration was held September 16-18 in commemoration of the 75th anniversary of the coming of our forefathers to America. —Clarence E. Friesen, Corr.

—First Mennonite Church, Geary, Oklahoma: With the beginning of school several of our young people have again entered different schools away from home. On September 25 our church was blessed with the addition of 8 new members: A. K. and Mrs. A. K. Lowry, Mrs. Dale Funck, and Leland Martens came into our midst through baptism; Rev. and Mrs. Henry Funck, Mr. Dale Funck and Mrs. Howald Zwiacher were accepted by a letter. We thank the Lord for the increase and ask His richest blessing upon them. We dismissed our church on October 2 and went as a congregation to the Oklahoma Convention at Hydro. —Corr.

—New Hopedale Church, Meno, Oklahoma: On the afternoon of September 18 Arnold Epp was installed as pastor of this church by our former pastor, H. U. Schmidt. Rudolph Toews, pastor of our sister church (the West New Hopedale) gave the charge to the Church and to the new pastor and Albert Unruh of the Grace Church at Enid spoke briefly and welcomed Brother Arnold Epp into the fellowship of the Oklahoma Convention. The New Hopedale men's quartet furnished the music for this occasion.—Alvin Ratzlaff, Corr.

—Bethel College Church, North Newton, Kansas: The Church held a reception for college students on Sunday evening, September 18. The following Sunday, the Sunday School promotion exercises were held as a part of the morning service, and there was also a dedication ceremony for Sunday School teachers and officers. The congregation also approved the applications for membership of 16 new members. The Peace Committee of the church is cooperating with the Institute of International Relations, Wichita, sponsoring the appearance of Muriel Lester in Memorial Hall on Sunday evening, October 16. This will be one of three appearances in Kansas of the widely known English pacifist leader, and will mark the beginning of a four-Sunday peace institute sponsored by the local committee. The institute will center around a study of the Sermon on the Mount, members are encouraged to learn the entire Sermon.—Corr.

—Zion Mennonite Church, Souderton, Pennsylvania: Sunday evening, September 2g, was the first of our regular Sunday evening services. Rev. Harleigh Rosenberger flew from Lockport, New York, Sunday afternoon in order to get here in time to speak to members of the Eastern District gathered in our church for the evening meeting. He told us of some great things that can be accomplished through Visitation Evangelism.

—Hoffnungsau Church, Inman, Kansas: On September 18 it was our privilege to have Rev. and Mrs. John Thiessen of India in our midst. Rev. Thiessen spoke during the morning worship hour. In the evening they showed pictures in the interest of the Junior and Senior C. E. On September 4 the two C. E.'s held Annual Social at the Juhnke Grove at Elyria. One day in August thirty young people went to visit the Mental Hospital Unit at Topeka. It was where one of our members, LaVina Ediger Goering, and her husband spent the summer months in voluntary service. Verna Voth and Frieda Ediger are in training at the Bethel Hospital. Miss Voth has just completed affiliation at both the Bliss Hospital at St. Louis and Mercy Children's Hospital at Kansas City. Miss Ediger has completed at Bliss and is now in Kansas City.—Corr.

—First Mennonite Church, Burns, Kansas: Our congregation was deeply shocked by the passing of one of the young men of our church, Sam Stucky, who was called to be with the Lord on Septembtr 19 after a brief illness. The Women's Mission Society of our church tied 5 comforters for relief at the last meeting and material is being gathered to tie 7 more at the next meeting. A pulpit exchange brought H. B. Schmidt to our church on Sepember 11, while our pastor was in charge of services at Tabor Church. Four young couples in our congregation have been blessed with the arrival of infant sons within the past three weeks.—Mrs. Carson Crawford, Corr.

—Zion Mennonite Church, Elbing, Kansas: Henry Poettker, wife, and daughter Victoria moved into the John P. Janzen residence September 8 where they plan to reside during the school year while taking over the duties of pastor during the absence of Rev. H. J. Dyck.

—Newport Church, Newport, Washington: Seven of our young people attended the retreat which was held at Hall's Lake. The following Sunday night they gave a report on the blessings received at the retreat. Sunday, September 18, five young people were baptized and received into the fellowship of the Church. —Corr.

—Swiss Mennonite Church, Alsen, North Dakota: The Annual Harvest Festival was held on Sunday, October 9, in our church. Dan G. Regier, the pastor of our church, was ordained as Gospel Minister on that occasion.—Corr.

—First Mennonite Church, Madrid, Nebraska: Pastor and Mrs. J. P. Glanzer left September 12 for Huron, South Dakota, to attend the wedding of their niece. B. C. Willems of the M. B. Church filled the pulpit on Sunday, September 18.—P. A. Regier, Corr.

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Looking Out on Today's World

(Ed. Note—The following article was not written with the 75th anniversary of the Mennonite migration from Russia to the U. S. in mind. However, in the light of that event, it has significance for it makes an attempt to evaluate the life of today as we know it.)

PIETY in our age is not easy. Our good intentions for the development of a life of devotion is immediately confronted with a host of problems. This does not say that our age is peculiar in confronting us with obstacles to a devout life. All ages have had the same general problem. If it had not been so history would not be filled with tales of men seeking God in hundreds of different ways. Devout Hundus lie on nails and crawl to shrines on bleeding knees; ancient Christians spent up to thirty years on pillars to be nearer to God; pilgrims of the Middle Ages traveled countless weary miles to kiss the bones of martyrs as witness in Chaucer's Centurbury Tales. Each age has sought God in its own way because each age presented its own unique problems. The way they chose, whether right or wrong, seemed to them to serve a practical end. They sought to bring pace to the souls of men.

—Courtesy, *In the Service of the King*

Our age

But, what of our age? How are we to overcome the obstacles which confront us in achieving peace with God?

First, we must evaluate our age and see with what stuff we deal. When we compare it with the saint-worshipping middle ages, or the mechanistic, romantic nineteenth century, we can see we have our own needs and our own problems. Not only do we need the eternal message concerning the Eternal God, but we need the message so that it will apply to us and our problems. Where, in the feudal ages, the problem was not so much that of a white man being Christian to a black man, the twentieth century faces that issue. Where, a hundred years ago, the Christian was confronted with slavery, today a new kind of nationalism plagues him and social inequality replaces slavery.

Our Dynamic Universe

But, not only are we confronted with social issues. The development of thought has changed things, too. The nineteenth century was busy fighting a battle with science. A cold mechanistic universe was what men grappled with in the last century. Today, instead of a mechanistic universe, we face a dynamic universe and men who possess such power that the soul quakes in the face of it.

Rather than a mechanistic universe, ours is a machine age which has revolutionized life for us. Where twenty years ago we lived comfortably safe in Kansas, today there is talk of ocean girdling rockets with atomic bomb war heads designed to pick off any million or so persons desired by the guiding minds. Ours is an age of quaking fear. Our power has made life more tenuous than it was for the barbarians. Where the ancient hunter, creeping through the forest, might stub his toe, today's business man, by a mis-move of his plane, is hurtled to his death. Our power has increased the factor of uncertainty for us.

Impersonal

We live in a world which is grim and

stern. It is impersonal. We live month after month not knowing the people living a bare twenty feet away in the neighboring apartment. We are dependent. We never before were so dependent on these very people we don't know. Our milk comes from cows we don't know, is milked by people we don't know, is processed by other people we don't know, is delivered by someone we just call the "milkman."

Flood of Ideas

We live in a world that is flooded with ideas. The printing presses grind out such a myriad of material we exhaust ourselves just trying to "keep up." Our best minds are so busy driving ignorance farther back that the facts they unearth almost clutter the place up like the mound of earth beside the freshly dug hole. We cannot masticate all that we know. The common man, in the midst of it all, becomes an even tinier confused voice only adding to the general tumult.

Indeed, our age does need God! In the midst of our naked power and magnificence, we also are quaking brutes killing as man has never killed before. In the midst of our plush, chrome-plated comfort, we look out upon a crude world wrought by our hands with as much uncertainty and fear as the Neanderthal man saw in the world as he looked from his cave—a world wrought by the native hand of God. We are a little more comfortable, but our security has not increased much!

And, finally, with all the collection of ways of doing things, we also have collected a myriad of ideas. We have every conceivable idea about eternal truth and answer to the puzzle of life. From the occult sciences and Eastern mysticism to the strictist orthodoxy, our field of choice is almost limitless. We can join the snake cults, find our salvation in a Father Divine chicken dinner, get religion in a tent meeting, or sit in stolid silence at a Quaker meeting, and each will, in their way, show us the way to our salvation.

We Gave up in Despair

We are so overcome with varied ideas that many is the man who has thrown up his hands in despair and given up. What's the use of it all anyway? None of them have the answer anyway. Why waste time that way, why not live one's life and accept the decree of fate? Each one of us has our day and when it is up, nothing can preserve us from our final doom.

Indeed, amidst all the accumulation of our culture, the institutions we have inherited and which we preserve, amidst the ways of doing things, the gadgets, the attitudes, the opinions that were given us by our fathers and given them by their fathers, we are no happier than the fatalist. We are as far from ultimate reality as were the smart Romans, our forebears in so many things. Who can say he is nearer God than was the writer of the Twenty-third Psalm? We are not happy. In many ways we are broken in the midst of our finery. We are confused, groping, we have lost confidence. We are not sure. We seek happiness in marriage and get a divorce. We seek happiness in drink and sink lower. We seek happiness in more things, or farms, or books, or cars, and they turn to powder in our hands.

Such, it seems to me, is the age in which we live. This is no more than a hurried survey and serves only to suggest the many areas in which we grope in confusion. The Book of Ecclesiastes is for our age. Everything is in vain!

For him who has found in the abundance of our time the fulfillment of life, such a mood of despair must needs come. But, and this is the vital reality that each new generation must discover, there are ancient verities and ancient truths which are filled with truth and quite far from being uncouth. When one is steeped in these realities of the Bible, the despair of the moment changes to a glow of hope. Read Ecclesiastes and do not be discouraged with the discouraging picture it paints for its answer is given in the twelfth chapter the thirteenth and fourteenth verses! Those are the last two verses of the book.

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* An excellent book on this subject is Volume I of the Inter-Seminary Series, *The Challenge of Our Culture*, Clarence Tucker Craig, Harper and Brothers, New York, 1936.

Comments by the Editor "Migrants with a Purpose"

YESTERDAY, a tramp stopped me in town and was hunting a bite to eat. I told him to come with me I would give him something to eat. As we walked the block to the house, he told me how the local restaurant follows a policy of not feeding people free of charge, how he needed a new pair of shoes, that he needed a razor to shave. On our way, I noted one of my church members look shocked at us. We got to the house and my wife fixed a breakfast for this poor man. He in the meantime told about the Methodist minister who was very fine—he was generous, and repeated his suggestion that he needed certain things. About this time my church member was at the door telling me she had given the man money to buy a meal at the restaurant. When she confronted him with this, he vaguely explained he wanted to fix his shoes with that money. I had asked him where he was going. To that he gave a vague answer. I asked him if he wanted to work, again he was vague. He was a typical derelict living on the edge of existence, practiced in the art of bumming. I was brought to think of Jesus' words, "The poor you have with you always."

On October 12, we will see certain of our Mennonite communities celebrating the 75th anniversary of their ancestral migration to this land. They were migrants, too, just as the tramp wandering from hamlet to hamlet, sleeping where he may, getting a bare existence from other more purposeful and energetic people. Yet, what a difference between the migrations of a tramp and the migrations of those Mennonites! That migration was one with purpose. It was one seeking the freedom to practice one's religion according to convictions, it was one seeking to be free from the oppressions that were threatening them in Russia. They could have stayed. They were prospering and there was room for expan-

(Continued on page 15)

“My Spiritual Growth While Attending College”

by Donald Isaac, Chicago, Illinois

BEFORE actually relating my experiences in college, I would like to give a background which started while I was attending high school in India.

I was baptized and became a member of the Church January 2, 1938. I always thought of the Christians in India, at least the Protestants, as belonging to one big Church. I never thought of a person as being a Baptist, a Methodist, a Presbyterian, or a Mennonite. For ten years we went to school together, worshiped in the same place, and never gave much thought to our different religious backgrounds.

I heard of conscientious objectors in India but only those who went to prison. So I thought of all Conscientious Objectors as criminals thereby feeling that I would never become one.

When I came to the United States in 1942 I did not especially want to join the army but if I would have to go then I would let them take me. Then, in the fall of 1942 I entered Bethel College, little realizing that when I would graduate I would have completely changed my ideas and would be a changed person spiritually. I had two roommates who were strong in their views on nonresistance and I still remember the many nights we would argue as we lay in bed. This was the beginning of a change that came over me which did not end until I had been in C.P.S. a number of months. My contact with the professors also helped me as I went along. Although I did go to C.P.S., I was not strong in my beliefs. I rationalized my position by telling myself that I was not a real Consicentious Objector I felt that I would still be happy when the Americans won in the battles and their enemies would lose. I would be safe, far from the bombs and torpedoes, while others would do the fighting.

After being in Civilian Public Service several months I went completely over to the nonresistant point of view. I got to the point where I couldn’t see why a Christian would want to take up arms. It seemed to be in contradiction with everything Christ had taught.

I was eager to go back to Bethel College in the fall of 1946 and start my sophomore year. All this time I felt that something was lacking in my life. I believed in the doctrine of nonresistance and Christ’s way of love. I was a baptized member of the Church and I believed in Jesus Christ as the Son of God and through whom we might have redemption to eternal life. Paul said to the Philippian jailer, “Believe on the Lord Jesus Christ and thou shalt be saved,” (Acts 16:31). I could say this much for myself but something was still lacking.

While getting the courses lined up for my junior year I couldn’t think of any course to complete my winter quarter schedule. My adviser told me to take a course in philosophy of education, which he was going to teach. It was this course which made me think in terms of becoming a teacher. As I progressed in my thinking, I thought of my father who had given his all for the people of India and who was buried in the country he had loved. It wasn’t long before I felt that I was being called to take over where my father had left off and do Christian education work on the mission field. I knew very well that I wasn’t spiritually ready to do the task, but one thing I was sure of, when the time would come, I would be absolutely ready.

In this state of mind I entered my Senior year at Bethel. For a month nothing happened. Then an experience occurred that changed my life once more. Every Monday, Wednesday, and Friday a prayer meeting was held after the evening meal. Jokingly, I said to a friend of mine, “Do you think I should go to prayer meeting?” She urged me to go and I went to prayer meeting for the first time in two years. I can hardly describe the way I felt as I sat there. A peace came over me which I had never experienced. It seemed as though I was lifted into a higher fellowship. From that time on I attended it regularly. About two months later I attended the weekly meeting of the Student Volunteers and I got the same feeling I had in that first prayer meeting. Immediately I became a member of that organization and took part in as many activities as I could.

Thus, my year at Bethel College changed me, first, in making nonresistance an intimate part of my life and second, in making Christianity more dynamic and powerful in my life. God’s love for me was so great that my heart goes out to those who are still groping in darkness. I must give my life to service on the foreign mission field in the realm of Christian education or whatever task God has for me.

Youth Sales of Handbook

Thirty-one local Youth organizations have reported on September 13 the sale of the *Handbook to the Mennonite Hymnary* as follows:

Total number sold	692
Y.P.U. commissions	$205.50
Local societies’ commissions	306.25
	$511.75

Your youth organization may join the 31 groups who have successfully encouraged the deeper appreciation of our hymns and have at the same time raised funds for their own causes. Write to the Board of Publication, 722 Main Street, Newton, Kansas for particulars.

EASTERN DISTRICT RALLY

—West Swamp Church, Milford Square, Pennsylvania: The thirty-second annual meeting of the Mennonite Brotherhood and Fall Rally of the Women’s Organization of the Eastern District Conference Mennonites is to be held here on Saturday afternoon and evening, October 15. The afternoon session of the Brotherhood program will begin at 2:00 p.m. A round table discussion on “Why So Many Inactive Laymen in our Churches? What Should Be Done About It?” will be held. The afternoon program of the Women’s Organization also begins at 2:00 p. m. At 7:30 p. m. Charles W. Crist, Ardmore, Pennsylvania, will be the speaker for the evening program.

Fifth Voluntary Service School Opens

A new group of one-year volunteers were accepted for their month of training September 15 to October 15. The general director of this group will be Calvin Redekop of Mountain Lake, Minnesota, with the following additional persons assisting as instructors: Ray Horst, Glenn Esh, Harold Martin, Abe Wiebe, Orlo Kauffman. Those who are enrolled in the school are: Warren Buller, Mt. Lake, Minnesota; Anne Funk, Elm Creek, Manitoba; Menno Gaeddert, Reedley, California; Mr. and Mrs. Merlin Harms, Madrid, Nebraska; Raymond Harnly, Manheim, Pennsylvania; Helene Neufeld, Niverville, Manitoba; Charles Richert, Bluffton, Ohio; Lonne Ruegg, Ridgeway, Ont.; Vernon Schroeder, Canton, Kansas; Neal Sider, Perry Station, Ontario; Kay Wiens, Leamington, Ontario.

"Migrants With a Purpose" . . . Continued from 13

sion. Their brethren who stayed did prosper greatly in the next forty years. But, they became migrants in order to have a freedom they cherished. They were migrants with a purpose.

The comfortable living of today, seventy-five years later, brings rise to some questions. Those people were migrants with a purpose. Can we say that we are residents of the new land occupied with a purpose? And is that purpose the same as seventy-five years ago? Or would we be as vague as the tramp about our purposes today?

I spent a summer once in New England in a work camp. One day some people from Harvard University came to see our camp and questioned us individually why we were in this camp, what our purpose was, what we hoped to achieve. After questioning us, they told us we were the first summer camp they had visited which had a purpose other than getting out of the city, taking it easy, enjoying the recreation and swimming. And they had visited dozens of summer camps for New England is full of them. This was true of our camp because we came there to help rebuild a hurricane-ridden and flooded community which suffered the loss of half the town during the famous New England hurricane.

If we questioned the members of our churches why they are members, what their purpose is, why they are members of that church, could we find among them real purpose as was true of the migrants of seventy-five years ago?

We do not propose to answer these questions for you, but suggest that you discuss these questions in your C. E. or Young People's Society. It is good every now and then to try to discover our real purposes.

Into the Beyond

MRS. JACOB HARDER, Whitewater, Kansas, member of Emmaus Church, Whitewater born June 24, 1862, at Zimonsdorf, West Prussia, and died September 18, 1949.

SAMUEL P. I. STUCKY, Burns, Kansas, member of First Church, Burns, born September 7, 1918, and died September 19, 1949.

The God Who Does Not Let Men Go

by Glen Weimer

God is in living contact with life:
    Quickening the pulse beat of life for his life,
    Purifying the human "will to live" with his will,
    Nurturing the tender plant of reverence in the human heart,
    Inspiring every good impulse in life,
        heart of man with redeeming love.
God stirs life to a healthy restlessness.
God awakens the conscience with new insights.
God turns the stagnant pools of life into living fountains.
As the spring rains wash the world, so God cleanses the heart of man with redeeming love.
As the spring sun awakens new life in the earth, so God infuses human life with a new Spirit.
God is able to turn life's roughness smooth,
    Life's sorrow into joy,
    Life's night into day,
    Life's fear into faith,
    Life's weakness into strength,
    Life's doubt into confidence,
    Life's loss into gain,
    Life's bewilderment into a pattern of meaning.
God transforms whatever is committed to him.
God imparts peace to the soul that seeks his face.
As the earth faithfully moves in its orbit, so God ever seeks to bring man into his true course.
As a man's shadow follows a man, so is God's love ever in pursuit of the human heart. —Horizons

75th Anniversary . . . Continued from page 6.

type agriculture village, and a reprint from the story of the Santa Fe Railroad by G. D. Bradley, and a chapter on the Mennonite pioneer by Elmer F. Suderman, conclude the volume.

Mr. Suderman has established himself as an authority in the field of Mennonite literature and writes impressively about the place of Mennonites in literature and the impressions they made as pioneers in the early days of Kansas. This little booklet is a priceless little document which all those interested in their heritage should want to possess. It provides an interesting glimpse into the problems and life of our forefathers. Mennonites, from other parts of the country will want to familianize themselves with this fascinating chapter of American Mennonite history. The value of the volume is increased by interesting pictures interspersed throughout. Perhaps most fascinating of the pictures is a reproduction of an early painting of activity inside the Immigrant House, Alexanderwohl near Goessel, Kansas. J. W. Fretz

—First Mennonite Church, Pretty Prairie, Kansas: Sunday evening, September 11, Hazel Graber gave an interesting report of her work and travel in Europe the past summer and Veda Mae Krehbiel reported on her work among the crippled children's camp in California.

Beyond Our Own

JAPAN. Japan's unprecedented effort to raise funds for a Christian educational enterprise had succeeded. Word has been received from Tokyo that the goal of 150,000,000 yen for the International Christian University has been exceeded by 2,000,000 yen and that 99 per cent of those contributing were non-Christians.

"Never before in this country has a fund-raising campaign been launched among the people of all fields on nationwide scale for the establishment of a University," wrote Hisato Ichimada, governor of the Bank of Japan, who served as the campaign chairman. The fact that the Emperor and Empress each made a gift of 100,000 and 50,000 yen respectively, received world-wide notice. It was said that this is the first time Japan's imperial family ever contributed to a Christian educational project.

In commentary on this unique achievement in fund-raising, Dr. Ralph E. Diffendorfer, president of the Japan International Christian University Foundation, said the amount contributed was the largest ever raised in Japan for other than a government-backed project. The money came from every perfecture in Japan, he said, and was raised by an organization made up of prominent business and professional men who gave their time and efforts throughout the campaign period.

Chicago—A Handwritten Bible, in which 31,102 persons will write the 31,102 verses of the Bible in longhand, is a feature of the 1949 Chicago Railroad Fair. This special attraction is sponsored by the Chicago Bible House and the Chicago Bible Society, according to Rev. Don Norman, Executive Secretary.
American Lutheran

Chicago.—"God Designs — Youth Builds" is the topic for the 7th annual observation of Youth Week scheduled for January 29 to February 5, 1950. Youth Week is celebrated in cooperation with the International Society of Christian Endeavor. For further details write to 206 S. Michigan Ave., Chicago 4, Ill.
American Lutheran

New York.—"The Book to Live By" is the theme of the sixth annual worldwide Bible-reading program sponsored by the American Bible Society, to take place from Thanksgiving Day, Nov. 24, to Christmas Day. Printed matter will be mailed to all pastors. Additional information can be obtained by addressing the American Bible Society, Bible House, New York, N. Y.—*American Lutheran*

Katie Andres
4614 Woodlawn Ave
Chicago Illinois

C-6

Please enclose this label when writing.

OAKLAND, CALIFORNIA. — The third annual National Sunday School Convention was held in the Auditorium Theatre here October 11-13.

NEW YORK.—October 17-24 has been proclaimd by the United Nations Secretariat as United Nations Week. The Church Peace Union and the World Alliance have published materials as a guide to local groups who plan community programs. It is available from The Church Peace Union, 170 East 64th Street, New York 21, N. Y.

HUTCHINSON, KANSAS. — Members of five Mennonite conferences in this central Kansas area recently formed a non-profit corporation for the purpose of establishing the Central Kansas Bible academy here. There are over 100 members of the new corporation, coming from the Mennonite Brethren, Krimmer Mennonite Brethren, General Conference, Evangelical Mennonite Brethren, and (Old) Mennonite groups. *Mennonite Weekly Review*

WASHINGTON, D. C. — A fire hose was used in a baptism ceremony for followers of Bishop Charles M. (Daddy) Grace, Negro evangelist, in front of his House of Prayer.

CONGO.—When Gavin Hamilton, Scotch evangelist and Bible teacher, arrived in Leopoldville, Belgian Congo on his recent preaching tour of South Africa, he thought a carnival was in progress when he found the town filled with people.

But when he went to speak in the Salvation Army Citadel, he found the place jammed to the roof with 25,000 people. Another crowd, estimated at 75,000, were on the outside of the building, unable to get in.

Best of all, Evangelist Hamilton reported, many of the throng responded to the gospel message.—*Christian Life.*

BOMBAY.—Women are on the march in India, where previously the misuse of religious customs kept womanhood centuries behind the times.

In the past two years, women have taken their place as jurors, administrators, home guards, police, and army officers. A woman is today at the head of the Washington Embassy and the Indian minister of health is a woman. Women delegates have represented India at world assemblies.

When India goes to the polls next year, the electorate will include 90,000,000 women.—*C. S. Monitor.*

LONDON.—A survey of world Protestant missions by the World Dominion Press in London reveals that there are approximately 27,000 missionaries in 102 various mission fields. The average missionary is responsible for 64,500 non-Christians. This survey does not cover missionary work done in the United States, Canada, Europe, Australia, and New Zealand.—*Gospel Herald*

The Most Effective Means . . .

Continued from page 2

strikingly like that which the early Christians confronted. It has got to turn the world upside down yet again. But the Church, which has allowed itself to be seduced by the spirit of this pagan world must itself be turned upside down. It must recapture its own lost gospel. It must recover and reproclaim the great convictions which belong to the genius of Christianity—the absolute sovereignty of God, the creatureliness of man together with man's dignity as the child of God, and the headship of Jesus Christ in the Church and over all things. We are faced with the threat of a totalitarian state, not alone from other countries, but in our own as well. Such a demonic state is the supreme enemy of Christianity. It can be resisted only by divine totalitarianism of the Christian gospel.

—Charles Clayton Morrison

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

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. . . first the blade, then the ear, then the full grain in the ear.

Mark 4:28. (R.S.V.)

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by Roy L. Smith

Chicago "Number Seven"

by A. J. Neuenschwander

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WILMER SHELLY TAKES OVER

Wilmer Shelly, pastor, Hereford Church, Bally, Pennsylvania enters the list of editors with the fourth quarter of 1949, writing the discussion questions in the Senior Quarterly.

Reverend Lester Hostetler, who has written this section for many years, now turns to further editing—this time the field of music for our Juniors in what is expected to be a Junior Hymnal.

The Mennonite

Acting Editor, Jacob J. Enz

Associate Editors: Lester Hostetler, Don E. Smucker, W. F. Unruh, David C. Wedel. Contributing Editors: Kenneth Bauman, Harold Burkholder, Willard Claassen, Walter J. Dick, Elmer Ediger, Walter Gering, R. L. Hartzler, J. H. Janzen, Mrs. Ed. Miller, S. T. Moyer, S. F. Pannbecker, Paul Roth, Clifton Sprunger, William Stauffer, Freeman H. Swartz. Erland Waltner.

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Of Your Pen Acquaintance

ROY L. SMITH, formerly editor of the CHRISTIAN ADVOCATE, weekly magazine of Methodism, is now in charge of publications in the Methodist Church.

H. J. BROWN, recently returned from China, is now visiting among the various churches; he is our senior China missionary.

ORLO KAUFMAN, Gulfport, Mississippi, serves as camp director of the Camp Langdon M.C.C. Voluntary Service Unit.

The Reader Says

Dear Editor:

Your concluding editorial on page three of the September 20 issue of "The Mennonite" appears to be a reprint of "The Covenant Weekly." However, since this has been inserted into "The Mennonite," I presume it represents your thinking. I am disappointed that "The Mennonite" should publish something of this kind which contains so many generalizations and half-truths.

The writer does not know too much about bread prices since we do not ship to bakers, but he is resident sales manager of a corporation which each day sends carloads of flour to wholesale grocers in the eastern and southern part of the United States. Each time the wheat market fluctuates by one cent, the price of flour per Cwt. to carload customers fluctuates by 2.35 cents since it takes 2.35 bushel of wheat to make 100 pounds of flour. We know that the wholesalers' price fluctuates also and that the retailers' price to the consumer does the same. In other words, when wheat goes up, flour goes up, and when wheat goes down, flour goes down.

We do not claim to be better than any other mill and know that other mills operate on the same principle. Human nature being what it is, we might like to do otherwise, but competition forces us to abide by these economic laws.

In the second place, the article speaks of the speculator as a "parasite." In view of the public condemnation the speculator has been receiving for many years, it would seem that he would long ago have been legislated out of existence. Since he is still with us, he must evidently, perform some economic function.

Perhaps you remember the crop year of 1947-1948. That was the year that wheat prices started up in July and by January were about 80 cents higher than they had been in summer. All during that time, President Truman and his economic advisors were condemning the speculator for this price rise. In February of 1948 the wheat market broke 50 cents in ten days. Then the senators from the farm states loudly denounced the same speculator for breaking the price of wheat. It is always a safe political policy to blame the speculator.

Both the consumer and the pro-

(Continued on page 5)

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

October 12, 75th Anniversary Celebration of coming of European Mennonites, Memorial Hall, North Newton, Kansas.

October 13, 14, Western District Conference.

October 15, Thirty-Second Annual Meeting of the Mennonite Brotherhood and Fall Rally of the Women's Organizations of the Eastern District Conference Mennonites to be held in the West Swamp Church, near Milford Square, Pennsylvania. Brotherhood Theme: "The Layman and His Church," I Cor. 15:58. Mr. Charles W. Crist, Ardmore, Pennsylvania, Field Secretary to the American Mission to Lepers, is the speaker for the evening program.

October 23, Dedication of recently acquired building for Canadian Mennonite Bible College, 515 Wellington Crescent, Winnipeg, Manitoba.

October 23, World Order Sunday.

October 24 to 28, Nels Ferre lectures at Mennonite and Bethany Biblical Seminaries.

October 30, Reformation Sunday.

November, General Conference Evangelism Emphasis Period.

November 13, Men and Missions Sunday

November 24, THANKSGIVING DAY

November 27, Advent Sunday.

November 29 to December 1. Council of Boards Meeting. Mountain Lake, Minnesota.

December 11, Universal Bible Sunday.

NEXT YEAR —

January 29 to February 5, 1950, Seventh annual observance of Youth Week.

August 23-30, 1950. Tentative dates for the General Conference Sessions, Freeman, South Dakota.

CHANGING FIELD OF SERVICE

Having accepted a call from First Mennonite Church, Wadsworth, Ohio our plan is to make the change on October 11.

All mail is to be addressed to 142 Beck Street, Wadsworth, Ohio

Sincerely Yours,

A. J. Neuenschwander, Secretary
Board of Home Missions.
Quakertown, Pa.

Editorials

IN TEN SHORT YEARS one phase of the life of the Mennonite denomination has been veritably revolutionized. Up to 1939 only those few young people, mostly those fully decided for Christian service, had opportunity to work under the direct supervision of the church. In 1949 some five hundred youth in our denomination had opportunity to serve the church directly irrespective of future plans. Voluntary Service, as reported in the recent Inter-Mennonite V. S. Reports meeting at Moundridge, is one of the church's means of placing its hand on the shoulder of youth and saying "I need your talent!" Voluntary Service is not adding something new, as it were. It is rather a means of making available to the church more personnel to implement the present work of the church. Volunteers have served under the Home and Foreign Mission Boards as well as under the Peace Committee and Relief work. It is giving youth an opportunity to be literal followers of Christ in visiting the sick and imprisoned, in healing the sick, in helping the poor and outcast, in visiting the fatherless, and in proclaiming "the acceptable year of the Lord."

WHAT ABOUT EVANGELISM in large, thickly settled Mennonite areas? Everyone is a member of the church or a member of a churched family. What need is there for evangelism? In the first place, it must not be assumed that membership in the church automatically makes a person a child of God. We have a task of winning those who are nominally Christian and within the reach and care of the church. This task is probably more difficult than winning those who do not connect themselves in any way with the church. This is what makes many a pastor realize that in every sermon dealing with every phase of the Christian life he must appeal for decision. Sunday school teachers will always close their session with an appeal for Christian decisions. This may not be in the traditional pattern of asking people to "accept Christ." They will dodge this by saying they are Christian. But when a pastor asks his people to accept this or that mode of Christian action it has the potentiality of producing conviction of sin and a renewed sense of the need for Christ. Pressing for the decision to forsake specific wicked, unchristian ways and turning to Christ for redemptive resources to take up the cross is the unchanging evangelistic task of the church toward those nominally Christian in its group.

BUT THE SOLID MENNONITE COMMUNITIES also have a responsibility to the unchurched. Somewhere the boundry of that solid community ends. At that point the other phase of the evangelistic responsibility of the church begins. This has two aspects. One is that of sharing with Christians of other denominations the heritage that has been intrusted to us, particularly that phase of our heritage that the Christian world so desperately needs—the unconditional law of love. The other aspect is the seeking of those who are outside of Christ and make no profession of Christianity at all and have no contact with the church. Perhaps churches make the mistake in permitting their membership to become concentrated in large organizations centrally located in a community. Ought not a given church after it has reached several hundred examine areas on the periphery of its geographical outreach with a view toward establishing a new center from which to reach out its saving fellowship? Members of the church nearest the area would form a new church. Thus they would be much more able to translate their convictions into Christian action in their own immediate area. This is needed to effectively reach the unchurched who may not see the point of driving miles or across the city to worship. But this would also have the important effect of doing something for churches that has long needed to be done in many areas. It would keep churches from growing so large that people have an excuse for being inactive because "there are so many others who can do it." It would also prevent churches from bogging down in excessive organizational machinery that tends to make a church self-centered and even proud at times.

SIXTY BIRTHDAY CARDS from eight different countries on three different continents is the amazing report on the late Sister Hillegonda van der Smissen's experience on her 101st birthday some three months before her recent passing. Furthermore, it is probable that few of those cards came from people of her own generation or the generation after her. Can we imagine anything like this happening apart from the bonds of the love of Christ that not only bind individuals but generations together? Probably more than any other one thing, the world needs people who will go through life, short or long it may be, letting the love of God as imparted through a life-transforming experience of Christ reach out in loving concern for others.—J.J.E.

To Larger Service

P. A. PENNER, pioneer Conference missionary to India died Monday, October 3, 1949 at the Bethel Deaconess Hospital, Newton, Kansas. Funeral services were held Wednesday, October 5, at the First Mennonite Church, Newton, Kansas.

Someone Should Get Him In

by Roy L. Smith

SHE WAS well-groomed and carried with her a certain air of refinement. It was very evident from her manner that she was quite intent upon the errand that brought her to the church that morning.

"I have come to see about my boy," she said. "He is just seventeen and has never given us any trouble until lately. He seems to have started running with the wrong crowd, and I am greatly worried about what may happen. I would like to see someone get him into Church School, and I have come to see if you have some young men who would try to show an interest in him. It would not do, of course, to let him know that I have been in to see you about the matter, but there must be some bright boys who can get next to him in some way."

"We will be glad to try," replied the pastor. "Do you and your husband come here to church?"

"No," the mother declared, "but we live here in the neighborhood, and the boy knows some of the boys in your Church School.'

"I just thought it might be easier to get him into the Church School where his parents belong," the pastor went on, with a guileless expression on his face.

"Well, you see, my husband is in business and away from town a good deal. When he gets in on Saturday, we like to have our Sundays together to ourselves. It is our only chance. Besides, he belonged to one church, and I belonged to another when we were married, and so we just never went to any church. I know we ought to have done so, but we did not know whether we were going to be permanent in the city—his business is so uncertain, you know — —"

"I think I have a plan, then, that will get your boy into a Church School class. We have a splendid men's class of business men that I know your husband will greatly enjoy. We also have a class of mothers, under the leadership of a very intelligent woman, that would mean a great deal to you. Now, why not, next Sunday morning, all of you come to church together? I will meet you here and will introduce you to the leaders of the classes and will take your son, myself, down to the young men's class."

"That is very kind of you, I'm sure, and I appreciate the invitation, but I do not believe we could, this Sunday at least. My husband and I have made other plans." And there was a trace of restlessness in her manner as she spoke.

"Then, why not a week from Sunday? We will have some of the women call this week, and get acquainted." The pastor was pressing the matter kindly but relentlessly.

"Thank you so much. But it was not for ourselves that I was concerned—" and she was rising to go. "It's my boy—he needs the Church School. I would do anything to get him into some Church School class. I want him to get started in life the right way, and in a crowd of church boys he has a better chance to meet the right sort."

With this the pastor became very serious. Rising to his feet, he looked into the woman's eyes searchingly. "Yes, my good woman," said he, "I, too, would like to see someone get your boy into Church School. He needs to be there; every boy does. The world he is going to live in is a very treacherous one, and he needs all the help he can get if he is not to make a mess of life. But if anyone is going to get your boy into Church School, you and your husband are the ones who are going to do it.

"You just now said that you would 'do anything' to get him into Church School, but I guess you meant you would 'do anything' except go to Church School yourself. If your boy's future is not worth more to you than a Sunday outing, then I do not see why you should ask other people to take a greater interest in him than you do yourself."

And to himself he added, as he watched her drive away, "Yes, I would like to see 'someone' get that boy into Church School, with an example in the home like that of those two parents!"—Reprinted by permission, *The Christian Advocate.*

From the Heart to the Heart

by Orlo Kaufman

There is only one ground of rejoicing if our rejoicing is never to turn into weeping. This ground is God, what He is and what He has done. Who cannot rejoice forevermore when he rejoices in the fact that God is love —that He is merciful, kind, forgiving, holy, etc. If this is the ground of our rejoicing we shall never have occasion not to rejoice, for God remaineth the same.

If, however, our rejoicing is in anything else, as in our newly acquired possessions, in our friends, in our church, in our work and the seeming progress of it, our rejoicing shall not be forevermore. For our possessions may be taken or destroyed. At last we must part with them. Our friends may betray us, and even though they are faithful, yet the day of parting will make rejoicing to cease and bring sorrow to our hearts. If it is in our church that we rejoice, that too will lead to disappointment, for what church shall stand spotless, having never manifested an unChrist-like spirit or fallen into error? To rejoice in our work, even though it is ever so important and we win over so many souls to Christ is to rejoice in ourselves and who, rejoicing in himself, shall rejoice in the day of judgment?

Rejoicing in anything or anyone beside God is setting that thing or person up as God. Rejoicing in anything but God is rebellion against God and will cause our rejoicing to turn to weeping.

In what is our rejoicing? Would we still rejoice if we were on a bed of pain or were our possessions taken from us? If not, is our rejoicing in God or in those things? May God separate us from anything in which we rejoice but Him and cause us to rejoice in Him alone. Then we shall indeed "rejoice evermore."

M. C. C. Notes

Several Workers Leave Shanghai

Three M.C.C. workers, Wilbert Lind, Robert Waltner, and John Friesen, left Shanghai on September 24 aboard the General Gordon, along with over one thousand other Americans who had been similarly situated in this Communist-held city. This evacuation of American personnel was made possible through arrangements made with both the Communist and Nationalist governments. The leaving of these M.C.C. workers was occasioned by the completion of their service terms, this having been the first opportunity to leave the city for some time. Three other workers, two of whom have also completed their terms, have chosen to remain with their work in Shanghai, though restricted in their activity, rather than return to the United States at this time. It is difficult to move from place to place within China, as for instance from Shanghai to the Island of Formosa where a number of other M.C.C. workers have developed a significance medical project. In this project the service of the MCC personnel is supplemented by the assistance of a native doctor.

Swiss Mennonite Minister Visits America

Samuel Gerber, President of the Swiss Mennonite Conference, is making a tour of Mennonite congregations in the United States and Canada, during a period of about three months. He has come upon the invitation of the M.C.C. and his chief interest as he represents the Swiss congregations, is to establish better acquaintance between the Mennonites in Switzerland and America.

He will visit churches in Ontario from October 2 to 10; in Western Canada October 10 to November 10; and in the United States from November 10 to about December 15. It is expected that he will be able to include church colleges and other institutions on his itinerary.

Personnel Notes

Paul Suderman of Hillsboro, Kansas, and Alvin Voth of Springstein, Manitoba, left on September 12 for Voluntary Service work in Europe. Edith Kauffman of Middlebury, Indiana, Margaret Jahnke of North Newton, Kansas, and Esther Eby of Lititz, Pennsylvania, sailed for Europe on September 13. Miriam Bowers of Upland, California, left on September 21 for a second term of relief service in Europe. Glenn Graber returned from China on September 15.

OUR CHILDREN'S HOMES

The children's homes in Europe represent one phase of the transition from direct relief work to that which is known as moral and spiritual rehabilitation, or the "plus" in relief work. Two of these children's homes are in France, and a third is in Holland.

In the northeastern corner of France just across the border of the French Zone of Germany lies a slow-moving typical Alsatian town, Wissembourg. Within walking distance and overlooking both Wissembourg and the little village of Weiler, is the M.C.C. children's home, Weiler or "Mont des Oiseaux" (mountain of the birds). Here M.C.C. maintains the home with a staff of four Americans as well as other Alsatian workers.

About 125 kilometers to the west of Weiler, in the French-speaking section of France, M.C.C. is sponsoring another children's home in the city of Nancy. As you drive through the city and on toward the outskirts where the houses are less frequent and where there are more trees and bigger lawns, there is a large old chalet with the M.C.C. sign out on the gate. There, too, is a spacious lawn where 30 young Frenchmen can release all their pent-up energy. Back of the house is a big garden with a plentiful supply of fresh vegetables. Here at Nancy are four of our M.C.C. workers.

Although relief work officially closed in Holland, there are still a number of workers at Heerewegen, caring for a group of 16 children. None of the children are orphans; all come from separated parents who are not together because of circumstances which occurred during the period of '40-'45. The parents of some children were German collaborators; other children find shelter because of poor health due to war experiences or diets, and some because divorced parents aren't able to provide homes.

Each child presents an individual opportunity. And this opportunity becomes a serious responsibility. Sunday-school teachers often lament the fact that they have the children for such a short time, and that the rest of the time they are subjected to so many counter influences. Day-school teachers lament the fact that in a public institution teaching is strictly limited. But here in our children's homes the doors are now wide open. The children are with us day and night, weekday and Sunday, and we are free to do what we can with them.

A serious responsibility falls upon the girl who is a monitrix, for it is she who spends the most time with the children. It is through her that they learn to grow, to become a person; through her they learn the right and wrong; and from her they learn of Jesus. It is the policy of the homes to find Christian girls, preferably Mennonite girls who will serve in these children's homes.—From European Relief Notes, in M.C.C. Services Bulletin, July, 1949.

THE READER SAYS

(Continued from page 2)

ducer have reasons to thank the speculator because he is largely responsible for the liquid market which makes trading on low profit margins possible. If we could not protect ourselves at a moment's notice, we would have to pay the farmer less for his wheat and sell flour for a higher price because we would have to be prepared to accept heavy losses at times. In our business, we often sell flour in July which we will not deliver until December. For this reason, we need the speculator to enable us to share the risk which our trading entails.

For a more complete story of our future market, I would suggest that you read "The Grain Traders" in the August issue of "Fortune" magazine.

With kind regards.

Yours very truly,

Harold M. Regier, Secretary

From the Home Mission Front

Chicago "Number Seven"

by A. J. Neuenschwander

CHICAGO No. 7 was the name given to the Service Unit that has conducted Daily Vacation Bible School in four centers in that city. The centers were: Mennonite Bible Mission, Happy Hours Sunday School, First Mennonite Church, and Mennonite Biblical Seminary.

There were seven members in this Unit with Miss Erna Friesen 4614 Woodlawn, Chicago 15, Illinois as leader. This is the third year, that the summer volunteer units have conducted D.V.B.S. in the city. The Board of Home Missions furnishes the necessary support so that the board and room while in Chicago is paid. The Unit sends a report or two during the summer to the Board so that we can see what kind of work and experiences they have. The last report sent this summer seemed so good that it was decided to share their short articles with the readers. Two of the Unit, Miss Vivian Brockmueller and Miss Cleva Schrag, both from Freeman, South Dakota, worked with the group with deep devotion and enthusiasm, although their article is not published. We trust you will be moved to remember this as well as other Volunteer Units and their work in prayer and with your gifts.

FIRST MENNONITE BIBLE SCHOOL

"The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest." Matthew 9:37-38.

We were soon made aware of the truth of this passage. On Monday as we began our Bible school teaching we left with a great deal of confidence since we were going to one of our Mennonite churches. However, we soon discovered that although there is a Mennonite church that by no means is an indication that the children and their parents will be found in church on Sundays.

On Monday we began with about twenty-four children. For the first morning we thought that was very good. As is usually the case in a large city, our attendance for the short period was quite irregular. As time went on, our attendance increased and decreased as new ones came and others left. Many different churches were represented. Included in these was the Catholic church. One of the teachers was even addressed as "Sister."

A program was the climax of the two weeks' work. Besides the numbers given by each of the classes, Jacqualine Lipinski drew a picture of the "Old Rugged Cross" while the audience sang the song very softly.

We hope the little bit of good we have done will live on in the hearts and lives of the children.

—Mary Ann Kaufman, McPherson, Kansas

WHAT GOAL CAN WE REACH?

It has become an accepted supposition of each member of our unit that a prolonged period with each student in Bible school would give us a greater insight on the value of our work for them. We like to think that in this period of time we have contributed in a way that these children may be capable to distinguish between a Christian and non-Christian atmosphere.

As we think of our work, we cannot see many accomplishments. Have we only taken these children off the hands of parents whose great concern was a few hours of diversion from daily routine, or was it that parents sent their child because they felt it a Christian need to be fulfilled within their child? We think of the individual child, and with what purpose each entered school and how this purpose was satisfied.

The evaluation of a project such as this can only be made after a length of time has elapsed. However, we cannot rightly say that there are no immediate results to be seen. I am thinking particularly of the little girl who felt the pain of going from this Christian environment to the broken home she was a member of. This humble child can be a messenger for God's cause and we feel she will be, because she was capable to grasp the love and affection of God through His instruments.

If we have not accomplished more than that of coming to a realization that a child with this surrounding environment, has many influences which appear more attractive than that of working for their Maker, we have accomplished something worthy of mention. The average child that we taught does not have much direction towards devoting his life to the Master. Now that we, as a unit, see the problem in reality, we are eager to follow steps beyond it if possible. Our interest has been high in the work done and we do feel that it was a great experience.

—Irene Zerger, Moundridge, Kansas

SEMINARY INFLUENCE

We have been residents of Chicago! Chicago, the city of smoky factories, clanging streetcars, towering buildings, and surging humanity at first filled our country-bred hearts with awe and a tinge of fear.

On our way to Woodlawn Avenue we see dirty tenements crowded together, children in filth and rags, and saloons in over-abundance. We have met the Chicago most tourists never see.

And here, in the heart of the noisy city we found a refuge—a tiny bit of home with large green lawns, well-kept flower beds, gracious living and a Christian atmosphere. The Mennonite Biblical Seminary and its adjoining buildings have transplanted our Mennonite heritage to a vast city and are spreading their influence over the neighborhood. It is a symbol not only to the weary visitors who stop within its doors nor the permanent residents who are affiliated with the school but to many others who live near-by.

Little children from crowded apartment houses delight in the privilege of tumbling on the Seminary lawn or playing in the sand box at the rear of the yard. Grass is a luxury here. While Bible School itself reached out to include children whose parents never attend any church. Some of these same mothers accompanied us on picnic excursions. Others, in gratitude, supervised the playground when our unit members could not be present. Who knows the ties that were forged through this contact?

Thus stand our Mennonite Biblical Seminary and the people within its gates—a living witness of God's love to an unbelieving people. Countless opportunities are beckoning through this open door if we but fulfill our part and lean on God's unfailing strength.

—Barbara Miller, Hesston, Kansas

WHAT ARE YOU BUYING, MISTER?

This question comes from either or any side of you while walking down Maxwell Street. The street is crowded with booths. The people are milling along as determined as the ones selling their merchandise.

The Sunday afternoon when our units visited Maxwell Street, the Jewish market, we were awed by the sight of it. Since everything is out on the street, everything gets dirty too. Clothes are marked down considerably, and they seem to be in a fair condition except being "counter soiled." Fruit and vegetable stands were closely related to what most of us do not eat from. The flies have free range from the filthy street to cut cantaloupes! The hot dogs——are hot!

You can readily tell by the accent that the merchants are Jews. Another assurance we had was when we turned our backs, the seller would say, "I'll let you have it for 25c instead of 75c," or "Give me $1.50 and you can have it." Hardly did it seem like Sunday to us with so much bargaining going on.

We then took a street car for a number of blocks to Chinatown. As we entered Mee Hong Restaurant there were clean tables, neat looking Chinese waiters, and quite a few hungry people (not mentioning the inviting aroma). We were told to order one 8-course dinner for two people. (Just to clear ourselves, this 8-course dinner costs only one dollar plus 15c for an extra plate, which, they willingly gave us.) As we ate a bowl of delicious soup, the waiter brought all kinds of strange but appetizing looking foods to the table. One of the unit members didn't know that the little dish of something that smelled like vinegar was sauce for the meat instead of a flavoring for the soup.

We enjoyed our evening meal a great deal. To complete our Sunday, we attended the services at the Pacific Garden Mission on a street filled with taverns and horrible shows and men dragging their feet because of a load of sin.

Mrs. LaVera Neufeld, Inman, Kansas

GOODBYE CHICAGO

Two more days—the 1949 summer service unit will have left Chicago, like all other summer units before it. The unceasing ebb of humanity in this great city goes on as before. Has its course been changed any by our feeble efforts? We wonder—. Will the lives of the boys and girls we taught be affected any? Or will they continue their games of "cops and robbers" until they become the heartless characters they imagined themselves to be? Again we wonder. Yet God has promised this His word shall not return void.

The question that arises in my mind is what will be the lasting results of this summer in our own lives. After having given a month or more of our lives, will we go back home and forget about serving Christ and others, and join the vicious struggle for satisfying self—financially and otherwise? When we recall Chicago will it be only to tell about the unusual things we have been privileged to see? However, I am sure that those of our unit that lived at the Seminary will not soon forget the dedicated Christians there who are making it an influence for Christianity.

Having lived at the Mission during the summer, LaVera and I will especially remember the problems and unceasing efforts of Rev. and Mrs. John T. Neufeld in Home Mission work in the city. They go on for a lifetime, while we were occasionally discouraged in a month. Their home is one of unusual hospitality—occasionally having a different guest for every meal of the day. We wish to thank them for letting us be a part of their home.

Last but not least, none of us will forget the children whom we have learned to love in D.V.B.S.—even the boys and girls that made school difficult for us, yet only because of the environment they are in, the boy or

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Sunday School -- Grass Roots Evangelism

by Jacob T. Friesen

THE SUNDAY school faces the challenge of evangelizing the world by winning the child. The spiritual power of a church may be gauged by the way it presents Christ to the coming generation. The Sunday school stands at the center of this ministry to the children and young people as well as in its teaching of the adults.

Evangelism in the Sunday school begins by planting the seeds of the gospel in the virgin soil of character. This is grass-roots evangelism, and the Sunday school is in a strategic position to carry this forward.

The Evangelism Committee, serving under the Home Mission Board of the General Conference, is deeply aware of the strategic position of the Sunday School. Therefore, it is again sponsoring the Annual Evangelistic Effort through the Sunday School during the month of November. Plans have been laid to send a letter of explanation to all Sunday school superintendents stating aims and procedure. Concise messages have been prepared for each Sunday in November to be read either at the opening or closing of the Sunday school session.

Pastors are encouraged to give recognition of this Evangelistic Effort through the Sunday school with appropriate advance announcements and if possible, an appropriate sermon on the first Sunday in November stressing the unique contribution of the Sunday school in the total evangelistic program of the church and the Conference.

The success of this effort depends upon prayers of intercession that the Holy Spirit may be poured out in power upon our Sunday schools, Sunday school superintendents, and the pastors in carrying forward the suggested plans. May God grant his guidance and blessings in our united efforts to serve him.

Take The Profit Out!

I spent one never-to-be-forgotten December Saturday night in a famous Ohio hotel after a college football game. Mrs. Grundy would have called what happened a "drunken debauch." Young people, some of them high-school boys and girls, became increasingly loud until at four in the morning they were screaming and shouting through the halls and in some of the rooms. At breakfast a gentleman who knows said, "You have to be drunk to enjoy it." Well, I didn't like it.

What is America going to do about this growing orgy of social drinking? What is America doing about it? Let us be specific. Here is one thing she is doing about it. Within the law she is helping to seduce and debauch her own children. By permitting the advertising of intoxicating liquor, particularly strong liquor, as the "road to distinction," she is making it look like a diamond ring on a man's little finger instead of a hand-out in a Bowery flophouse.

To be sure, there are other things that America is doing to hurt and hinder youth, but right now *Christian Herald* concentrates on one of the most dangerous. Liquor advertising in all its aspects, both direct and indirect—newspapers and magazines, radio and motion pictures, billboards, and electric signs—is the number one evil of the business that deals with the product that made hotel life in America on one Saturday night what I found it to be in an Ohio city and what *you* know it is if you get around.

Last week, I heard a doctor, in a radio broadcast, say that "liquor in moderation is relaxing." In my hotel experience it didn't reach the point of relaxation until four o'clock in the morning. A bromide would have worked faster and without keeping the rest of us awake.

Today the social pressure to drink is an all but universal fact of American life. It is no longer "You may have it if you want it," but rather, "You take it or else!" Also, American parents are entirely too careless in selecting schools for their children. There are still institutions of high academic rank where football and highballs are not confused and where boys and girls associate in a wholesome freedom that alcohol does not change into the license I saw and heard.

But do not misunderstand me. In that Ohio hotel which was so wet you couldn't wring it out, there were still only a few of the great city's many young people present and "passing out." I believe in youth and in this generation of youth. I have a harder time believing in my own generation. We make the liquor and advertise it. We pass the laws and break them. We fix the social standards and set the example.

High-pressure salesmanship in partnership with the advertising genius of a business that from its "take" gives to labor less than any other comparable industry, exploits the habitforming quality of its product straight across the board and to all ages. Today no social function, sacred or profane, is exempt. The liquor business preaches moderation too, but in its advertising copy and methods its practices every excess.

* * * *

What then is our constructive proposal? First, *Christian Herald* reaffirms its platform declaration "to achieve temperance through education." Looking toward the solution of the liquor problem, a comprehensive educational program—objective, scientific, and adapted to all age levels—is the immediate imperative. In the field of youth we have found the program of Allied Youth most effective and timely.

But is there not another area in the field of political action that should be explored? More than ten years ago there appeared in *Christian Herald* an editorial, "*Private Profit—Take It Out!* Strategy for Dry Unity." In this editorial we said, "Under repeal, private profit is socially, economically, and morally the supreme curse of the liquor traffic. Private profit subsidizes propaganda. Private profit stimulates sales. . . . Private profit with its advertising buys the silence or support of public journals. Private profit captures and corrupts government. *Private Profit—take it out!*" Here is the slogan and plan.

At that time the organized temperance and prohibition groups of the country answered unanimously and sometimes violently "No!" However, some of the most distinguished leaders in the broad field of liquor reform gave us an equally emphatic "Yes!" Colonel Raymond Robins, one of the most eloquent voices ever raised in the support of law enforcement and the Eighteenth Amendment, wrote: "A genuine inspiration sound in logic, instinct with immediacy, vital with the capacity for unity . . . . It was 'profit' that repealed the Eighteenth Amendment. Liquor 'profit,' newspaper 'profit,' billboard 'profit,' political machine 'profit' . . . —and not a few other 'profits' united to repeal the Eighteenth Amendment. They have all united to maintain and extend the liquor traffic."

If, ten years ago, our editorial was sound and timely and the endorsement of Colonel Raymond Robins justified, then is not that proposal imperative now?

—*Christian Herald,* March, 1949.

COUNT THAT DAY LOST

If you sit down at set of sun
And count the acts that you have done,
  And counting find
One self-denying deed, one word
That eased the heart of him who heard;
  One glance most kind,
That fell like sunshine where it went—
Then you may count that day well spent.
But if, throughout all the livelong day,
You've cheered no heart, by yea or nay—
  If, through it all
You've done nothing that you can trace
That brought the sunshine to one face—
  No act most small
That helped some soul and nothing cost—
Then count that day as worse than lost.

—George Eliot

Our
Colleges and Seminary

CHRISTIAN LIFE WEEK AT BETHEL

The week of October 3rd to 7th is Christian Life Week. Dr. Cecil Hinshaw, former president of Penn College, Oskaloosa, Iowa, will give daily addresses all based on the theme, "The Meaning of the Cross" and "The Kingdom of God."

There is much stir and bustle noticable in the preparation for the 75th Anniversary Celebration and particularly for the Bethel College Booster Banquet to be held on the Anniversary Day, October 12th. This day is the College's traditional "Founders' Day."

H. A. Fast, director of the Bible department, has been released from his Bethel College duties for a period, to go on a speaking tour of Canada. He will speak at various places in the province of Manitoba during the period from October 5 to 20. He will be in the province of Saskatchewan from October 23 to November 7, in Alberta from November 9 to 17, and in British Columbia from November 18 to 28. The itinerary will include the Canadian Bible College in Winnipeg, Man., the Mennonite Collegiate Institute at Gretna, Man., and the Mennonite Academy at Rosthern, Sask.

A total of seventy voices, make up the a cappella choir for the year, 1849-50. Over half of these are new members. Walter H. Hohmann, director called the group together for the first time on Monday, September 19. Some requests for the choir have already been made, the first being for the Bethel College Booster Banquet on October 12th.

The college faculty and staff and their families had a picnic on Monday evening, September 26, in the Athletic Park, in Newton.

With the coming of cool weather the football players appreciate particularly the gift to them last year of 22 sideline coats by a donor who wishes his name to remain unknown.

The engagement of Miss Frances Becker, daughter of Mr. and Mrs. Henry J. Becker of Ringwood, Oklahoma, to Mr. Daniel J. Ewy, son of Mr. and Mrs. Reinhold Ewy of Parlier, California, was announced on September 28. Both are members of the faculty.

FREEMAN ENTERTAINS EDUCATORS

On September 26 and 27 the Hutchinson County Teachers' Institute was held on the College campus. The A Cappella Choir sang for the educators. Dean Suderman, of Springfield Normal, who was chairman of the institute presented a challenge to the students in chapel on Monday.

Other recent chapel speakers were H. J. Brown, former missionary to China; and Russell Mast, the new pastor of the Salem-Zion Church.

The College Student Christian Association, which was organized last year, met to make plans for promoting spiritual growth of the students.

On September 22 Frances Gillman Miller, harpist, presented a harp concert in the College Auditorium. She also had charge of the music chapel period on September 23.

We feel fortunate in again having with us two foreign students. Eric Habeggar from Switzerland is classified as a special student. Marianne Stauffer from Germany is taking college sophomore work.

Elvira Voth, our music director, has organized the College and Academy A Cappella Choirs. Plans for this year include a light opera to be presented in late fall and a tour in spring, besides serving the surrounding communities in numerous ways.

Faculty members visiting Chicago include Elvira Voth, who attended the Council of the College Choir Directors, and President E. J. Miller, who is attending the meeting of the Seminary Board and also the council of the Board of Directors.

MUSIC INSTRUCTORS MEET AT SEMINARY

Marvin J. Dirks, head of our Department of Music, served recently as chairman of a meeting of Mennonite Music Instructors from our various schools. This meeting was an attempt to unify the standards and work of the various institutions and also to point toward some musical presentations at the General Conference at Freeman, South Dakota.

At the mid-year meeting of the Mennonite Central Committee Peace Section Don Smucker read a paper on "The Christian Responsibility on Meeting National and International Problems." Aaron Epp and Bertha Fast were appointed as representatives for the Seminary at these meetings. Robert Kreider, of our larger fellowship, assisted Harold S. Bender in reporting on the Summer Peace Deputation Team which toured Europe.

Another meeting was for Voluntary Service Leaders consisting of all individuals who have led units for one year or longer. Elmer Ediger took a prominent part in this work along with Erna Friesen and Melvin Funk.

Kirby Page is scheduled to speak at Bethany Seminary during the afternoon and evening of October 13. The titles of his messages are "As Christians Face Total War" and "How Can We Help to Prevent War With Russia?" His appearance is sponsored by the American Friends Service Committee.

Missionary Orlando Waltner has returned from a month in the East where he attempted to clarify reasons for the delay of his family returning to India. During that time he did considerable speaking in the Eastern District Churches as he will now do in some of the churches in this area.

BLUFFTON STUDENTS PLAN WORK GIFT

Students planned the third annual work day for the benefit of the Auditorium-Physical Education Building fund for Wednesday, October 5. Students will seek

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MINISTERS HANDBOOK ON THE WAY

Ministers of the General Conference and perhaps many others will be interested to know that the manuscript for the long-awaited, new MINISTERS HANDBOOK is now on its way as far as publication is concerned. The Committee who prepared the manuscript for what will turn out to be the third edition of a General Conference Handbook for Ministers was as follows: David C. Wedel, Chairman; Howard G. Nyce, Russell Mast, R. L. Hartzler, I. R. Friesen, Willard Claassen, and Earl Salzman.

The perusal of the Table of Contents reveals a number of new features in the new edition. Pastors will welcome them. New forms for Communion Services as well as some additions in the section for dedication such as corner-stone layings, dedication of hymn books, dedication of a home, and others.

One of the features of the new edition will be a form for the installation of teachers, alongside forms for installation of other church officers such as deacons, pastors, etc.

Those who through long use had learned to appreciate the old forms will find them like familiar faces in the new edition; and those who are looking for new forms will find them, also, as alternative forms of service.

Exact date of publication has not yet been announcd but this book will probably take a high priority with the Board of Publication.

A HINT TO OUR PASTORS

Want to help along the Conference publications just a little?

Here's one thing that you can do that would help a lot? If your church uses a regular Sunday morning bulletin—either printed or mimeographed—how would it be to insert a line each Sunday, something like this: "Concerning the story back of the hymns used in this morning's service, consult your HANDBOOK TO THE MENNONITE HYMNARY."

This type of indirect "planting of the seed" goes a long way in making people conscious of our Conference publications.

ACCIDENT TAKES BLUFFTON COLLEGE LIBRARIAN

On Thursday afternoon, September 29, Mrs. Lenore Myers, college librarian, died in an automobile accident five miles northwest of Bluffton. The accident also took the life of her mother, Mrs. George Miller, and her daughter-in-law, Mrs. George Myers. Mrs. Myers leaves two children, Addison, a college sophomore, and George; and three grandchildren, children of George, ranging in age from nine months to four years.

Mrs. Lenore Myers was a graduate of Bluffton College with the class of 1919. She held degrees from the University of Pennsylvania, the University of Michigan and did additional graduate work at Columbia University. Her husband, Aaron, died in 1937. Mrs. Myers then taught English at Bluffton College from 1938-41, was later a teacher at Lafayette high school, and returned to Bluffton College as librarian in 1945.

Funeral services for the three accident victims were held in the First Mennonite Church, Bluffton. J. N. Smucker, E. J. Bohn, and President L. L. Ramseyer were in charge.

Mrs. Myers, being a lover of books helped to instill in students a love of literature. Her ideal was service, and she gave far more of her thought to the cause which she served than she did to her own welfare. She was one of those individuals who radiate optimism and who help to instill a spirit of cooperation and mutual confidence into a campus group.

May God help those who are left behind to carry on the unfinished tasks which she left and to dedicate their services to the ideals for which she lived.

The great causes of God are not defeated by the assaults of the devil, but by the slow, crushing mass of indifferent "believers."—George Adam Smith

Into the Beyond

JOSEPH A ECK, Newton, Kansas, farmer, member of First Mennonite Church, Newton, Kansas, lived at Meno, Oklahoma, until 1946, born June 2, 1896, and died June 8, 1949.

ELGIN LEE BULLER, Newton, Kansas, a singing Christian, death due to accident with tractor, member of First Mennonite Church, Newton, born October 21, 1923, and died July 5, 1949.

MRS. (HELENA SCHMIDT) WIENS, Newton, Kansas, housewife, mother, a patient sufferer through years of sickness, member of First Mennonite Church, Newton, born December 24, 1888, and died August 20, 1949.

MRS. JUSTINE (ENZ) RICHERT, Newton, Kansas, housewife and mother of A. J. Richert, Los Angeles, and Karl Richert, former Conference Board members, member of First Mennonite Church, Newton, born March 9, 1865, and died August 22, 1949.

SISTER IDA EPP, Newton, Kansas, missionary helper, nurse and Superintendent of Bethel Hospital, Mountain Lake, Minnesota from 1915 to 1928, member of First Mennonite Church, Newton, born September 15, 1872, and died August 27, 1949.

SISTER MARIE LOHRENTZ, Newton, Kansas, school nurse at Bethel College for 12 years, member of First Mennonite Church, Newton, ordained a Deaconess in November 1, 1911, orginally from the Hebron Mennonite Church, Buhler, Kansas, born January 1, 1883 and died Sepetmber 27, 1949.

WILLIAM W. WELTY, Moundridge, Kansas, farmer, member of First Mennonite Church, Newton, born 1870, and died September 27, 1949.

SISTER HILLEGONA C. VAN DER SMISSEN, Newton, Deaconess for 40 years, writer, poet, Sunday School teacher, member of First Mennonite Church, Newton, born June 30, 1848, and died September 29, 1949, at age of 101 years, 3 months.

Jottings

—Bergtal Church, Pawnee Rock, Kansas: The Mission Workers Society packed 19 Christmas bundles for the MCC on the evening of August 21. They sponsored an outdoor program with Mrs. Herbert Schmidt as guest speaker. She spoke and also showed colored slides on their trip to the South American Mennonites. The collection at this meeting was $44.94 which went to missions. Guest speakers in our Church were John F. Schmidt on August 14, John Kaufman on September 4, Alvin Franz on September 11, and Paul Goering on the evenings of September 18 and 19. He showed colored slides on MCC refugee and relief work the first evening and on C.P.S. and voluntary service on the second evening. Mildrel Jantz is attending Bethany College at Lindsborg, Kansas; Velmar and Marlene Rudiger are at Okahoma Bible Academy, Meno, Oklahoma; Deliliah Rudiger and Homer Friesen at Berean Academy, Elbing, Kansas; Edwin Smith, Alma Smith, Velorris Rudiger, and Elinor Friesen at Bethel College.—Mrs. John K. Friesen—Corr.

—First Church Mountain Lake, Minnesota: The ordination of Albert Neufeld, son of Mr. and Mrs. Frank Neufeld, took place at an impressive service Sunday morning, September 18, at our church by the pastor, L. R. Amustutz assisted by L. J. Dick and H. H. Quiring. The Neufelds will serving the church at Arena, North Dakota, where they have accepted a call. Both are graduates of Grace Bible Institute. Mrs. Neufeld is the former Esther Wedel from Yale, South Dakota.

—First Church, Monroe, Washington: Nine were baptized and excepted as members into the Church on September 11, with communion services following. On September 25 Rev. Unruh from the Mennonite Church preached in the morning and evening during the absence of Rev. Kopper.—J. D. Stucky, Corr.

—Lorraine Avenue Church, Wichita, Kansas: The evening service on October 2 was in charge of the young People. As a part of the program the new film "Answer to Ann" was shown. This is an instructive picture on Displaced Persons. There was also special music.—Corr.

—Topeka Church, Topeka, Indiana: The annual Harvest Home Festival was held during the worship hour September 25. A large donation of canned food and farm produce was brought and arranged by a committee at the front of the church, which was given to church supported institutions, particularly the Seminary and Bluffton College. The marriage of Donna Jean Pletcher and Richard Max Martin took place in the church on September 3. Sunday evening, September 11, Dena Yoder and Joanne Bowen presented their experiences in summer service units at Farnsworth, Delaware, and New York City respectively. Ten students from this church are in college this year.—Corr.

—Hereford Church, Bally, Pennsylvania: Harvest Home services were observed with a beautiful display of fruits and canned goods as well as vegetables which were given to the Old Folks Home at Frederick. At the September meeting of the Women's Missionary Society a canned food shower was given to our minister's family, the Wilmer S. Shelly's. Herbert Nicholsen spoke and showed pictures of his cargoes of goats he took to Japan and the islands of that area under the auspices of the Friends Service Committee. A. J. Neuenschwander gave a report of his recent trip to the Mennonite Settlements in South America as well as showing the pictures taken on that trip.—Mae Latshaw, Corr.

—Hopefield Church, Moundridge, Kansas: Peter W. Voran was ordained as an Elder at our Church on September 25. Howard G. Nyce, of the First Church of Pretty Prairie, officiated at the service. P. P. Wedel of the First Mennonite Church of Christian, Moundridge, read the scripture lesson and led in prayer, and D. J. Unruh, of First Church, Newton, delivered the sermon. Special music was brought by the Pretty Prairie male quartet and the Hopefield ladies quartet. The Harvest Festival of the Hopefield Church will be held on Ocober 16.—Corr.

—First Church, Beatrice, Nebraska: Our church observed National Education Week sponsored by the Beatrice Ministerial Association. September 27 a dinner meeting was held for Sunday School workers at Centenary Methodist Church. On September 20 the Interdenominational Laymen's Fellowship Meeting was held and on October 1 the Beatrice UCYM Banquet was held at the Presbyterian Church. The Library Committee has recently purchased several new books for our church library. Our pastor is again conducting a Bible study hour at the Sisters' Home chapel. This service is open to everyone. September 8 was Donation Day at our hospital. Many useful gifts were received. On September 2 a daughter, Priscilla Jean, arrived at the home of Rev. and Mrs. Jacob T. Friesen.—Mrs. Abraham Jantzen, Corr.

—First Church, Pretty Prairie, Kansas: Rev. A. E. Kreider, President of the Board of Foreign Missions, spoke three times at the Mission Festival held here on October 2, —Corr.

—First Church, Fredonia, Kansas: On August 28 Helmuth Dyck gave his farewell address before leaving to attend school in Chicago. Special music was rendered throughout the service by Rev. and Mrs. Houchin of Fall River, Kansas. After services the group motored to the Fredonia Park for a surprise picnic in honor of Brother Dyck. Our monthly C. E. was held on September 4. Rev. Henry Thiessen was guest speaker. The theme of his message was "Our Father." Mr. and Mrs. Sam Harms were absent on September 11 due to the passing away of his father, P. J. Harms, Whitewater, Kansas.—Ruth Harms, Corr.

—Faith Church, Greensburg, Kansas: Our pastor, Ferd Ediger, visited his home in Canada during the latter part of July. During his absence Ramon Jantz had charge of the services on July 24 and 31. Our Sunday School picnic was held August 28 at the State Fish Hatchery Lake at Pratt. P. H. Jantzen was with us that day. He gave the morning message and showed pictures of Mennonites in Old Mexico for our evening services. A. J. Dirks accompanied Brother Ediger from Newton Sunday, September 11, and brought the morning and evening messages.—Corr.

—Salem Church, Freeman, South Dakota: Ronald von Riesen of Chicago, Illinois, will be the speaker during a week of services October 9 to 16. On September 11 J. D. Unruh gave the first in a series of three talks on his observations while in Europe. Twenty-one young people from this congregation attended the Young People's Retreat at Camp Byron.—Alice Kaufman, Corr.

PEACE INSTITUTE

Muriel Lester's appearance will mark the beginning a Peace Institute, on Sunday October 16, by the Peace Committee of the Bethel College congregation in cooperation with the College S.C.A., and peace groups.

The institute, to continue for four Sunday evenings, in the Student Union Room of Memorial Hall, will feature classes for all age groups in a study of the Sermon on the Mount. It is hoped that a number of people will memorize the entire Sermon during this time.

In addition there will be a guest speaker or other special feature each evening. Each session will open with a fellowship hour and serving of refreshments at 5:30.

Mennonite Youth **"A United Mennonite Youth in Christ"**

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Brahmsee - Rehabilitating Wrecked Lives

1. The Birth of a Project

by Norman Wingert

I could not sleep.

Siegfried had been in the office that day and, across my desk, had related to me in a quite nonchalant manner the details of his short but misery-packed life.

And there he was still sitting beside my bed, staring at me with beady eyes, lisping through his toothless upper jaw. I could even smell the stink of his dirty clothes.

"I had a very good childhood," Siegfried was saying again. "My parents owned their own farm, and it was well stocked. For six years I attended the *Volksschule*. Two years later I was confirmed in the *Evangelische Kirche*, and during two more years I was an apprentice as electrician . . ."

"A normal, happy childhood, like my own," I mused.

But Siegfried was speaking on, seated there besides my squeaking bed, saying over and over again what he had told me that morning at the office:

"I left home when I was seventeen. I was drafted into the Wehrmacht. I never saw my home or any relative after that. I learned indirectly that both my father and my mother died by their own hand by cutting their wrists when the Russians came into our home. The Russians brutally attacked my sister and then shot her dead. I was taken to Italy, and, in 1945, I was captured by the Russians . . ."

And just as at the office that morning, Siegfried's recounting of the cruelties of those three years of forced labor had blurred into a general impression of incredibility, so now again I was staring incredulously at my absent but very real bedside guest.

"Tell me, Siegfried, is it really true that your teeth were knocked out by a club in a human hand?"

"Yes, I was knocked unconscious several times, and one time my front teeth were missing when I regained consciousness."

He reached again into his pocket and drew out a small photograph. It was that of his sister. "It is the only thing I have left from home," he said. On the back I read again the words, "*Zur Erinnerung, Gertrud*."

"The only fragment out of a happy childhood!" I mused further.

Siegfried now left off speaking. But he kept sitting there by my bed and would not go. Statuette-like, his uncomfortable presence caused me to toss more than ever on my bed, and his very muteness seemed to pose the question, "What are you going to do about it?"

It seemed to me there that night that God had sent Siegfried as a delegate from the thousands of young men in similar straits to ask the question, "What are you going to do about us?"

Thousands of young men, uprooted like tender plants from home and homeland, mauled by war, cast upon society as flotsam, friendless, helpless, hopeless, jobless, and—yes, many of them—Godless, fertile soil for the growth of criminals and communists!

And there that night, in answer to the question, "What are you going to do about us?" was born the idea of Brahmsee, before I even knew there was a Brahmsee.

Could the Mennonite Central Committee not call together into a temporary family circle for four weeks twenty of these young men and give them some of the substantial food and clothing and loving care and Christian atmosphere which they have been so sadly missing during the last five years of their lives?

I felt that God had spoken to me through Siegfried, and I determined that night before going to sleep that I would do something about it.

Little did I know then how God would go ahead and open doors. In His behind-the-scene moves, God worked out the details of this project in such a thorough manner as no mere human effort could have effected.

The *Evangelische Kirche* made available for the project the use of their finest youth camp, the one at Brahmsee. Pastor Plath, as head of the Arbeitsgemeinschaft des Wohlfartspflege, offered to pay the rent for the use of the camp (about 500 DM per month). Executives of the Mennonite Central Committee gave their official approval and encouragement. The Public Health and Welfare and the Education branches of the British Military Government gave their enthusiastic support, donating some clothing and promising to send out their barber to give all the boys free haircuts. City officials, the *Stadtmission*, the Swiss Relief team, and other organizations gave their support in one form or another. Dr. Eits, of the city Arbeitsamt, in collaboration with Herr Neufeldt, a Mennonite contractor in Kiel, promised to give jobs to all the boys after their stay at Brahmsee. This was beyond expectations, for of the 248,000 people in Kiel, 35% are without work.

Thus, under the blessing guidance of God, was launched—BRAHMSEE!

2. What Is Brahmsee?

What is Brahmsee? It is a beautiful lake nestled among rolling hills, located about 30 kilometers southwest of Kiel. On this lake is a large and substantially built youth center, owned and operated by the Schleswig-Holstein branch of the *Evangelische Kirche* of Germany. With its permanent staff of four people it can accommodate one hundred young people. The year round, groups of children are taken there for *Erholung*.

Twenty young men having been jointly selected by Mennonite, the British, and the various church and relief agencies, were invited to spend the month of May, 1949, as guests of M.C.C. at Brahmsee. They were asked to bring with them their ration cards, a doctor's certificate, and their appetites. M.C.C. would furnish the food, clothing for each, and a personnel of four people. The ages of the young men ranged from 15 to 32, the average being about 21. The program and activities can be summarized as follows: morning and evening devotions; regular work assignments, such as peeling potatoes, kitchen service, and table service; special work projects, such as clearing out brush, digging holes, and felling trees; sports, football, tennis and hikes; talks, discussions, projection slides, and musical programs; worship services by both Evangelical pastors and M.C.C. personnel; leather working projects; and much free time.

There was a second group of twenty young men for the month of June. These were more of one age, all of them falling within the limits of 17 and 25. This tended toward a greater unity in the group than was the case in May. The activities for the June group were much the same as for the earlier, with the exception that there was more direction in the activities.

M.C.C. personnel present for the two months were Kurt Reiss, a young German, and Lois and Norman Wingert. Ruth Hilty was there for the first month but had to go to Frankfurt in June. Mr. and Mrs. Joseph Roth, just returned from their work in Poland, were present for the second period.

3. *Meet the Boys*

(The following excerpts are taken from the *Lebenslauf,* or biography, which the boys themselves wrote. Special care has been taken to retain the exact thought in the translation from the German to the English.)

. . . On May 8, 1945, (notice these dates!) I came into a Russian prison; on April 15, 1949, I was released and came to Kiel.

. . . In 1943 I became a Russian war prisoner through having been wounded. I was released after five years. Because of my physical handicaps I have thus far not been about to get work.

. . . I had a very good childhood. I was drafted into the Arbeitsdienst and then into the *Wehrmacht.* In October, 1945, I was captured by the Russians, and (again notice the dates!) was released in October, 1948.

. . . The war broke out in 1939. Then my school days were at an end. In 1944, the Russians overran our community, Pommern. My father had been taken prisoner by the English. The Russians forced my mother and my brothers and sisters out of our home. And then a period of misery began for us. My youngest brother died at the Ruhr, and I myself was near death. My mother was taken away nights by the Russians and we got practically nothing to eat. In the year 1946, we came with a refugee transport to Kiel in the British Zone. We lost all our goods, and today we are living in a small attic. My father was released from prison in May, 1947.

4. *What I Liked Best at Brahmsee*

(The young men were asked to write down what phrase of the Brahmsee program pleased them most. Following are their replies.)

. . . The food is 1-A and we can absolutely not ask for anything better. At the same time it is very fine that we have an opportunity to hear the Word of God.

. . . It is hard to say what I like best, because I like everything. But to point out the best and the most beautiful—it is the daily devotions. There isn't anything better than to be with the Lord and to speak to Him. In second place is the food. Such an abundance of meals and such a great variety certainly deserves to be praised. A laborer cannot afford what is given here; how then can one who is without work expect to receive this much! Interesting and good were also the series of addresses. To explain all of the good things would take too long.

. . . I must say that I am extraordinarily happy and I am receiving an unexpected joy to be introduced to the Word of God. I would never have thought that it is so wonderful to believe in God, and to love in the manner we are being taught here.

. . . I must confess that these three weeks belong to the most beautiful period in my life, since I have received here that which I have missed for so long. And so I hope that after these wonderful days God will continue to guide me further through life, since I have had the privilege of learning to know God and to believe in His Incarnate Son.

. . . It was a special privilege to get clothing at last.

. . . I believe I have found what I lacked before—an inner hold. I wish that we would never have war any more.

. . . The food was the very best. One was able to again eat as much as one wanted, in an orderly way. The hikes were also fine.

. . . I must say that within this holiday period I have been able to above everything else to make fast my inner fundamental convictions. After the long years of my imprisonment I have been able to find here new strength and courage for my future life. Recovered thus in body and soul, I return again to my home.

. . . Since I had been here in Germany only a few days before coming to Brahmsee and still had fresh memories of the hard times in the prison camp, it was a dispensation from God that I could spend four wonderful weeks at Brahmsee. And besides the rest and quiet, could eat all that one wanted. I therefore know that it is no accident but a providence from God that I could forget my troubles. I can therefore hope that God and good luck will continue to be with me.

5. *The Boys Send Greetings*

. . . Through my greetings to American youth, I want to express our oneness, and to wish for a better understanding and working together of the youth of both countries.

. . . If I may be permitted to send my greetings to our American friends I will do so with the consciousness that it is in the spirit of a new inner friendliness and comradeship.

. . . As a refugee without a home and country, I greet the youth in America. My wish would be that the American youth would not despise the German youth in these difficult times but seek to understand us.

. . . I wish that the youth of both of our countries might find the opportunity to come closer together on a Christian foundation. If both sides would take this step at the same time as an honest Christian conviction, then would they learn how to better understand each other. With this thought I greet all the young people in America.

Spiritual Power . . .

Henry Poettcker, Elbing, Kansas

The busy summer with its varied and numerous projects of Voluntary Service is again a thing of the past. Some of our number who went out for a longer period of time are only now completing their itinerary, whereas a few are continuing their work for some time to come. Those who have returned to their respective places look back over their experiences with mixed feelings. Needless to say, most of them are happy. The varied experiences they have had are priceless treasures which they wouldn't exchange for anything. How the Lord blessed in the different undertakings! How the people responded and cooperated! Why, that row of smiling children's faces or that warm handclasp and grateful look of some old father or mother was due reward for any efforts expended! It was good to behold.—

Yet along with these feelings of joy came others as well. Now that all is over, the workers look back and seek to evaluate their work. Just what has been accomplished? In a few words the answer would possibly be: a great deal. With that, however, the matter does not rest. No doubt different ones remember some of the mistakes which they made, something about which they are not happy. And the question comes to them: How can I improve my methods and become more efficient in my future work?

Such a question is not appropriate merely for returned workers. I believe it is pertinent for all of us, no matter where our field of service is. At present many of us are back at school, college, or university. If at all possible we're going to seek to improve those methods and thus avoid those several mistakes in the future. In that connection, however, perhaps we need to ask another question: Is it merely the method that needs improvement, or do our inward selves need an added something which will make us more efficient?

In the world in which we are living man is becoming more and more a mere mechanism, a cog-wheel in a great machine. Involuntarily that feeling appears also to affect us in our spiritual thinking and we are prone to react accordingly also in that field—mechanistically. Yet God never intended for us to operate in that way. It's true, we as Christians are to be the channels through which He conveys His purposes to the rest of mankind, but certainly not as cold, inanimate, lifeless objects. On the contrary, we are to be that vitalizing, invigorating influence—the salt of the earth and the light of the world—which lifts men's hearts and minds onto a higher plain. Because of us, our mannerisms, our actions, our thinking and feeling, etc., the world at large must become aware of its shortcomings. Through observance of us in all that we stand for, the world must come to realize that there *is* something high and noble to strive for—something worthwhile.

What a challenge that is to us as Christian young people! But with that realization comes another one. To be what we are supposed to be requires more than we as frail human beings of ourselves can ever hope to muster. How then can we reconcile the two? It is at this point that spiritual power enters in. We need to become aware of the fact that the resources of spiritual power at our disposal are literally limitless. However, we need also to become aware of the added fact that this power is not bestowed upon us by chance. We must meet the necessary requirements. Only as our relationship to our Master is in complete accord with His will can He give us the power of the Spirit. And then only as we ask for it. Luke 11:13. The disciples of old give us some very striking examples. Their relationship to the Master was truly the right one and how powerful they were spiritually. The Acts gives us a very vivid picture of that. They had caught the truth and the significance of the words of the prophet of old when he said: ". . . in quietness and in confidence shall be your strength." Isa. 30:15.

We today, also need to realize just that. Only as we increase in our strength spiritually, can we hope to become more efficient workers in our Master's vineyard. Only then will we have that added something which influences not only our own lives but the lives of others as well.

ABOUT PURAN BANWAR

Our Bible school is not quite as large as it was last year. We have 43 students. Most of them are married and each little family lives separately in a living and bedroom combined, a small room for study, a kitchen and a store room. Besides this there are two verandas which they also use for many purposes. In addition there are six single girls who live in the Girls' Boarding of the Funk Memorial Girls' Middle School, and six single boys, who live on an opposite side of the mission compound. They run their own boarding using the mess hall with its provision of kitchen and store rooms. At present we have more room than we need but we confidently expect our Bible school to grow. P. A. Banwar has already been a great help as a teacher and member of the staff. There are several new projects beginning with this year. Puran has been asked to work out a simple correspondence course in Hindi Bible for the young people and mission workers who do not have opportunity to come to school for the regular course. Besides we have also planned a "Refresher Course" for all former graduates and for the pastors and the evangelistic workers of our mission. The time for this "Refresher Course" will be from September 27 to October 6. We would appreciate if you would remember us.—Christina & J. R. Duerksen, Janjgir, C.P., India.

Chicago "Number Seven" . . (Continued from page 7)

girl that came early in the morning because there was nothing to do at home, the little child that didn't want to go home at noon because mother was working anyhow, the girl that cried because Bible School is over and we are leaving. They need love, like children anywhere—how thankful we should be for our Christian homes.

No, we will not soon forget our summer's experience, and though we may never return, we can at least remember them in our prayers.

—Elmer Neufeld, Inman, Kansas

Those Who Worked at Brahmsee

Ruth Hilty, assistant director of European Voluntary Service, Frankfurt.

Kurt Reiss, young German lad who has had many contacts with the M.C.C. first working in France for M.C.C. in earlier days.

Joseph and Salome Roth, had done work in Poland prior to Brahmsee.

Lois Wingert, Upland, California, who spent six month's doing relief work with her father in Kiel.

Norman Wingert, spent a year at Kiel, pioneered the Brahmsee project, now teaching at Upland College, Upland, California.

Sales of Handbook

Youth groups have been making good progress in selling the HANDBOOK TO THE MENNONITE HYMNARY. Here are the sales to September 27, 1949.

Total number sold	740
Y.P.U. commissions	$222.90
Local societies' commissions	335.03
Total earned	$557.93

Has your Society participated in this project?

Comments by the Editor - - - "What Do We Sing?"

These days are ones when Doodles Weaver is mimicked in high school halls and we hear that "Bettlebomb wins by a nose." A decade and more ago it was Joe Penner and Eddie Canter and dizzy music akin to their personalities such as "Potatoes Are Cheaper."

People are singing, they do in each generation. A half century ago it may have been "A bicycle built for two," and during the recent war years it was about the "wild blue yonder." Each generation and each cultural group of people produce their collection of songs. The Indians had their war dance music, the ancient Hebrews had their tunes for Temple worship.

When one of the exchange students came from Germany, one of the interesting reactions about America that came from him was the evaluation he gave American music. In Germany, any hour of the day one can hear opera or symphonic music on the radio. Here, the radio is hard-pressed to serve up such fare even an hour a day. In Germany, there are folk songs in abundance for every occasion and circumstance. Walking songs, love songs, nature songs, songs of the city, family songs, a great host and variety are used constantly by the people. Over here, the car radio and the roar of motors pretty much rules out the much singing that Europe is known for.

There is need in our country for a much expanded selection of music for a great variety of occasions. America will not be a great singing people without it. And, there is a great expansion in American music. Twenty years ago, very few people heard great symphonic music. Today millions do. Twenty years ago, there were few good musical associations. Today there are hundreds of them. The expansion in music is rapid and impressive.

Needed is more folk music. The simple little social songs and tunes that you love to whistle and any group of half a dozen could sing are needed for parties, informal gatherings, lighter sing fests around the piano.

In recent years many groups have published pocket songsters which are collections of such music. It would be a good thing for us to do as well.*

We cannot hope to change musical taste by criticizing we don't like. We can change that taste by providing something better.

*Editor's Note: Suggestion—*101 Hymns from the Mennonite Hymnary.*

BLUFFTON COLLEGE STUDENTS

(Continued from page 9)

jobs in the community and earnings will be turned over to the building fund. Two previous work days netted an income of approximately $2,500.00. The goal this year was set at $1,000.00, which means that each student will earn about four dollars if the goal is to be reached. The total in the fund now from all sources, stands at $188,065.75.

The public speaking department is beginning rehearsals for a play, "Death Takes a Holiday," to be given November 1, 2. The play is being sponsored by the Junior Class.

The first Vesper service of the year was scheduled for Sunday afternoon, October 9, with Robert Kreider as the speaker. Kreider has recently returned from several years of relief work in Europe. This vesper service also marked the first appearance of the Vesper Choir for this year.

SO THEY SAY

W. G. POLACK,
Editor of the
HANDBOOK TO THE
LUTHERAN HYMNAL,
Associate Editor of
The Lutheran Witness

THANK YOU FOR SENDING ME A COPY of your HANDBOOK TO THE MENNONITE HYMNARY. I shall review this book of yours in *Concordia Theological Monthly* and see to it that you get a copy of the magazine in which the review appears.

Glancing through your HANDBOOK casually since I received it yesterday, I am very agreeably impressed by it. You have done an excellent job.

Beyond Our Own

GERMANY—One hundred twenty thousand children in the Russian zone of Germany are being cared for by Lutheran World Action. The organization has recently allocated another $150,000 for a child feeding scheme. *Gospel Messenger*

TOKYO. About $1,778,000 has already been raised toward the establishment of a Christian University in Japan, Dr. Ralph E. Diffendorfer, president of the Japan Christian University Foundation, Inc., disclosed here.

Dr. Diffendorfer, a top missions official of the Methodist Church in the United States, spoke at the annual meeting of the National Christian Council in Japan.

Reports to date show, Dr. Diffendorfer declared, that $1,300,000 has been raised for the university in the United States, while 132,000,000 yen, or about $478,000, has been contributed in Japan.—*C. S. Monitor*

OKLAHOMA CITY. Three easy lessons on how to be a good church usher were given at the Oklahoma City University downtown school here.

ST. PAUL. A Negro student at the University of Minnesota has been awarded the King Gustav of Sweden medal and a $100 scholarship by the Jewish Hillel Foundation. He was cited for his work in organizing the drive to raise funds for Chinese students in the United States whose income has been cut off because of conditions in China.—*Gospel Messenger*

WASHINGTON. There were 6,439 men deferred as conscientious objectors under the 1948 Draft Act as of July 15, according to an announcement made today by the National Service Board for Religious Objectors.

This number compares with 6,001 deferred as of March 31 and 4,502 as of December 31 of last year. The steady climb reflects the fact that men are still being classified, even though inductions have temporarily been abandoned.

HILLSBORO, KANSAS. Representatives from the various Mennonite churches of this community met at the Hillsboro First Mennonite church last Thursday evening in the interest of the meat canning for European relief. This has been carried on during the last four years. It is reported that the needs for meats and fats are still very critical since over 45,000 refugees from the Russian zone continue coming into the American zone every month. *Hillsboro Journal*

—

Mrs A James Rinner
4614 Woodlawn Avenue
Chicago 15 Illinois

Please enclose this label when writing.

NEW PROGRAM POSSIBILITIES THROUGH

Conference Visual Aids Library

YOU WILL remember that the Board of Education of the General Conference is sponsoring the formation of a Visual Aids Library for the use of the churches. Some progress has been made on this collection, and a number of slide sets are either ready for use now or will be ready in the near future.

There is considerable expense involved in setting up this library and in keeping it operatng. The Board of Education therefore felt it best if churches using the slides would help to pay this expense. It was felt that a rental of $3.00 plus return postage would be suitable. However, the primary purpose of setting up this library is so that it will be used. If the rental fee seems an impossible barrier to some groups, feel free to say so and arrangements will be made so that the slides can be used. All sets are 2x2 inch in color.

The following sets are ready for use now. They may be secured by writing Lloyd L. Ramseyer, Bluffton College, Bluffton, Ohio, who has been in charge of the information of this library.

Available Now

.......**Mennonite Mission in Colombia:** A set of forty slides on the General Conference Mission work in South America, with script prepared by Gerald Stucky.

Christ and the Fine Arts: A set of 57 slides of great paintings of life of Christ, plus hymn slides. This is furnished with complete script and suggested worship service. The service is planned to last about eighty minutes. All slides in this set are found in Maus, **Christ and the Fins Arts**, with more extended descriptions of each picture.

In Preparation

The following sets are in preparation, and should be ready about the time indicated. Reservations may be made now for use after these dates. All of the following sets are being made up in triplicate and will be available from Bethel College and also from a center in Canada, not yet determined, except the set on Mennonite churches which can be secured only from Bluffton. However, Bethel College also has a set available on this subject.

The India Mission Field: Script to accompany these pictures is being prepared by John Thiessen and Harold Ratzlaff. Should be ready by December 1.

The China Mission Field: Script is being prepared by S. F. Pannabecker. Should be ready by November 1.

The Congo Inland Mission: Slides and script will be secured from C. E. Rediger. Should be ready by December 1.

Montana American Indian Missions: Slides and script in preparation by Malcom Wenger. Should be ready for use by January 1.

General and District Institutions: A set of slides on schools, hospitals, homes for the aged, etc., operated by General Conference groups. Should be ready for circulation by November 1.

Mennonite Church Buildings: A set of slides is being made up on American and European Mennonite Churches. Help in making up this set is solicited. If you have a good Kodochrome slide of your church that we could use for two months to secure a duplicate, you are invited to send it to us. Should be ready for preliminary use about January 1.

Other sets are still in preliminary stages. Suggestions as to types of slide sets which churches would find useful are welcome. Send suggestions to Lloyd L. Ramseyer, Bluffton College, Bluffton, Ohio.

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

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Farm Security Administration—Photo by Rothstein

8728

The Harvest Truly
is Plenteous . . . . .
Pray Ye Therefore.
-Jesus

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The Mennonite

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Of Your Pen Acquaintance

H. J. BROWN, is our senior missionary who has served our Conference in China, and is at present visiting churches in the interest of missions.

JACOB T. FRIESEN, Beatrice, Nebraska, serves as member of the Evangelism Committee of the General Conference; he is pastor of First Church.

WALTER H. McDOWELL, Palm, Pennsylvania, is secretary of the Eastern District Conference, and serves the Upper Milford Church, Zionsville, Pennsylvania.

WILLIAM KEENEY, Amsterdam, Holland, serves as director of the Holland unit of the Mennonite Central Committee.

A. J. NEUENSCHWANDER, now moving to Wadsworth, Ohio, First Church has served a charge of several churches in the Quakertown, Pennsylvania, area for a number of years; he is Secretary of the Home Mission Board.

P. J. BOEHR, China, serves as Conference missionary.

Announcements

HUTCHINSON, KANS. Announcement has been made of the opening of the Central Kansas Bible Academy, 801 North Chemical, Hutchinson, Kansas, with Rev. Victor Sawatzky, pastor of the General Conference Church in Hutchinson, as superintendent of the Bible Course. The Academy will open with a Short Term Bible Course beginning November 1 and continuing through March 31, 1950. This new institution has been established by members of various Mennonite groups in Central Kansas with the expressed purpose of equipping local church laymen to serve in the capacity of Sunday school workers and church workers. Any inquiries should be addressed to Rev. Victor Sawatzky, 725 East 7th, Hutchinson, Kansas.

CHICAGO—A Graduate School for the Laity was launched this summer at Chicago Lutheran Theological Seminary at Maywood to provide qualified workers for parishes, schools, institutions, and agencies of the Church, which are "increasingly clamant for trained men and women."

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

October 23, Dedication of recently acquired building for Canadian Mennonite Bible College, 515 Wellington Crescent, Winnipeg, Manitoba.

October 23, World Order Sunday.

October 24 to 28, Nels Ferre lectures at Mennonite and Bethany Biblical Seminaries.

October 29-30, Home Coming and Parents Day. Cornerstone Laying for Auditorium - gymnasium, Bluffton College.

October 30, Reformation Sunday.

November, General Conference Evangelism Emphasis Period.

November 13, Men and Missions Sunday

November 13-18, Bible Lectures, Bluffton College.

November 24, THANKSGIVING DAY

November 25, Bethel College Corporation Meeting.

November 27, Advent Sunday.

November 28, Winter quarter begins, Bethel College.

November 29 to December 1, Council of Boards Meeting. Mountain Lake, Minnesota.

December 5, Winter quarter opens, Freeman Junior College.

December 11, Universal Bible Sunday.

December 11, Messiah Community Chorus Concert, Memorial Hall, North Newton, Kansas.

December 14, Founders' Day, Freeman Junior College.

NEXT YEAR —

January 3, beginning of Winter Term, Canadian Mennonite Bible College.

January 29 to February 5, 1950, Seventh annual observance of Youth Week.

January 30, Second semester classes begin, Bluffton College.

March 12-17, Annual Bible Lectures, Bethel College.

August 23-30, 1950. Tentative dates for the General Conference Sessions, Freeman, South Dakota.

TOKYO. A high official of the Imperial Japanese household called at the Japan Bible House on the Ginza, the central business section of Tokyo, and asked for a copy of the Holy Bible.

He explained he wanted "a good one" because he had been sent by the Crown Prince to purchase a copy.

"The Prince," the official added, "wishes to read the whole Bible during his summer vacation."

Gratefully surprised, the Bible Society's General Secretary presented the best Bible he could find in his stock, with his humble compliments to the Prince.—*American Bible Society Record*

Editorials

THERE IS A REAL TEST for Mennonite churches in the present commitment of M.C.C. to place some 1,500 non-Mennonite D.P.'s While it is true that the foreign ministry of M.C.C. has not been denominationally restricted, it remains to be seen how the basic principle of providing help "In the name of Christ" irrespective of denominational background will work out when the problem is brought right into our midst. Our leaders in M.C.C. have the confidence that our people will respond as based on several isolated non-Mennonite families that have found homes here. Now, however, the unusual is to approach the usual. We must recognize that, more than many groups, our Mennonite communities are closely knit and often isolated, if not geographically than surely religiously and culturally. The temptation to force non-Mennonites into this mold may readily be expected, and we will confuse proselyting with the basic missionary task of sharing. In this situation we must study ourselves to determine what is essential gospel in our whole way of life; and, what, on the other hand, are the more cultural and material ways of maintaining our unity and loyalties. On the first there can be no question. The truth of Christ and the personal experience of Christ are absolutely essential to any unity and peace. But let us be careful that we do not make the immediate conditioning of these peoples to the ways of life in our communities the criterion by which we evaluate their basic Christian life. If we do this we commit the Galatian heresy and with the priest and Levite we walk by on the other side. On the other hand, welcoming the non-Mennonite D.P.'s offers to us Mennonites as we operate together through M.C.C., one of our most unusual opportunities. It gives us an opportunity to reach out "beyond our own" and come to grips in a personal way with the character and needs of other groups. Thus we are thrown by the present crisis into a situation where we have the opportunity of helping to answer our Lord's prayer "that they all may be one."

It is easier to use Bible language than obey Bible commands.—Selected.

LEGITIMATE DIFFERENCE OF OPINION on the matter of public versus Christian high schools has developed in recent years. Those who favor Christian high schools feel that all the Christian nurture that the home and Church may seek to instill is neutralized by the high school which is being increasingly secularized. This secularism is not only characterized by its indifference to Christianity, but also in its promotion of ways of life which are essentially and aggressively pagen. This is the educational expression of our traditional emphasis upon separation from the world. It is probably another way of saying that 'Christian" America has become pagan. Those who favor keeping Christian young people as well as Christian teachers in the public school hold that by pulling out we only hasten rather than arrest the drift of American life into paganism. The basic question seems to resolve itself to this: how far can we isolate ourselves from the world for the sake of nurturing without losing contact with the world for the sake of making our Christian impact upon the world—our unchanging obligation as commissioned by Jesus Christ and the objective or reason for our discipline? We are not alone Christian for our own and the Church's welfare. We are Christians that non-Christians may become Christian. So those who object to Christian high schools would point out that many non-Christian youth would be robbed of the impact of young Christian lives at a very formative period. Those who favor Christian high schools, however, would raise the question whether bringing this impact in a non-Christian situation in such formative years will not be done at the cost of many of our youth to the Church. Is that the job of formative youth? We have tried to outline some opinions commonly expressed on this problem. This is a knotty problem for which there is no hasty or easy answer.

IN A RECENT ISSUE OF THE MENNONITE attention was called to the availability of various sets of slides from our own Conference visual-aids library. Pastors and Christian educators ought to make it their business to keep abreast of all the possibilities of visual aids for evangelism and Christian education. This observation is based on the fundamental psychological law that learning takes place more readily if there is something for the eye as well as the ear. (And even more, if there is something for the hand.) However, to be used effectively, visual aids demand careful and thoughtful planning. Some of this planning must go into the building of the Church itself. For example in visiting two different re-modeled churches in the last year, the writer found that one had planned for a blackboard in every classroom. The other had blank walls, thus depending entirely on the spoken word. The presence of a blackboard implies that the teacher will explore and possibilities of its use. But there are also pictures, flannelgraph, and slides and films among the materials that come into this category. The public school literally bombards our youngsters with stimuli through the eye-gate and the ear-gate. But in churches we still amble along on one cylinder pedagogically. Furthermore, as we utilize these various methods, it becomes increasingly clear that these techniques must be fully mastered. Because of neglect at this point, advertising a film or slides in connection with

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Faith Reborn

by Jacob T. Friesen

How can the faith of one generation be passed on to the next? How can the religious experience of the parents be imparted to the children? The answer to these questions is found at least in part in the Evangelistic Effort which the General Conference Evangelism Committee is planning for the month of November. These questions are pertinent since most of us have received our Christian training from childhood. We do not remember the time when the stories of Noah, Joseph, Moses and David were strange to us. The stories of Jesus were retold to us before we could read or write. We were taught to listen attentively in Sunday School and church while God's word was explained.

If you were asked to write your own articles of faith and you were to put down only what you have experienced with God in your life, what would you write?

In this respect we have much in common with Paul, the apostle. His defense before the people reveals this fact. "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God." Acts 22:2-3. With this training and background Paul says, "I persecuted this way (Jesus) unto the death, binding and delivering into prison both men and women."

This presents a strange paradox. A man who had been taught in the Scriptures, and trained in the best religious schools of his day is found fighting against God and Christ. It is no less strange to see a person today, trained in a Christian home, taught in Sunday school and church but living a half-hearted Christian life. How can a child be taught in all the stories and message of the Bible and still fail to live like a Christian. The answer drives us to the conclusion that faith must not only be repeated by the child, it must be reborn within the child.

Dr. J. E. Hartzler recently made the statement that first there must be an experience with God before there can be a creed or a doctrine. Therefore, if we would pass on our faith, our creed and doctrines we must pass on the experience which gave birth to them. This constitutes the challenge of evangelism for our established and closely knit Mennonite communities. There are three crucial steps to remember in achieving a rebirth of our faith in the next generation.

Faith to Be Reborn Must Be Taught

Paul had been taught the Jewish law "precept upon precept" with all of its traditions. Gameliel was his teacher in the historic city of Jerusalem. In many ways the ancient Jewish school system was excellent. It assured a knowledge of the Old Testament. Stories were repeated until they were common knowledge. Ancient festivals were observed annually with elaborate ceremonies. All this came under the educational work of the Jewish home and the synagogue.

Learning the facts or the content of a faith is the first step in its rebirth. However, we cannot stop here. If we do, we fall into the error of the Pharisees who heroically defended the letter of the law but lost its spirit. "You honor me with your lips but your heart is far from me," was God's indictment. They become "blind leaders of the blind" placing the traditions of men above the commandment of God.

Faith to Be Reborn Must Be Experienced

Paul experienced a very fundamental law of life. "The letter killeth but the spirit maketh alive." Head knowledge is good but if it does not enter the heart it becomes dangerous and misleading. Paul knew the facts of his faith. He had repeated them every Sabbath, but they did not become his own until his experience on the road to Damascus. Only a personal experience with God can make faith personal and vital.

Nicodemus was a learned man who desired to know the truth. He had the facts but lacked the glow of a vital personal experience of these facts. Jesus said, "Verily, verily, I say unto thee, you must be born again." Your head-knowledge must be born again into the heart experience.

Evangelism through the Sunday school is essentially providing the experience which Paul received on the road to Damascus and which Nicodemus had when he came to Jesus on the memorable night. For a large per cent of our well-established Mennonite churches this requires a combined program of carefully planned education with an appeal for definite decisions of personal commitment to Christ. Failure to recognize this need in your local church results ultimately in an indifferent lukewarm membership that lacks vitality and spiritual enthusiasm.

We may repeat the Articles of Faith of our General Conference in unison, but they have no value unless they are reborn in the hearts of each of us. If you were asked to write your own Articles of Faith and you were to put down only what you had experienced with God in your own life, what would you write? We must distinguish between what we merely recall and what has become a part of our experience.

Much unhappy Christian living in the world and also in our churches is due to the failure to make the facts of our faith and heritage our very own. Every person and every succeeding generation must experience a rebirth of faith if the cause of Christ is

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Fruit of Our Mission

by H. J. Brown

Dear Readers:

This letter with the family photo comes from my student friend in China. It brings me and us all a Christmas greeting. This seventeen-year-old student is very promising, and we hope and pray, that he will develop into a strong Christian leader in the Church of China. He has a great desire to come to America some day and do post-graduate work.

Now some explanations on the picture itself: The parents of the student sit in front. The mother used to teach school. The father is a graduate nurse and for many years was the superintendent of the K'ai Chow School of Nursing. Both are working now in the West China Mission at Ch'engtu, Szechuen. The lady standing on the left side is Miss Wang Shu Ying, the sister to Mr. Franklin Wang. She is a college graduate and also took some theological and child welfare work. She has during this year gone to the Tibetan border as a missionary. Samuel our student stands in the middle of the picture. This is a Chinese Christian family. The Hopei Mennonite Mission field has produced many such all-Christian families. We thank God for the power of the Gospel of Jesus Christ that has so wonderfully revealed itself in our work for the salvation of many souls; and the end is not yet. God is using these fruits of the Gospel even in these so trying communistic days in bringing the message of life event to regions far beyond the borders of our mission field. Please pray for all our students and workers scattered throughout China! Remember this boy Samuel.

Yours in Christ Jesus, H. J. Brown

WAI HSI, HUA FANG KAI, NO. 4
(Fu Yin T'ang)
Chengtu 14, Sze.
August 22, 1949.

Dear Mr. and Mrs. Brown:

Greetings are sent to you by my family in the Name of our Lord. I didn't write to you for many days, sorry. I have heard that you left Shanghai and arrived in the States safely, praise the Lord for He always looks after His children as in Psalm 121: "The sun shall not smite thee by day, nor the moon by night, the Lord shall preserve thy going out and thy coming in from this time forth and even for evermore." You have done many things for Him and the souls of the Chinese. May He give you rest, I hope you will always pray for us and the work before us.

Many things happened which are important to me. I was baptized on May 29. He saved me with His blood for a long time I believe and now I have things to say to Satan when he comes. It's an important step in my life. I hope by reading the Bible and praying, my spirit will grow stronger. Even in bad conditions I shall not change my faith. Pray for me.

The Canadian School was closed on June 16. Most of the students have gone back to their native countries, I doubt if it will open. Anyway I am supposed to finish my high school courses this summer, so I prepared for taking entrance examinations of the university in this vacation.

At first, I didn't know why, maybe it's according to some law, that the Dean of studies of the West China University didn't even allow me to take the examination. The reason is I had no diploma. We prayed to the Lord and tried to find a way out, at last the Dean of studies said "O.K." 2500 students took that examination with me, and I did not do very well in it. So I was wondering if I could get in. The report was announced on August 16th, that I passed. Thanks to the Lord. I will study hard for His work.

8725

I took the examination on my first anniversary in Chengtu, and I have to stay here seven more years to finish my courses. Will the Lord give me strength and wisdom to do it?

I helped our mission's work a little in summer time too. I play the organ for the meetings, sometimes I register the patients for the clinic. I shall tell you our clinic is very prosperous. When first we began it, we had very few patients, even when I came home, twenty-five was the record, but it increased rapidly, now we have more or less than seventy every time.

We held a summer Bible school for the children for ten days. More than a hundred came and learned songs, Bible stories, etc.

My family went to Ch'ing Ch'eng (Green City) Mountain for five days, which is seventy miles from here. It is a famous place, and it's nice and cool. We took few pictures there, I send you two with this letter. We developed them ourselves so they aren't very good. Maybe I better tell you that I have glasses now, so you may recognize me.

Please greet Dr. Kaufman, Mr. and Mrs. Goering and Mr. and Mrs. Wuthrich from me, and tell them some of the things I wrote in this letter.

The grace of our Lord Jesus Christ be always with you and with us.

Yours truly, your student, Samuel Wang

From the Home Mission Front

Leaders Confer on Marriage Problem

by A. J. Neuenschwander

It was a blessed occasion to be privileged to attend the Second Conference of Mennonite Leaders of South America to which all Mennonites of South America had been asked to send representatives. Ninety-six elders, ministers and deacons from the Mennonite Brethren, Evangelical Mennonites, and General Conference, coming from Brazil, Uruguay, and Paraguay, were registered. Rev. John E. Kaufman and the undersigned were the North American visitor to this Conference.

Weather was pleasant in that we did not have rain, but the clouds made it cool and different delegates kept their overcoats on most of the time. The delegates were entertained in the homes of the community over night, but all three meals were served at the church. Such favorites as *borscht* and *Plummen Muss* and *Zwieback* were featured and enjoyed by everyone. The host congregations (General Conference and Mennonite Brethren churches worship together) had erected a temporary kitchen on the church yard and the meals were served on the veranda of the church.

The Minister: Call, Preparation, and Problems

This served as the general theme for the Conference. Hans Legiehn, teacher in the Bible School, Philadelphia, gave an exhaustive study of II Timothy 4:1-22, the assigned passage of Scripture, in a series of addresses on the different days of the Conference. Jacob Franz, missionary among the Paraguayan Indians, treated the theme, "How I prepare myself to serve as a minister." This was followed by J. W. Nickel's presentation, "How I prepare a sermon for delivery." A. A. Harder was to treat the theme, "The shepherd according to Scripture," but since he was sick on that day, David Koop, Curitiba, Brazil, a visitor to the World Mennonite Conference, 1948, spoke on the theme. "The evangelist according to Scripture," was presented by Cornelius Voth. Each presentation was followed by a lively discussion period that brought forth many valuable thoughts on the subject.

The work among and with young people in Sunday school and Y. P. meetings was presented by Peter Klassen and Missionary Jacob Franz treated in a thoroughgoing manner the subject, "Working with children."

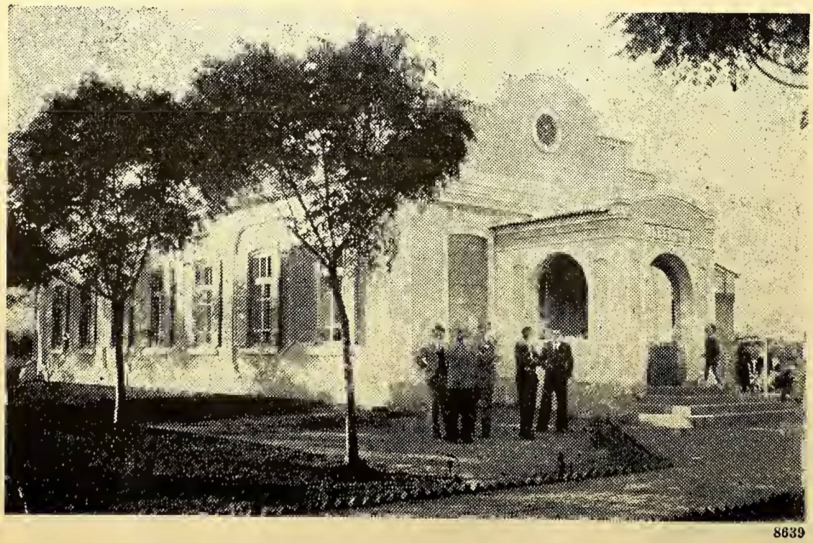
Evening Services

The evening worship hours were well attended and many came miles with horses and wagons or spring wagons to hear the messages. Two addresses were presented each evening, representing different countries or colonies. David Nickel, Witmarsum, Brazil, who attended the 1947 General Conference, spoke. A minister who had been a prisoner in Russian prisons, gave a report on how the Lord had saved him and his loved ones. Another evening Bruno Ewert, Uruguay used as his theme, "There was no room for them in the inn," as he described the development and migrations of Mennonites in Europe. John E. Kaufman spoke of the work of establishing a Mennonite home in Sao Paulo. "The Christian Home" was the subject of the writer and R. S. Seibel delivered an evangelistic sermon.

The local choir, under the direction of Jacob Wall, assisted by neighboring choirs, presented well-rendered selections every evening and on the Sunday services. Judging by the number of singers, the type of selections selected and the manner in which they were presented, one is convinced that they love to sing in the Chaco.

Both branches, the Mennonite Brethren and the General Conference, were represented at the Conference. Subjects concerning individual conference matters, were omit-

The Karlsruhe Church, Fernheim, Chaco, Paraguay, built and used jointly by Mennonite Brethren and General Conference Mennonites.



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ted. Such matters were taken up by the two groups on Monday and Tuesday, July 18 and 19.

Marriage and Home Problems of Refugees

Since the problem of marriages, broken in Russia during the war, by one or the other of the contracting parties being taken away by force (*verschlept*) and leaving the other partner stand alone was a common concern, this subject was taken up. It is a well-known fact that there are many homes in Paraguay where mother and children stand alone, since father had to be left in unknown circumstances. Instances are fewer, but there are some, where mother is lost or taken by force, leaving father and children alone. In many cases the children are small and the surviving parent faces almost insurmountable problems in pioneering to establish a home. The natural inclination is for such survivors to seek a partner. In many cases referred to, the surviving partners have not had any word from the one they had to leave behind for five, six, seven or even more years. The South American churches had asked for aid in the solution of these problems, from their respective Conferences in North America. Both Conferences considered the request, but because both groups felt they had insufficient knowledge or grasp of the problem, they conuld not offer any concrete solution.

After discussing the problems for some time, and after prolonged silent prayer seeking the Lord's aid, a committee, of key men from both branches, was selected and directed to bring back a workable plan that would also be in the spirit of the Scriptures. The committee after a lengthy deliberation returned with the recommendation that Christian marriage be sanctioned by the church on condition that neither of the contracting partners to the proposed new union have had any word whatever from the earlier partner for a period of seven years. Other conditions were made for specific cases, but since this is not an official report, these details are not available. There was much joy and praise to God that He guided in finding a mutually satisfactory solution of these knotty problems. All the delegates accepted the recommendations and felt this would help the local ministers greatly in adjusting the many home problems that have arisen out of these unfortunate situations.

The Conference adjourned with a note of praise and thanksgiving to the Lord for His guidance and help.

The thought was voiced repeatedly that the brethren in South America earnestly desire the daily prayers of the friends in North America that the Lord might help them in their many problems that come up constantly.

Into the Beyond

HENRY M. LANDIS, Quakertown, Pennsylvania, a member of the Springfield Church, was born October 3, 1862, and died September 26, 1949. The oldest member of Springfield Church, baptized by Rev. Jacob Moyer in 1876.

DAVID M. RUTH, Trenton, Illinois, a member of First Church, Summerfield, Illinois, was born January 30, 1894, and died September 26, 1949.

Cooperative Lay Evangelism

by Walter H. McDowell

The month of October will be a memorable month in the history of the Eastern District Conference. Realizing the great need of bringing souls into a saving knowledge of Jesus Christ the Eastern Conference is sponsoring a lay evangelism campaign. The Mennonite church as a whole has in the past rejected revivals and mass evangelism because of some supposedly objectionable features and overemphasis on emotionalism but it has been slow to sponsor any method of evangelism which is acceptable to take the place of the rejected methods. The ministers of the Eastern District are united in their feeling that this method —lay evangelism—is acceptable to all and will bring the desired results.

To assist in stimulating interest the Conference Executive called Harleigh Rosenberger, formerly of this Conference, but now a Baptist pastor in Lockport, New York, to speak to our Quarterly Conference group on this subject. The report of large ingatherings in his own church and similar results in other churches in his community brought the desired result in the minds and hearts of all present. The pastors of the Conference were so enthused that a meeting was called between the Conference sessions to arrange another such meeting where more of the laity would be present to receive the same stimulus. Sunday, September 26, Rev. Rosenberger flew down to speak to a group that filled the Souderton church to capacity.

The ministers of the Conference are by various methods finding those in their respective communities who have moved away from their home churches or have never accepted Christ as Saviour. From their membership they will choose teams of lay members who, on appointed evenings, will meet at the church for a period of fellowship and prayer and then go to these individuals and encourage them to accept the Lord as their Saviour. We feel there will be real spiritual ingatherings when lay members themselves carry the Gospel to others.

Rosenberger further pointed out one danger which must be met, that is that this method can become merely a membership drive if we do not have the real message to give. But we have the real message —the same message the early apostles gave—the message of salvation from sin by the blood of Christ. May we send forth our laity with the glorious gospel to give to all, not because of persecution, as in the Acts, but because of a desire to serve the Lord. With this message within and on our lips and a burning zeal in our hearts for those still outside the fold of Christ, the Lord can use our testimony for His glory and "compel them to come in" and receive His salvation.

You had better despise the anger that is still in your heart, it will become dangerous to you.—*Congo Missionary Messenger*

Bad officials are elected by good citizens who do not vote.—*Congo Missionary Messenger*

From the Mission Front

Our Mission a Year After

by P. J. Boehr

"HITHERTO hath the Lord helped us"! We can say "Ebenezer" from the inmost being of our hearts, because when we came here to Ch'engtu a year ago last May, there was seemingly no outlook for the future of Christian work for our Mennonites here in a so-called "occupied" mission field. But the "Lord of the Harvest" knew the need, and that we as a church should establish a testimony here in this great China's West, the gateway to Sikang and the areas of the Tribes People and to Tibet. We have seen the clear leading of the Lord in placing us in the northwest section of this city of 600,000 where we now have a Chapel at No. 25 Tung Ma P'eng Chieh, another one twelve minutes' walk from there at the old West Gate of the city, and twelve more minutes walk further from there a third chapel in the West Suburb. This latter place opened on April 16, 1949, and has been open every night since for preaching services, and nearly all afternoons for dispensary work with Elisabeth Goertz and Franklin Wang couple holding forth, of course with a goodly number of co-laborers in preaching and dispensary work from the outside, of our mission and of other missions. We feel very grateful for the fine cooperation on the part of busy missionaries and Chinese workers from other missions who have helped in preaching. We believe that we have around 150,000 people living in this section where we have been at work for the last year; and we have the testimony of other missions that we chose the needy of the city. There had been Salvation Army work in this area some years ago which was dissolved long ago, we understand.

Uncertainties

At first we came here in a refugee capacity like many other missionaries had done, many of whom are still living that way at present. We soon rented a property on Tung Ma P'eng Street which we still have as residence property. Soon we found properties for rent which could serve as chapel places, one of them inside the West Gate we've rented since October last is the place we call the Tea-House Chapel, and it is indeed a Tea-House, though the manager rents the room to us for nightly Gospel meetings together with the chairs and tables needed. The chapel at No. 25 Tung Ma P'eng Chieh has been rented since the middle of November, 1948 and soon was the regular church-chapel after repairs had been made under Brother Voth's supervision. It is well to remember that thus far all properties have been rented, with no promise for their use beyond the year's contract, so that one after the other they will go out of our hands unless we are able to re-rent. Before we had any chapel property rented we had church services in the first rented residence at 31 Tung Ma Peng Chieh, which has lately been partly returned to the owner who returned from his government post in Formosa and was concerned about his property should a change in politics take place. Hence we conceded to his wish and turned about a third of the property back to him for the use of residence with his family.

We Need Recruits

We are now there where we feel a great need for more permanent quarters and have appealed to the Mission Board for permission to buy. A local church was organized late in May of this year, when also the first group of people, seven, were baptized. It just seems we cannot establish permanent work in rented properties only, and whatever the political outcome may be in China, the Church will go on and will also need a place of worship,—"the gates of hell shall not prevail against her," Thank God! What a challenge to prayer! There is another group of around seven soon ready for baptism we feel, and so the Church here grows. There seem to be also a few men and maybe women in the prisons where some of us work, ready for baptism. As soon as we had any footing we felt the need for all-round Christian work, with students, families, in chapels, and tract distribution on streets and everywhere, and the Lord "gave the increase." We need much prayer for the work, as we are four left here, and we very much need "young blood" infused into the work here. In fact four new missionaries of other connections have arrived here in Ch'engtu lately, and if the work is to go on and grow, we need recruits. PRAY!

The Church Committe at our West China station.

MENNONITE MEN FOR CHRIST

The men of the Garden Township Mennonite Church, Halstead, Kansas, are helping with the work of building a new parsonage in Hesston.

M.C.C. Takes Responsibility For 1,500 Non-Mennonite D.P.'S

Because of the particular need at this time for sponsors for certain Protestant DPs who wish to come to the United States, the MCC, has agreed to assist in the location of sponsors for as many as 1500 DPs (500 family units). Since only a limited number of Mennonite refugees have been able until this time to qualify under the U.S. DP Act of 1948, and since many non-Mennonites are able to come except for lack of a sponsor, it is felt that this is an opportunity to render a worthwhile service. The International Refugee Organization provides for the cost of ocean passage, so that sponsorship of these people includes only employment and housing assurance. Our D.P. workers in Europe will select the individual families, which will then be processed for migration under Church World Service organization. There will be opportunity for additional sponsors for these non-Mennonite DP immigrants.

Tiawan Medical Unit Finds Need

Several M.C.C. relief workers who were not able to continue their work on the mainland of China because of the conflict there, are now busy in work on the island of Tiawan (Formosa) were significant needs are being relieved. The work is among the more primitive people of the mountain villages. Assisting the M.C.C. workers are several medical personnel who are also interested in surveying in more detail the needs of these people.

Service to Buenos Aires Mennonites Considered

In the area of Buenos Aires, Argentina, are a number of Mennonite people of various backgrounds, some having come from Europe with the first Volendam voyage, a few being from other refugee groups, and others having been converts of missionary work in Argentina. Interest has been expressed by these Mennonite people in maintaining contact with each other through some spiritual fellowship. Ways to accomplish this are being explored by the M.C.C. and the conference groups concerned.

Brazil Resettlement Delayed

The Brazilian government is apparently not as ready to support the establishment by the Mennonites of Brazil of a daughter colony in Rio Grande do Sul, as had earlier indicated. The M.C.C. is keeping in touch with this matter as it is of concern and interest to the North American brotherhood.

Fifth Mennonite World Conference

A Committee to make plans for the Fifth Mennonite World Conference met at Basel, Switzerland, on August 15, with representatives from Holland, North and South Germany, Switzerland, Alsace, France, the United States and Canada. Tentative plans were laid for this Fifth World Conference to be held in the area of the Swiss and French Mennonite churches, during the period of August 10-20, 1952, with possibly 200 delegates attending. Details regarding program and representation remain to be worked out later.

Mental Health Notes

The M.C.C. Executive Committee on October 1 confirmed the plans to begin the building program of the M.C.C. mental hospital near Reedley, California, by about mid-November. A few additional short-term voluntary construction workers can be used.

The West Coast Mental Hospital Advisory Committee is also being enlarged in order that the interested MCC contituent groups may be more adequately represented.

(Continued from page 3)

a program often falls on dull ears because there have been too many programs of this kind that have been interrupted by adjustments in machinery that ought to have been made before the program began. There will be more and more opportunity to use visual aids in evangelism and Christian education. But, let's not fumble the ball by permitting the first experiences of our audiences with this method to have negative effect and thus lose them before we start. J.J.E.

David Livingstone: ". . . Anywhere . . . provided it be forward!"—*Congo Missionary Messenger*

The portraits of 14,151 persons out of a total of 19,892 committed (for all causes) to the District of Columbia jail for intoxication during the fiscal year 1949 will never be bought for the whisky ads.

Yesterday's highest point of achievement is your starting point today.—*Congo Missionary Messenger*

SO THEY SAY

HARVARD UNIVERSITY

Henry Wilder Foote Author of *Three Centuries of American Hymnody,*

Cambridge, Massachusetts

YOU HAVE DONE AN ADMIRABLE PIECE of work. The book is well arranged, well printed, very informative, and accurate. It will take a high place among such handbooks and will be useful to many inquiries outside the Mennonite fellowship. I trust that a copy is already on the shelves of the Hymn Society of America at Union Theological Seminary, New York . . . . Congratulations to you on the highly successful accomplishment of an important task.

Our
Colleges and Seminary

BLUFFTON TO BUILD "FOUNDERS HALL"

Oliver Davidson, who helped design the Musselman Library and made the first drawings for the new auditorium-physical education building, died October 7 after an illness of three days. He was employed to supervise the construction of the new building, and was an intermediary between the College, the architects, and the contractors. He will be very greatly missed by the building committee. President Ramseyer and E. J. Bohn were in charge of the funeral services.

Friday, October 7, H. W. Berky represented the College at the dedication of the new science building at Capital University. On Sunday, October 9, Prof. Howard Raid represented the College at the inauguration of a new president at Ohio Northern University.

The new auditorium-physical education building is to be called Founders Hall, in memory of the founders of the College. This seems especially appropriate due to the fact that it is being constructed during the golden anniversary year. The cornerstone is to be laid October 30.

President Ramseyer attended a meeting of the Seminary Board in Chicago October 4 and a meeting of a Council of Mennonite and Affiliated Colleges in the same city October 8.

SEMINARY ENTERTAINS INTER-MENNONITE BODY

The Board of Trustees had a very fruitful meeting on Tuesday and Wednesday of this week. They discussed a number of questions regarding the fundamental direction and purpose of the Seminary with very basic agreements on the Board regarding these matters. In the more practical realm the Board decided to make a very concerted effort to increase the income of the Seminary during these days of fluctuation.

Warden Frank G. Sain, formerly of the Chicago Municipal Prison and now of the House of Correction delivered a lecture at Bethany this week on "The Prison System of Chicago."

The Council of Mennonite and Affiliated Colleges held its meeting at the Seminary on Saturday, October 8. This Council includes Mennonite and Brethren in Christ institutions of all the Mennonite Conferences and represents the significant development in the unity of Mennonite people in this country. Its outstanding accomplishment in recent years has been the bringing of foreign students to our colleges and seminaries.

We are happy to welcome the Congo Inland Mission Board which well convene here at the Seminary under the direction of the Executive Secretary, C. E. Rediger, who now has both the office and his family residence at this place. Members of this Board come from the Central Conference and Evangelical Mennonite Church with participation also from the General Conference of Mennonites. In terms of missionaries in the field it is the most representative Mennonite mission.

Chicago is a city of many seminaries and Bible schools. The organization which seeks to relate these schools to one another at the student level is called the Inter-Seminary organization. Our representatives this year are Elmer Ediger and Melvin Funk.

Marvin J. Dirks, director of deputation work is completing assignments in practical work for our students. The Seminary has a requirement that every student must have some practical expression of his Christian conviction.

Janet Soldner, on furlough from the Mission field in Colombia, South America gave an illustrated message of the work there on Tuesday of this week.

BETHEL HEARS VIGOROUS PRESENTATION OF GOSPEL

The main interest at Bethel College last week was the Christian Life Week program. Cecil Hinshaw of the Friends or Quaker Church was the speaker. Although he is nationally known, he attracted the individual student by his simple, sincere, and humble manner. Everyone of his lectures left a profound impression on the students because he had experienced inwardly what he said. Hinshaw, a comparatively young man, has concerned himself early in his life with religious problems and values. He gave the power of Christ a chance in his life and faces all personal, social, or universal problems with this power.

He began his lectures by explaining that the modern attitude of considering conscience as something relative, leads to an ever-growing cynicism and the destruction of man's moral nature. There is a moral law in the universe. The only way of getting to where God wants us to be is the cross of Jesus. This cross draws us like a magnet, attracting what is good in us and repelling what is evil. There is forgiveness in the cross, but also power. The cross disciplines us in our pride, our economic security, and our physical habits. The cross makes us humble.

In addition to the personal morning chapel addresses, Dr. Hinshaw dealt with social or universal problems during the evening sessions. He had an interesting method for dealing with war. If we want to be pacifists, we should go all the way. He illustrated his idea by referring to Russia. If the Americans were all Christians, he suggested, we would offer no resistance to the Russians. They might, therefore, invade our country and do here as they liked. But it would be impossible for a Russian occupation army to remain unaffected if such a mass of people as the American Nation were nonresistant in the Christian sense. Christian nonresistance has nothing passive about it; it is militant in its own way.

Many individual students and also student groups had interviews and consultations with Hinshaw.

Jottings

—First Church, Nappaneee, Ind.: Don E. Smucker of our Seminary in Chicago was the speaker for the union service held in our church on September 11. This meeting honored the teachers of the Nappanee schools. Following the public meeting the Ministerial Association held a reception in the basement for the teachers, and their husbands and wives.—Corr.

—First Church, Beatrice, Nebraska: Kirby Page, well known speaker, was at the First Presbyterian Church on October 4, sponsored by the Beatrice Ministerial Association. "How to keep out of war with Russia" was the title of his message.—Corr.

—Bethel Church, Mountain Lake, Minnesota: For the three summer months Marvin Dirks has been our pastor and I am sure that we have been greatly blessed through his ministry. Being a music lover he also directed our choir. On the last Sunday of the Dirks' stay, August 28, a sacred recital of baritone songs was rendered by him. On September 4 Erland Waltner, who had recently returned from his summer work in Europe, brought the morning message. In the evening he told of some of his many experiences while in Europe. On Monday evening he showed pictures taken during the summer. Those who have served our church recently are Willard Wiebe, from Lind, Washington; Max Eisenbraun, a returned missionary from China; and H. H. Dick, from Mountain Lake. On October 2 a catechism class will be started and Mrs. P. R. Schroeder will be the teacher.—Corr.

—First Church, Pretty, Kansas: During the year the Sewing Society made 11 large comforters and 3 baby quilts. 430 pounds of used clothing and 39 pounds of new clothing were packed. 56 yards of mending material, 24 spools of thread, 186 pairs of stockings, 29 pairs of underwear, 51 slips, 6 baby layettes, and 5 and ¾ gallons of soap grease were sent for relief purposes. 67 pairs of men's shoes and 66 pairs of women's shoes were purchased. 40 Christmas bundles were received and packed and 92 pounds of German books were packed and sent to Canada. At present the Society is making girls' dresses, age five, for the Oraibi Mission, as well as quilt blocks are 4 by 4 and 4 by 6 are being cut. This project should be completed by November 1.

—Lehigh Church, Lehigh, Kansas: Our congregation has been most happy to welcome into our midst the Wilhelm Harder family originally from the Ukraine, but since 1945 they have been members of a refugee camp. Wilhelm and Aganetha Harder have two children, Johann, age 10, and Aganetha, nineteen months. A house was obtained for them and completely furnished by the congregation. Wednesday evening, October 5, a shower was given them at which time Mr. Harder told us of their experiences of the last years.—M. E. Goering, Corr.

—Apostalic Church, Trenton, Ohio: Orlin Frey, a student from the Seminary in Chicago, was the speaker at the church service Sunday, September 25. He spoke in the interest of the Youth Union of the General Conference. Sunday, October 2, communion services were held. Three members were received into the church. Miss Elise Holly, life long member of the church, celebrated her 100th birthday on September 25. Open house was held in the afternoon. She resides at 616 Dayton Street, Hamilton, Ohio. Her life is a full one. She loves to read, is fond of good music, enjoys the radio, listens to the commentators and keeps abreast of the times. —Corr.

—Menno Church, Lind, Washington: The annual Harvest Festival was held September 25. The total thank offering amounted to $27,744.37. Twenty-one organizations will share in the returns of this offering. —Corr.

—Grace Church, Pandora, Ohio: On Sunday afternoon, October 2, memorial services were held for Mrs. Ezra Steiner who passed away at Darchula, India, on September 2. Mrs. Steiner was ill only a few hours with coronary thrombosis. E. J. Bohn was assisted by Frank S. Harder of the St. John's Church. Those of us who knew Mrs. Steiner cherish pleasant memories of her rich, devoted life that she spent in His service.—Susan Basinger, Corr.

—Pulaski Church, Pulaski, Iowa: Sixty-three calls were made Sunday afternoon, September 18, in connection with the religious census. A brief study of the results reveals the following: 36 families living within six miles of our church do not attend church with any regularity. Of these, 16 families have no preference for any church, six families prefer our own Mennonite church, and 14 belong to churches too far away to attend and consequently do not go anywhere. What a challenge this presents to be witnesses both "in word and in deed!"—Corr.

—Einsiedel Church, Hanston, Kansas: Instead of the evening services our pastor, Harry Albrecht, recently showed a series of slides on Paul's missionary journeys. In September the Ransom and Hanston C. E.'s exchanged programs. Ransom discussed the pro and con of religious education in the schools. Hanston's topic was "The Christian and his use of leisure time." On September 16 and 17 Paul Goering, associate secretary of the National Service Board for Conscientious Objectors showed slides of the work of the Mennonite Central Committee. During the summer months a weekly child evangelism class was conducted at the Mennonite parsonage under the leadership of the pastor's wife, assisted by members of the other churches. On September 21 Arlene Neufeld, a member of the Hanston Church, showed slides of her recent trip to European countries.—Mrs. Wm. P. Schowalter, Corr.

—Bergtal Church, Pawnee Rock, Kansas: John E. Kaufman has accepted the call to become our minister and Elder beginning the first of November. Rev. and Mrs. Kaufman and son Kenneth will move here about that time. A group of women made 17 pillows and 18 pillow slips and sent them to the hospital at La Plata, Puerto Rico, where Louise Deckert R. N. is supervisor. Miss Frances Siebert was married to Mr. Lloyd Rempel of the Brudertal Church, Hillsboro, on the evening of October 9 by Arnold Funk. Reception in the church basement followed. —Mrs. John K. Friesen. Corr.

—Eden Church, Moundridge, Kansas: On September 15 some 262 cans of chicken were sealed in our church basement. A beef canning project has gotten under way in October. The members of the local peace committee, a new organization in our church, composed of individuals especially interested in promoting the peace teaching in our community, met recently and discussed the promotion of peace teaching in our work. A committee was delegated to work out a constitution and rules of procedure for the group.—Corr.

—Gospel Church, Mountain Lake, Minnesota: The farewell service for Tina Quiring took place Sunday based on Acts 17:30. H. H. Quiring, the father, gave message on "What's the business of the believer?" based on Acts 17:30. H. H. Quiring, the father, gave a message in German based on John 17:13. Miss Quiring is leaving here October 10 and will sail from New York on October 13 for Belgium to study for twelve months. The Relief Committee and others helped can 107 cans of chickens, which are now ready for labeling and sending out.—Corr.

Mennonite Youth "A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

The Peace Witness in the Netherlands

by William Keeney

DURING the summer months here in Holland there has been on interesting series of conferences. They may have an influence toward peace and the principles of nonresistance, the scope of which cannot now be realized. The sequence of these meetings was also somewhat interesting since they extended from the more limited, special groups, to the broader, more general representation. This demonstrates a certain trend among most persons and organizations seeking to find a way to peace according to biblical, or at least religious precepts.

International Inter-Mennonite Conference

The first of these conferences was held at the Elspeet Doopsgezind Brotherhood House, July 23-26, 1949. It was the International Mennonite Peace Conference. Representatives were there from Canada, France, Germany, Holland, Switzerland and the United States. A very fine spirit of fellowship and kinship of direction was felt at these meetings. Different persons felt themselves to be standing at different places on the road, but all felt that it was the same road. According to those who have been working in this area for some time, such unanimity of accord from all national Mennonite groups on this particular issue had never been realized before in our modern period.

The results of this conference have already been published. Those present seemed to be filled with the sense of the historic as these various groups decided to maintain this unity as much as possible by setting up a provisional "International Mennonite Peace Committee." This is subject to the approval of the various national Mennonite groups in America and Europe, but it at least reflected the strong desire of the representatives there to move in this direction.

Interdenominational Conference

The second of these conferences was held at Heerewegen in Zeist on August 2-4. It was held at the place where the M.C.C. Children's Home has been, but is now in the process of closing as a children's home and being used for other purposes. This conference was the second meeting in Europe of representatives from the Historic Peace Churches—Mennonites, Brethren, Friends, with the Disciples of Christ also having a representative. The conferences started with the purpose of sharing information and ideas about our respective work in Europe primarily, but also elsewhere and to consider problems of mutual concern. Again, in this conference, the unity of purpose and the urgency for more effective work expressed itself. There were certain variations in the methods of activities according to the peculiar characteristics of the groups, but the basic unity of purpose was soon evident. As a result, a continuation committee was appointed. No joint action is planned except for a continuation of these conferences for mutual sharing of information and inspiration.

. . . And Others

The third conference was one in which the M.C.C. did not participate directly but was there to observe. This conference was held at the Woodbrooke House in Bentveld from August 8-11 and was a "Conference among Representatives of Christian Socialist and Pacifist Movements." About 12 to 15 organizations were represented including such groups as International Fellowship of Reconciliation, Church and Peace, Christian Ministers against War, The Church Peace Union, Religious Socialists, Christian Service for Peace, Quakers, The German Catholic Peace Organization, etc. Countries represented were Holland, Germany, Belgium, France, England, Switzerland, Italy and Austria, with two or three observers from the U.S.

The meeting was called by the Fellowship of Reconciliation with Andre Trocme of France as the leading spirit in the calling and organization of the conference. The theme of the conference centered around the "Existence, Techniques, Activities and Witness of a Christian Third Force." This was based on the assumption that there are two principle forces in the world today, the Communists on the

> *It cannot be denied that the past war has given to all those who are concerned in this work a greater sense of urgency . . . The leadership came out knowing that these principles must be based upon the eternal truths of Christianity.*

one side and Capitalism on the other. The purpose of the conference was to seek to establish a third force, Christianity, between the two and attempt to prevent a clash between them.

As can readily be seen by the list of organizations above, they were quite divergent in their nature. But they were all based on an interpretation of Christianity, and it seemed that all the representatives present had the conviction that Christianity and war are incompatible. They ranged in focus of activity from those on the left who would engage almost exclusively in political activity to bring peace through government, to those on the right whose main concern is to bring peace by changing the hearts of men. All seemed to agree that the range of activities was between these two poles but there was a difference in degree of emphasis on the respective methods.

The results of the conference were very similar to the Historic Peace Church conference, although the long-range intention is somewhat different. A Bentveld Continuation Committee was established representing a wide variety of organizations and all the European countries mentioned except Italy. Their main purpose is to maintain contact, exchange information, speakers, *etc.* The ultimate objective is to establish a European Council for Peace, or something of that nature which will unite these groups organizationally, although that is not expected before 1951 when the next full-scale conference of this group is planned. In the meantime a rather loose method of coordination is expected to draw the groups closer together.

All this activity for peace leads one to ponder the present situation in Europe. It cannot be denied that the past war has given all those who are engaged in this greater sense of urgency. Those organizations that existed before the war have had a decrease in membership for the most part, but they feel that it was a cleansing of the ranks. Those who retained their peace convictions through the war had to have them well-founded for the testing was severe and persistent. The leadership came out knowing that these principles must be based upon the eternal truths of Christianity. Much of the interest seen among the young people today is the result of a search for a pragmatic method of stopping war and the tendency of the state to overwhelm the individual with its totalitarian methods and philosophies. If this pacifism does not work pragmatically, they are not too interested. And yet they seem to feel that there must be something fundamentally sound about the idea for they keep on searching in it. If they can be led to see the religious nature of the issue then one can expect that the future of the pacifists movements in Europe looks more hopeful than it did prior to the war. The various organizations seem to sense this and are casting about for the most consistent way of increasing their strength for the trials which they see ahead. It seems that unity and peace among themselves is the proper place to begin.

Preparing to Go to Church

By James Perkins

GET ready for church! This means more than the last-minute things such as putting clean clothes on yourself and your children, placing the roast in the oven and having money ready for the collection plate. Certain preparations of mind and heart are necessary. Here are some suggestions that may help you.

I. Let nothing except illness or some equally compelling reason prevent your going to your church tomorrow. Permit no social engagement to interfere. It is not enough to practice religion by proxy, sending your wife or children and staying home yourself. Show your loyalty by regular habits of church attendance.

II. Go to church in a spirit of eager expectation. Go expecting to have your spirit strengthened and refreshed. Go to seek fellowship with like minded Christians, confident that you will be helped by worshipping together with fellow-believers. If you attend church in a spirit of censorious criticism and fault-finding, expecting nothing of value, it is probable you will get little from the service. If you go to the house of God just from force of habit, small benefit will be derived from worship. But when you go as a child sincerely seeking a Heavenly Father's comforting blessing and presence, your confident faith will be rewarded.

III. Get ready for church by forgiving anyone who has wronged you. This is important. The Lord Jesus Christ has taught us that God forgives us as we forgive one another. He said to be first reconciled to your brother before coming to offer your gift in God's house. A spirit of unforgiveness will prevent our experiencing the forgiving love of God as we worship.

IV. Prepare to come to church in a humble and teachable frame of mind, seeking new truth and new light. Think of the truths set forth in the Scripture lesson or in the sermon as a message from God with your address on it. Henry Wadsworth Longfellow once wrote in his diary, "John Ware of Cambridge preached a good sermon. I applied it to myself." The best compliment you can pay your pastor is to apply to yourself those eternal truths of the Gospel which he seeks to proclaim.

V. Come to church prepared to take an active part in the praying, singing and praising God with your fellow-worshippers. Some attend church as mere onlookers or spectators, seeking to be entertained by the music or the sermon. But this is not the spirit of true worship which means lifting one's heart and soul with others to God in prayer and adoration.

VI. Go to church prepared to act upon and to put into practice those truths of the Christian life which you will hear proclaimed. Go not merely as a hearer but as a doer. In this way you will be a true follower of the Master who said, "Everyone therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock."—*Arizona Republic.*

Young Elder Serves in S. A.

Our citizens have long wished to have a teacher from our own North America in our midst, who would be active in educating and enlightening our youth. We found such a one some time ago in the person of Elder J. W. Nickel from Canada. His main field of labor was supposed to be the new Volendam colony. But because the necessary room was at first lacking he decided to offer a four-month Bible course in Friesland. Young people of 17 and above were permitted to enroll. This was something quite new for us. Sixteen were on hand for the opening. Unfortunately there were only girls this time. It is hard to say just why no young men wished to participate. One reason is definitely the difficult economic situation, but is that the only one?

The Bible School instruction was given in the forenoon here at the Central. There was hardly any room for it in our Central school so another room had to be located and one was found with Mr. John Görzen. Instruction was arranged to parallel that of the Central School so that Elder J. W. Nickel could exchange several courses with the teachers of the Central School. In addition to these Bible courses in the forenoon, Elder Nickel also offered a Bible course once a week in the evening, which was planned for ministers, Sunday School teachers and taechers, and also singing instruction for Men's Chorus, once a week. I believe that Bible students, ministers and singers all derived great benefit from these courses. And all the citizens of Friesland learned to respect, appreciate and love Elder Nickel, especially those who came into closer contact with him.

On July 10, 1949 closing exercises for these four months' courses were held in the Central school. For this event we had visitors from the U.S.A.; Elder A. J. Neuenschwander and Elder John E. Kaufman; the latter has worked for two years among the Mennonites in Brazil. Both were en route to Fernheim for the Ministerial Conference.

That we liked the closing exercises was proved by the large attendance, for our school could hold only a little over half of the visitors. Elder J. W. Nickel is now going to Volendam for four months in order to conduct similar courses there. We wish him God's blessings in his work there, and hope very much that he will return next year to serve us in this way, or even stay a whole year if possible. We say a sincere "Thank You" to Elder Nickel and to all who helped make it possible for him to work here.

1900 Jubilee Gems 1950

50th Anniversary
celebration of
General Conference Mennonite Missions in India

"An ignorant mind cannot and does not think." The Mission schools in India help give the knowledge that makes it possible for the Indian to grow in grace and knowledge of the Lord Jesus Christ.

Which?

There are two ways of beginning the day—with prayer, or without it. You begin the day in one of these two ways. Which?

There are two ways of spending Sunday—idly or devotionally. You spend Sunday in one of these two ways. Which?

There are two classes of people in the world—the righteous and the wicked. You belong to one of these two classes. Which?

There are two great rulers in the universe—God and Satan. You are serving under one of these two great rulers. Which?

There are two roads which lead through time to eternity—the broad and the narrow road. You are walking in one of these two roads. Which?

There are two deaths which people die—some die "in the Lord" and others die "in their sins." You will die one of these two deaths. Which?

There are two places to which people go—Heaven or Hell. You will go to one of these places. Which?

Ponder these questions. Pray over them. May the issue be your salvation from "the wrath to come."

(Selected) *Eden Chronicles*

Why God's Work Must Be Supported By God's People

"An Illinois business man took a dollar bill, pinned a piece of paper to it, asking everybody who spent the money to write down what it was for, and send it back into circulation for two weeks. At the end of the time it came back with the following story:

It was spent five times for salary.
It was spent five times for tobacco.
It was spent five times for cigarettes.
It was spent three times for candy.
It was spent twice for haberdashery.
It was spent three times for meals.
It was spent once for automobile parts.
It was spent once for groceries.
It was spent once for washing.
It was spent twice for shaves.
It was spent once for toothpaste.

"God never had a chance with that dollar.

"There are millions of other dollars that never touch the offering plate in church. Who comes first in life—God or self?"—*Congo Missionary Messenger*

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Seminary Survey of Service

A recent survey of the placement of our nine graduates of 1949 reveals that the preaching ministry leads with five, missions two, with teaching and graduate work, one each. The preaching ministry includes Robert W. Hartzler, Eight Street Church, Goshen, Indiana; Esko W. Loewen, Topeka, Indiana Mennonite Church; Irvin E. Richert, Salem Church, Dalton, Ohio; Maynard Shelly, First Mennonite Church, Allentown, Pennsylvania. The missionaries are David L. Habegger, the Montana Indian Field, Busby, Montana; and Orlando Waltner scheduled to return for his second term in the Central Provinces of India. Benno Toews is Professor of Biblical Theology at the Canadian Mennonite Bible College, Winnipeg, Manitoba, Canada, and Jacob D. Goering is planning a doctrate at the University of Chicago in connection with his professional plans for a career in counselling and the teaching of courses in psychology and personality. This placement is fairly ideal with the weight in the local congregation and yet with men going into the total life of the Conference.

In every Chicago synagogue and temple the singing of ancient hymns started Friday September 23 at Sunset when 350,000 members of the Jewish faith in Chicago start celebrating *Rosh Hashama* the Jewish New Year. Let us pray that the Seminary might be used to show an attitude of love to these Hebrew children and to witness concerning the stupendous fact that Jesus truly is the Christ the Messiah foretold in Old Testament prophecy.

The offices of the Congo Inland Mission are now located here, and Mr. and Mrs. C. E. Rediger have moved into one of our apartments. Meanwhile the Orland Waltner family is with us undergoing an unexpected delay on their return to India.

We are happy to welcome Andre Goll our first student exchange student from France. He is a member of the Montbeliard Church and his address is Dampierre les Bois Daubs, France. A co-worker of Pierre Witmer, well-known in the states because of his participation in the recent World Conference, Andre Goll has had preaching and evangelistic experience as well as study in a French Bible Institute.

THE WAY

by Grenville Kleiser

God's will be done
  In me today,
That I may walk
  In wisdom's way.

God's truth make clear
  The way for me
That I may now
  Divinely see.

God's love enlarge
  My heart today,
That I may serve
  The Christlike way.

—*The Watchman-Examiner*

DR. HOHMANN'S ANTHEMS PUBLISHED RECENTLY

Hall and McCreary company of Chicago has recently published two anthems composed by Dr. Walter H. Hohmann. Both numbers are somewhat difficult for untrained choir groups, but are excellent selections for organized church group renditions.

"Jesus Put Forth His Hand," based on Matt. 14, tells of Jesus walking on the water. Dr. Hohmann's "Wind in the Pines" was sung from the original score by the college a cappella choir last year. Through portrayal of a storm in the forest, the power of the Creator and His care for His own are told in song.

Dr. Hohmann's numbers will undoubtedly be well received by musicians because of the excellent work done in the composition of them.—*Bethel Collegian*

FAITH REBORN . . . Continued from page 4

to triumph. Loyalty to Christ and the church must spring from inner desires and motivation which issue from a personal experience.

Faith to Be Reborn Must Be Lived

Following Paul's Damascus experience we observe that "straightway he preached Christ in the Synagogues, that he was the Son of God, but all that heard him were amazed, and said; is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent? But Paul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ." Acts 22:20-22.

Here is a man who had first learned the facts of his faith, then had a personal experience with God which made them his own, and now he was living this newly experienced faith before the people, and we are told that all were amazed. The whole world would be amazed if we would follow Paul's example. There is no substitute for a personal experience with God. Jesus said to Nicodemus, "You must be born again," even with his training and background. You know the facts but you need to have them made your own.

The greatest danger to our faith and heritage lies in being satisfied to repeat the words of our distinctive doctrines without reliving the experience which brought them into being. A faith is reborn when its facts have been learned, its spirit and person made our own, and its message lived before men.

Evangelism through the Sunday School must embrace these three steps if it is to win its own membership as well as the unchurched to Christ.

"The use of tax money in preparation for war completely overshadows the consideration of the manner in which taxes are obtained. If one favors paying taxes, no matter for what they are asked . . . . he may just as well favor conscription which is equally democratic in its impressment of men."

D-37

Please enclose this label when writing.

Beyond Our Own

One hundred years of Moravian mission work in Nicaragua is being celebrated by that denomination this year. The Moravians have three centers of work in Nicaragua.

LONG BEACH, CALIF. A high school will be opened in September by the Long Beach, California, First Brethren Church. Officials say the new school's curriculum will be identical with that of any public high school except that all children will attend a one-hour Bible class each day, plus chapel once a week. About two hundred students from the seventh through the tenth grades are expected to enroll. Eleventh and twelfth grades will be added next year.—*Gospel Herald.*

HILLSBORO, KANSAS. Competing against 64 colleges and universities in 3 states, Dwight Wiebe, a Tabor College junior, has been awarded the first national prize in oratory, the Intercollegiate Peace Speech Association announces from Columbus, Ohio. Last spring his oration, "*What Manner of Men Are We,*" won the first in Kansas in a speech contest held at Bethany College, Lindsborg, Kansas, and now word has come that he was placed first throughout the nation.—*Hillsboro Journal*

Bravely to do whate'er the time demands,
Whether with pen or sword, and not to flinch,
This is the task that fits heroic hands,
So are Truth's boundaries widened, inch by inch.
—*James Russell Lowell*

CANADA. The Canadian Council of Churches has suggested that Mother's Day be changed to become Parents' Day. They believe that children should be educated to realize that they have two parents. They think also that this Parents' Day should not be highly commercialized as Mother's Day has been.—*Gospel Herald*

If you would make progress as a Christian, apply yourself to all Scripture and apply all Scripture to yourself.—*Congo Missionary Messenger*

BRAZIL. A Canadian Baptist missionary, Norman Dabbs, was killed recently by Indians in Brazil. Mr. Dabbs is quoted as having said at a Western Ontario Association: "People here fail to realize that it is still dangerous to be a missionary in South America. There is never a day when our lives are altogether free from the danger." Mr. Dabbs leaves a widow and 3 small children. His death was caused by agents of Romanism.—*The Watchman-Examiner*

Savannah, Georgia. — Businessman in Savannah, Ga., are building a "Carver village" in honor of the famous Negro scientist. It will have more than 600 four-room houses, with modern equipment, for sale at only $100 down and $29.64 monthly payments. —*American Lutheran*

Voluntary Service Notes

The Industrial Home School Annex (home for underprivileged children) in Washington, D. C., has requested a service unit where one-year volunteers will serve The four workers who will open the unit on October 17 are to work with the regular staff, in caring for pre-school children, and possibly also in landscaping, carpentry, painting and general maintenance work. In many cases older children are supervised in helping with such work.

Additional volunteers can be accepted for the sixth orientation course for one-year volunteers, to be held at Akron November 15 to December 15.

CONFERENCE STEWARDSHIP THERMOMETER

We have reached the end of the third quarter of this year, so we should again pause to appraise our support of our conference program for missions and relief and other areas of need. Please study the following report prayerfully.

Board or Committee	Budget	Received 9-30-49	Per Cent Received
Emergency Relief Board	$293,250.00	$ 86,046.26	29
Foreign Mission Board	260,000.00	145,054.22	56
Home Mission Board	60,800.00	34,570.05	57
Biblical Seminary	56,000.00	35,471.50	63
Peace Committee	35,000.00	4,364.01	12
Board of Education	17,250.00	11,208.98	65
Board of Publication	10,666.00	4,839.82	45
General Treasury	10,350.00*	3,674.80	36
Young People's Union	4,000.00	3,124.34	78
Women's Missionary Association	2,825.00	1,580.23	56
Mutual Aid Board	1,125.00	1,039.89	92
Laymen's Bible Fund	1,000.00	2.00	—
Doctrine and Conduct Committee	500.00	689.86	138
	$752,760.00	$331,665.96	44

When the budgets for this year were prepared, the various committee and board members were conscious of the fact that the total receipts for 1948 were over $200,000 less than the preceding year. Therefore, the total budgets, as adopted for 1949, were reduced nearly $200,000. Can our various boards, especially our Foreign Mission, Home Mission and relief Board, reduce their aid on the fields of service below their budget estimates? You will notice that these three boards have by far the largest portion of the total budget. Dare we ask our workers and missionaries to curtail their activities? Dare we tell our needy brethren that we cannot give them help? How can we send out more missionaries to meet the calls for additional workers?

"Pray ye therefore the Lord of the harvest" that we may all work together to help those in need of spiritual and material aid.

Respectfully submitted,
A Theodore Mueller, Office Manager

*Includes $6,000 for the Ministers Aid Fund; the balance is for expenses of the General Conference Executive Committee, the Historical Committee, The Pension and Ministers Aid Committee, the Church Unity Committee, and the Ministers Placement Committee.

MENNONITE BIBLICAL SEMINARY LIBRARY

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

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Courtesy *Mennonite Life.*

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The Mennonite

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Of Your Pen Acquaintance

ELTON TRUEBLOOD, Richmond, Indiana, author of many widely read books on Christianity in the modern world, is a Quaker. He has taught at Stanford University and is now professor of philosophy at Earlham College.

Announcements

CHICAGO. A goal of 3500 railroad carloads of America's farm products to fill Friendship Food Trains for the needy overseas has been set for this year's nationwide drive of the Christian Rural Overseas program (CROP), it was announced today by officials of the cooperative church relief project.

The farm-to-farm drive, which is concentrated in the nation's 33 top agricultural states, will be conducted during the individual state's harvest season. Timed generally in late October and early November, the state campaigns are aimed toward a dedication climax during the Thanksgiving season.

NEW YORK CITY. Governor Val Peterson of Nebraska, will discuss the importance of the rural church in American public life at the sixth annual "Convocation on the Church in Town and Country," being held November 8-10, at St. Paul's Methodist Church, Lincoln, Nebr.

Over a thousand church leaders, educators, editors and representatives of farm and rural organizations and civic and government agencies are expected to attend the national gathering sponsored by the Home Missions Council of North America, the Federal Council of Churches of Christ in America and the International Council of Religious Education.—*Christian Missions*

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

October 24 to 28, Nels Ferre lectures at Mennonite and Bethany Biblical Seminaries.

October 29-30, Home Coming and Parents Day. Cornerstone Laying for Auditorium - gymnasium, Bluffton College.

October 30, Reformation Sunday.

November, General Conference Evangelism Emphasis Period.

November 13, Men and Missions Sunday

November 13-18, Bible Lectures, Bluffton College.

November 24, THANKSGIVING DAY

November 25, Bethel College Corporation Meeting.

November 27, Advent Sunday.

November 28, Winter quarter begins, Bethel College.

November 29 to December 1. Council of Boards Meeting. Mountain Lake, Minnesota.

December 5, Winter quarter opens, Freeman Junior College.

December 11, Universal Bible Sunday.

December 11, Messiah Community Chorus Concert, Memorial Hall, North Newton, Kansas.

December 14, Founders' Day, Freeman Junior College.

NEXT YEAR —

January 3, beginning of Winter Term, Canadian Mennonite Bible College.

January 29 to February 5, 1950, Seventh annual observance of Youth Week.

January 30, Second semester classes begin, Bluffton College.

March 12-17, Annual Bible Lectures, Bethel College.

August 23-30, 1950. Tentative dates for the General Conference Sessions, Freeman, South Dakota.

WHEN I HAVE TIME

When I have time, so many things I'll do
To make life happier and more fair
For those whose lives are crowded now with care
I'll help to lift them from their low despair
When I have time.

When I have time, the friend I love so well
Shall know no more these weary, toiling days;
I'll lead his feet in pleasant paths always,
And cheer his heart with words of sweetest praise,
When I have time.

When I have time—the friend you hold so dear
May be beyond the reach of all your sweet intent;
May never know that you so kindly meant
To fill his life with sweet content—
When you have time!

Now is the time! Ah, friend, no longer wait
To scatter loving deeds and words of cheer
To those around whose lives are now so drear.
They may not meet you in the coming year—
Now is the time! —Anonymous

Editorials

OVER FOUR HUNDRED YEARS since Martin Luther's nailing of the 95 theses on a church door in Germany in October, 1517, have served to show that some of the half-truths sown at the time of the Reformation can only bear the terrifying fruits of strife and catastrophe. Of course, the world needed desperately to recover the basic Christian doctrine of justification by faith alone, apart from any accumulation of righteousness on man's part. But Luther wrote "faith" so large on the page that he had no room left to write that we are "God's workmanship (as saved by grace) created unto good works." He was so convinced of the absolute inadequace of man apart from Christ that he had no confidence even in the man "in Christ." Of course, we can understand if a man grows up in a tradition freighted with the emphasis on action and works, that he can very easily react with just as heavy an emphasis upon relationship as over against action. And it seems that the Protestant church as a whole has followed Luther in this heresy—including a large segment of Mennonites. The Anabaptist or early Mennonite vision, on the other hand, which was eclipsed by persecution for some two hundred years, has always insisted that any existing relationship with Jesus Christ commonly called salvation is meaningless unless it is expressed by a Christ-like life. This is the other side of the great Reformation truth, "the Universal Priesthood of the Believers"—a truth that stressed the fact that each individual has direct access to God through Christ rather than indirect access through human priests. The recovery of this truth was of signal value in the purification of the Gospel. But somehow most of the reformers forgot that the doctrine "each man his own best priest" involved a great responsibility. Man's new relationship to God inevitably implies new responsibility. This new responsibility may be called "the universal prophethood of the believers." Any presentation of the Gospel that concerns itself exclusively with getting man's relationship to God right at the expense of presenting the radical implications of that relationship in a changed life and a life of service is a dangerous half truth the fruit of which is nominal Christians with unconverted lives. The Reformation did only half the job. Reformation Sunday should be a trumpet call to finish the job with the doctrine, "the universal prophethood of the believers."—J. J. E.

> Is there a church in America which calls itself fundamental which has not sent forth more of its money and more of its men to kill sinners than it has to bring them the power of the Gospel?—Carl M. Lehman in the *Mennonite Adult Quarterly*.

WHEN IS A CONFERENCE a success? When it finishes its business on schedule? When there have been no serious "tangles"? These are some of the questions that come to the mind of one who was on the Program Committee planning for and helping steer the recent Western District Conference session. First and foremost, the quality of a conference must be judged in the light of the times in which it meets. There was a time in the history of our church when the very realization of the fact of a conference in itself could mean a tremendous success. After over fifty conference sessions, however, the mere gathering of delegates to listen to reports and pass resolutions may have no significance or possibly even negative significance. When we look at the world at large, the context for any conference, we see not only corruption and disorder but perversion. The foundations of the home are tottering. Lust is further taking its toll in the smashing of personalities by way of the appetites. Greed is taking its toll in the lives of men sacrificed on the pagan altar of war. The devil is doing big business while we have conferences. Of course, we were made aware of many of these conditions and resolutions were passed. But on looking back, one wonders whether there was that deep stirring of conviction, that deep sense of repentance, and that renewed decision and dedication that ought to mark the life of the Church in such catastrophic times. One has the feeling that there is needed a revival of evangelistic fervor—that must inevitably accompany the Gospel which claims to have the answers to the needs of even our super-troubled modern world. Evangelistic movements that do not ask for complete transformation of life and non-Christian "isms" are attracting the masses because they have fervor and devotion to their cause. Let the true Church descend from its conference tables to its knees and then rise up and proclaim the healing, redeeming Gospel.

Three outstanding medical authorities, Leo Alexander, M.D., Merrill Moore, M.D., and Abraham Myerson, M.D., have suggested the following label for bottles containing alcoholic beverages:

Directions for Use: Use moderately and not on successive days. Eat well while drinking and if necessary supplement food by vitamin tablets, if drinking.

Warning: May be habit-forming. Not for use by children. If this beverage is indulged in immoderately, it may cause intoxication (drunkenness), later neuralgia (neuritis) and serious mental derangement such as delirium tremens and other curable and incurable mental diseases, as well as kidney and liver diseases. . . . . the Government should stop treating the alcoholic-beverage industry as a "Special Privilege" industry and . . . require all advertising . . . to comply with . . . regulations governing the advertising of other products.—*United Evangelical Action*.

The Price of Survival

by Elton Trueblood

IF THE TRUTH IS TO BE TOLD we must admit that many in America are deeply disturbed by the immense success of the Roman Church in our country. Many who have heretofore assumed, without argument and without doubt, that ours is a Protestant country have begun to wonder; and among these are some who are deeply worried.

It is not a subject about which men talk easily or like to talk, but it cannot be denied that there are profound misgivings. These are increased by the obvious fact that many middle-sized American cities often provide more actual attenders, in a given week, at two or three Roman Churches than they provide at fifteen or twenty Protestant churches of all types and shades. If we are honest we admit that it is now a common sight for Roman churches to be crowded while it is an uncommon sight for Protestant churches to be crowded.

Having observed this phenomenon in many parts of our country, I have come to what seems to me a very important practical conclusion. My conclusion is that this shift in relative popularity comes not primarily from any strength in Romanism, though it has elements of strength, but rather from the weakness of Protestantism. Our tendency is to blame the Romans, to accuse them of being overagressive, but it is far more intelligent to blame ourselves. In any case that is a point about which there is something we can do.

My personal observation is that, in nearly all cases of the transfer of alleged Protestants to Rome, there has been no conversion at all. These people who are attracted to Rome were not real Protestants, but were pagans or exhibitors of the conventional religion of our day, which limits itself to weddings, funerals, and Easter. These people were easy marks for the vigorous Roman evangelists because they were essentially empty and, feeling the natural futility of their position, grasped frantically at something which seemed positive and real. This is particularly true of those of high station among whom the loss of a sense of meaning in life is often most vivid.

I am not dealing now with those transfers of loyalty which arise from the pressure brought to bear in the experience of mixed marriages. I am thinking instead of the firm and voluntary adoption of a faith. The point is that this is seldom a shift from one faith to another, but rather a shift from nothing to something. Why blame the Roman Catholic evangelists? They are merely occupying an empty field. It is not their fault, but ours. A prominent Roman Catholic enthusiast in Britain told me frankly that the chief reason for the success of their movement in that country was the decay of non-conformity.

Build a New Reformation

Instead of wasting our breath accusing others of being over-aggressive, we have a clear line of duty in occupying the empty field ourselves and building up a positive faith in the millions whose membership is now merely nominal. Our line of attack is not to malign our competitors but to get at the job. Our task is to rediscover the glory of our own potential position and lead our people in a new Reformation.

This will not come about by anything as easy as putting on clerical collars or otherwise copying a priestly position, which is clearly a departure from essential Christianity. It will come rather by rediscovering the glory of a faith that lies in the main stream of Christian history because it seeks to be loyal to first century Christianity which was so miraculously successful in the ancient world. It will come, not by copying others, but by loyalty to our own essential genius.

There is a kind of religion which can catch the attention of distraught men and women, and this is lay religion. The original Reformation was a movement in the general direction of lay religion, but the sixteenth century leaders did not have the necessary courage or insight to follow their own development to its logical conclusion. They spoke, and rightly, of the priesthood of the believer, but, if they had seen more fully the meaning of their own movement, they would have announced, in addition, "the prophethood of the believer," and they would have put it into actual practice.

Minister Puts on the Show

I am not surprised that millions of people are disgusted with the average church as they find it today. There are, indeed, wonderful churches, and I have seen some of them, but I am afraid they are exceptions, even though there are brave and loyal individuals in almost all churches.

Too often the Protestant church is clergy-centered, in a more striking way than the Roman church is, though we might have supposed that our tradition would have saved us from this. In most churches it is still true that the people do very little except to sit in the pews and make financial contributions. The minister, with the help of the choir, puts on the show while the people sit and watch or listen, and then he retires to the other end of the building while the members of the "audience" tell him how well he performed. Quite seriously, this is not a parody, and I am ready to show countless examples of this situation to anyone who thinks it is a parody.

If a congregation were a society of praying, preaching, sewing, evangelizing Christians there might be growth all along the line in ways of which we cannot now even dream. But a church organized along these lines might be so different from the conventional suburban church you now know that you might not ever recognize it.

Unless we are to go into a steady decline, we must have a sharp reversal in our procedure. A clergyman's religion is bound to fail and is already failing. The real alternative is not a priestly religion with a hierarchy, "princes of the church," and claims to secular power. The real alternative is the gathered group of humble and faithful followers of the Lord Jesus Christ, all of whom are seeking to be His ambassadors in the modern world. This is lay religion, and this is what Jesus left as His corporate witness.

If the Protestant church were to rediscover the glory of its own position it could startle the world again as it did four hundred years ago. We must make ourselves into a new "Jesus Society" to recover the lost provinces. But this will not be done just by decorating the Sunday service a bit, or even by putting in a divided chancel, or providing seminary courses in church management. It will come only if we arrive at a radically altered conception of our total task and a radically altered meaning of a Christian society. If we can form a Christian society in which all members recognize themselves as recruits for an aggressive enterprise in forwarding the total Gospel, we may begin to see a new day, and quickly. The crucial change is from attender or observer to participator or evangelist. Whenever any Protestant church takes so seriously its meaning that it begins to expect all of its members to be volunteers in an active program of continual recruitment, it will not need to fear any more the supposed over-aggressiveness of the Roman Church.

(Continued, page 13)

From the Mission Front

Indian Mission Retreat at Flagstaff

IT WAS indeed an occasion long to be remembered—the first Bible camp we had for Hopi girls, from July 11-16, 1949. We were very happy that Albert Jantzen could be our special speaker and we would not forget all the kind help Mrs. Jantzen gave. Then too, we were fortunate in getting Dora Peshlakai to cook for us. She used to cook for the Southwest Bible and Missionary Conference. The Henry Kliewers were in charge of the camp and did things very well. We want to say a word of appreciation too, for the help that was given by Dora Reimer, Aganetha Penner, and Ruby Enns. They were Counselors for the girls.

The rising bell sounded at 6:30 a.m. The first morning some of the girls were ready to get up at 5:15 a.m., but after a few days 6:30 seemed rather early. Breakfast was served at 7 a.m. At the tables we had our devotions for which we memorized Psalm 121. We usually sang choruses at mealtime. The girls enjoyed this very much. Then six girls washed dishes. They all had an opportunity to do them by taking turns. At 9 a.m. the morning classes started. They all studied the "House of Life" comparing the different rooms to parts of our life and how we should take the Lord into all of them. These classes ran till almost 11:30 at times with the handwork and all. After that Mr. Jantzen had about half an hour for studying the Gospel of John with them. Then followed the noon meal.

After about an hour's time for resting, Mr. Kliewer took them on a little recreational tour in the truck. One afternoon we all went to Flagstaff. We had a counselor for every five or six girls. It was interesting to note that they all wanted to go to more or less the same place—the dime store. There they bought small jewelry and candy. They all seemed to have a little spending money. Three little girls bought dark glasses just for fun. Supper was served at 5:30. As soon as the dishes were done, the bell rang for the evening evangelistic service when Rev. Jantzen again spoke. Half an hour after the service was over, it was "lights out."

We had hoped to have 50 girls, but only 27 came. The Lord, however, does not look at numbers and certainly showered us with blessing. The whole camp seems to have been a miracle. It looked rather impossible at times, but we could see His hand very definitely. Four girls professed faith in Christ as their Saviour. There may have been others, but we'll let Him be the judge. We had girls from five different villages. I was a bit afraid they might not mingle so well, but they all say they enjoyed it very much.

Do we really take the Lord at His word when He says one soul is worth more than the whole world? Then "let us rejoice and be exceeding glad" for those who have professed faith in Christ and forget the little sacrifices we might have had to make to make this camp possible.

Pictures below show the group at the Bible Camp Retreat at Flagstaff. First, standing before the dining hall, second, a group of the older girls, and third, the campers with mountains in the background. 8729

Processing of Mennonite Refugees Proceeds Again

AKRON, PENNSYLVANIA. — Word has been received that 293 Russian Mennonite refugees bound for Canada are among the passengers aboard the Samaria which was due to sail from Bremerhaven on October 13. Of this group, 226 are coming under the farm-labor program, and 57 have close relatives in Canada. These have all been screened by the I.R.O. and have been declared I.R.O. eligibles. It is encouraging that the processing of Mennonite refugees has again recommenced after some delay.

Currency Devaluation May Affect Paraguay

The country of Argentina has recently devaluated its currency, following a course similar to that taken by England. Since the economy of Paraguay is closely connected with that of Argentina, it is thought that a similar currency adjustment may take place there. In practice such devaluation causes the country to receive a proportionately higher dollar return for exports; but it also often results in higher prices within the country for imported items. Just as devaluation has affected the M.C.C. relief work in various foreign fields, it will also have an effect in Paraguay.

Progress in Tool Distribution

Several months ago substantial shipments of contributed agricultural equipment were sent from Canada and the United States, to Paraguay for distribution among the Mennonite immigrants. Since that time further shipments have been held until the workers on the field were able to specify the items for which there is the most immediate need. Nearly all of the contributed equipment will be usable, but the order in shipping the various types of items must be evaluated carefully in view of the immediate needs, and the availability of funds for shipping. Several congregations have made helpful contributions to provide additional funds for this movement of tools to South America.

Michael Horsch Passes Away

The following cablegram was received on October 12: MICHAEL HORSCH PASSED AWAY STROKE. Brother Horsch was a well-known leader among the Mennonites of Germany, and was instrumental in forming the organization *Christenpflicht* which has been very helpful in the distribution of M. C. C. relief materials in the American Zone of Germany.

Statement on Heifer Project

The Heifer Project, a relief effort sponsored during the past few years by various church groups, is still interested in supplying good dairy stock to needy countries, particularly Germany. Anyone desiring to contribute heifers to this cause should write to the Mennonite Central Committee, Akron, Penna., for further details.

Persons having beef animals to contribute should also contact the M.C.C. office or their local relief committee for information on the M.C.C. meat canning program for this year.

Voluntary Service Notes

Assignments for the volunteers enrolled in the sixth M.C.C. Orientation Class are as follows: Neale Sider and Lorne Ruegg to Gulfport, Mississippi; Merlin and Delores Harms, Anne Funk and Helene Neufeld to Industrial Home School Annex, Washingtn, D. C.; Menno Gaeddert to National Training School, Washington; Ray Harnly and Warren Fuller to Topeka State Hospital, Kansas; Vernon Schroeder to Relief Warehouse work at Akron, Pa.; Charles Rickert to Brook Lane Farm; and Kay Wiens to Cuauhtemoc, Mexico.

Book Notes

AMERICAN FREEDOM AND CATHOLIC POWER
By Paul Blanshard. Beacon Press, Boston, $3.50

THIS is the most penetrating analysis of the enormous power exercised by the Roman church that has appeared in our time. The author deals with this power in its two aspects—public affairs and the private lives of the faithful. He shows how the hierarchy has intimidated the makers and administrators of law and the molders of public opinion. And with amazing frankness he shows how the hierarchical priesthood exploits the devotion of the faithful. The Catholic problem is still with us, says Mr. Blanshard. "Essentially the Catholic problem in America is what to do with the hierarchy of the Roman church. The American Catholic *people* have done their best to join the rest of America, but the American Catholic hierarchy . . . has never been assimilated. It is still fundamentally Roman in its spirit and directives. It is an autocratic moral monarchy in a liberal democracy." While the church's claims of numerical growth in recent decades may be discounted, its tremendous growth in power is indisputable. It holds the organs of public opinion in a tight censorship and presents legislatures and executives with the dilemma of supporting Catholic interests or losing the Catholic vote. All this public power is based upon the power exercised by the priesthood over the Catholic people. The author's knowledge of the working of this system is phenomenally intimate. The documentation, mostly from Catholic authorities; makes his case invulnerable. Every Protestant minister simply must have this book. It may be hard to get. The book trade will not exploit it, and it is unlikely that the general press will even review it. But your bookstore will order it from the publisher.

The Pulpit

Our
Colleges and Seminary

PANNABECKER PRESENTS SEMINARY CONCERNS

The music teachers of the various Mennonite schools who met here were W. H. Hohmann, Bethel College, David Suderman, Bethel College; Russell Lantz, Bluffton College; Marvin J. Dirks, Mennonite Biblical Seminary; John R. Konrad, Winnipeg Bible College; Mr. Paetkau, Rosthern Junior College; and Elvera Voth, Freeman Junior College.

Just before the prayer meeting this week President Pannabecker shared with the student body and the Central Conference ministers some of the special problems and needs of the school at this time. Along with other institutions Mennonite Biblical Seminary has had decreased income in the last five months. The Board of Trustees has sought to enter the financial needs of the school by a more vigorous program of solicitation and special letters to supporters of the school. The newly appointed full-time field secretary, Andrew R. Shelly, of Kitchener, Ontario, will not be ready for total service until January 1, 1950. He also shared his concern that the teaching of the school would be thoroughly Biblical and meaningful to our students as well as the members of our local congregation. The address touched upon our affiliated relationship with Bethany Biblical Seminary and concluded with an outline of unique convictions of the school as presented to the Board by J. N. Smucker, president of the General Conference. These include God's love and grace as the basis for our Christian faith; the importance of faith as the way of salvation; fervor in evangelism; the supremacy of Bible and the importance of the simple life.

A survey of proposed names for our Seminary building is now under way. Students, Staff, and Board members are participating in the study of appropriate names for the buildings in which we work and live. At the present time these places are known primarily through the address of the buildings.

Missionary, Harold Ratzlaff is scheduled to preach at Donnellson, Iowa, Sunday, October 16.

Marvin J. Dirks has started plans for the development of our deputation work this year which includes at least one large trip during the holiday season. A number of other students are participating in the work of the various missions in the city.

Vesper speaker on October 16, was Don. E. Smucker of the Seminary faculty. He also addressed the Mennonite Church at Morton, Illinois on October 9.

W.S.S.F. SECRETARY SPEAKS AT BETHEL

George Kyncl, Secretary of the World Service Student Fund, recently coming from Europe spoke to the students during the Chapel hour Monday morning. He is of Roumanian background and said he gets first-hand information about Roumania through letters from his near relatives who live there. The great load of the people there makes them accept communism because the Communists give them material help as part of their propaganda.

Mr. Kyncl visits educational institutions in a drive for funds supporting needy students of the world. He gave Bethel College high praise saying that it was at the top amongst contributing colleges and universities. During the last year Bethel "adopted" Mainz University in Germany, sending material assistance and maintaining students' exchange correspondence.

Friday morning was another chapel meeting of particular interest. Mr. Steg, Instructor of Wind instruments at Friend's University, Wichita, and teaching woodwind instruments at Bethel College every Wednesday, brought a group of his Wichita students to give a performance.

A good number of students attended the evening session of the Western District Conference, Oct. 15th, reserved for the Young People's program.

Henry W. Claassen, Assistant in the Public Relations Department of Bethel College and President of the District Young People's Union, was chairman of the meeting.

Jakob Friesen, a student from Fernheim, Paraguay, and sponsored by the Missionary Education Fund was among the speakers. He said that he intends to continue his medical training after graduation from Bethel and then go back to Paraguay. He has been a student at Freeman Junior College and at Bluffton College prior to coming to Bethel.

LOCAL CITIZENS SPEARHEAD BLUFFTON DRIVE

Wiliam Burbick, Bluffton College speech instructor spoke on "The Basic Radio Course in Bluffton College" at the Radio and Television section of the Ohio Conference for Speech Education held at the Deschler-Wallick Hotel, Columbus, October 8. The speech department at Bluffton will present a play, "Death Takes a Holiday," in the college chapel November 1, 2.

The second intensive campaign for funds for the new building, Founders Hall, in the local community will be launched November 1 and continue for a week. Campaign committees are at work in Bluffton and Pandora making plans for the drive. A large force of solicitors will do the work. All of the planning and solicitation work is being done by local citizens.

Bible Lectures by Dr. Carl Rasmussen, Professor of Systematic Theology, Lutheran Theological Seminary, Gettysburg, Penna. will begin the morning of November 13 and continue through the 17th. Special minister's and women's conferences will also be held that week.

Western Distri

NORTH NEWTON, KANSAS. In the midst of all the fall beauty of the Bethel College campus, some 388 delegates and a host of guests representing 64 of the 67 churches of the Western District Conference met for the 58th session of conference in the Memorial Hall October 13 and 14.

New Oragnization Proposed

An appointed committee brought recommendations for a revision of the conference constitution. The revision that was suggested and offered for adoption next year enlarges the Executive Committee by a provision which states that the officers of conference and the chairmen of all standing committees shall constitute the Executive Committee. The revision also provides for a central conference treasury and for a conference treasurer.

The Peace Concern

The Peace Committee reported that it is giving hearty encouragement to the Bethel College Peace Group in their plans for an extensive visitation program in the District churches, looking toward closer cooperation in program planning, literature distribution, and necessary subsidies for the carrying out of these plans.

The Home Mission Challenge

The report of the Home Missions Committee was received with a great deal of interest and grateful appreciation. The Home Mission workers who were present on the platform to report in person on the work in their respective churches gave reports which were an inspiration and challenge. The financial report of this committee revealed a disturbing fact. The total contributions of the conference—$560,123.58—amount to $52.00 per capita, whereas our contributions for Home Missions amount to only $1.07 per capita. It was agreed that this was not giving Home Missions its rightful place; a resolution was passed to bring contributions up to at least $1.50 per member next year.

Education

The report of the Education Committee was heartening. Our Bible Academies are doing excellent work. It was reported that the new Daily Vacation Bible School materials will be complete by 1950.

The Education Committee also reported that in order to foster the vacation Bible schools in our churches a workshop was planned and held and cur-

8730

Pictures at left were taken at the Western District Conference held in Memorial Hall, North Newton, Kansas, October 13 and 14. The upper picture shows the Conference in session with chairman Henry Hege of Corn, Oklahoma, in charge. The middle picture shows one corner of the Memorial Hall Dining Room with such familiar Conference personalities as Missionary H. J. Brown standing second from the left, and immediately behind him August Epp, member of the Pension and Ministers' Aid Committee of the General Conference. The lower picture shows Arnold Epp, Meno, Oklahoma, present Secretary of the Western District Conference, speaking to the three new officers, Lester Hostetler, North Newton, President; Albert Koontz, Buhler, Kansas, vice-president; and W. F. Unruh, Newton, Kansas, field Worker.

rence Convenes

rt

ricular material was introduced and explained. It was announced by the Committee that the Western District Loan Library, which is housed in the Historical Library of Bethel College, is to be continued and built up.

College Goes to Constituency

Notable in the report of Bethel College as presented by Ed. G. Kaufman were the home fellowship meetings, 84 of which were held in the various homes of the friends of the college in various congregations in the neighborhood of the school. The objective was to secure better acquaintance and mutual understanding of the College and its constituency. Like other small church colleges, a definite decrease in gifts has been experienced in the past five years which has been concomitant with the inflationary situation.

Future Deaconess Work?

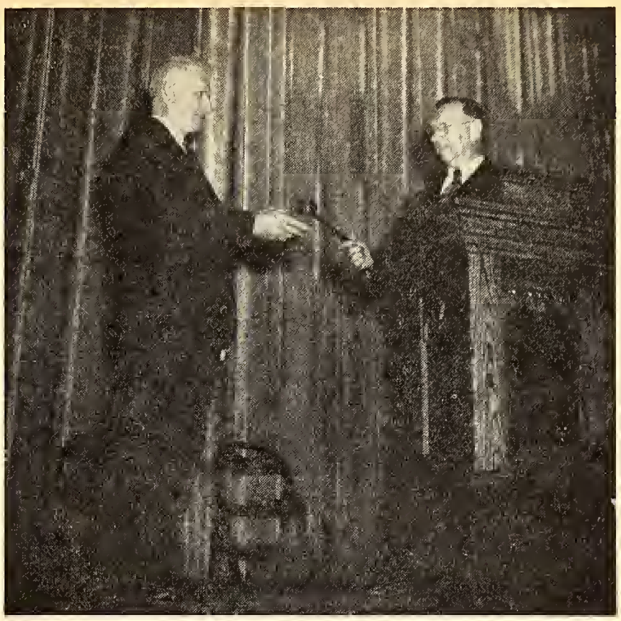
The Deaconess Committee presented a recommendation which worded the concern as to whether the deaconess work is sufficiently broad enough in scope to include all of the service areas in which deaconesses should be active. Young women who receive a call to serve the Lord may feel compelled to serve in missions, relief, or some other field because of this may not feel qualified to become a deaconess. In view of this a recommendation was passed that to the effect that the District Conference recommend to the Executive Committee of the General Conference that a committee be appointed to make a detailed study of the matter, considering the advisability of establishing a Deaconess program on the General Conference basis and to bring a report to the next session of the General Conference.

Proposal for Seminary Support Adopted

The Conference also went on record at the suggestion of the Executive Committee to accept a recommendation presented to the 1948 session of the Western District Conference as follows: "The Seminary and the Seminary Board would like to urge the Western District Conference to recommend to the churches of the District that each church give recognition to the Seminary in outlining their budgets or in planning their contributions for the year, to the end that operating expenses at the Seminary would be covered by regular contributions from the churches." This plan has been accepted by several of the other districts in the General Conference. The Seminary Board has suggested that if each church would contribute the equivalent of one dollar per member per year, the current expenses of the Seminary could be met.

Youth Night

The young people's program on Thursday evening carried the note of hope and advance. Henry W. Claassen, president of the Young People's Union of the Western District, reported that the budget for that organization for the coming year is $7,300 which will be divided among the Missionary Education Fund, the Voluntary Service Project, printing distribution of the Prayer Calendar, and the paying for and the developing of the Western District Retreat ground at Murdock, Kans. After various projects of service for the year had been presented, a message by W. F. Unruh, the District Field Worker, challenged the young people to follow the leadership of the Living Christ and to continue the "movement of service and sacrifice" which is so nobly exemplified by over 500 young Mennonite men and women who gave months of free service in the Voluntary Service projects last summer. The total effect of all the devotional messages might be given by saying that they "provoked unto love and good works."


Henry Hege, Corn, Oklahoma, former president of the Western District Conference, turns the gavel over to president-elect, Lester Hostetler, pastor of the Bethel College Church, North Newton, Kan. (Photo by Kenneth Hiebert)

Other Concerns

There were a number of appeals made to the Conference which left a deep impression. H. J. Brown pled that the China Mission is not dead but very much alive and called for young people to go out into that field. An appeal was made by the Evangelism Committee that all churches cooperate in the nation-wide United Evangelistic Advance program by making their own plans to win the non-Christians of their respective communities to our Saviour. The pastors were urged to take the initiative in this. Rev. J. M. Regier of the Home Mission Board pled for the South American brethren, appealing especially for help to build churches there and to help provide leaders and literature.

"Looking Unto Jesus"

Henry Hege, Corn, Oklahoma, President of the Conference, in his opening message dwelt on the Theme of the Conference, "Looking unto Jesus." He put it on our hearts that we are watchmen who are placed here to warn people against sin and to point them to the Saviour. This commission to every child of God, he said, can be carried out only as we look unto Jesus and re-dedicate ourselves unto Him. In the devotionals during Conference the key-note that was sounded was that we as Christians must "take the offensive" and not expect God to do things without consecrated service.

Waltner and Pannabecker Speak

Dr. Waltner out of his experiences in Europe last summer spoke on the peace that we find alone in Christ. "He is our peace." He related how army officers of enemy nations are now members of an international peace committee, devoted to Christ and His way of peace.

Dr. Pannabecker in one of his messages interpreted to us what it means to worship God in spirit and in truth. In his second message he drew attention to four great emphases which we dare not neglect in our schools and churches. The first emphasis he named is the Word of God as the guide for faith and life, with the Living Christ as the norm of all interpretations of the Bible. The second emphasis is that of our Mennonite faith which holds that by conversion we come into the Church of Jesus Christ. Conversion is the "narrow gate" and discipleship the "straight and narrow way" by which we enter the Kingdom of God. There is a certain exclusiveness to this way of life. We cannot consider everybody and anybody as in the Church. The third is the Pietistic emphasis. Like the early Pietists, people should read the Bible, witness to each other, and pray together, for out of this inner fortification of the soul come the works of missions, relief, and other Christian services. The fourth is the ecumenical emphasis. We need to feel ourselves in fellowship with all of God's people the world over. As Mennonites we are inclined to draw apart too much; that makes for detachment and self-sufficiency. Christ's Kingdom is universal.

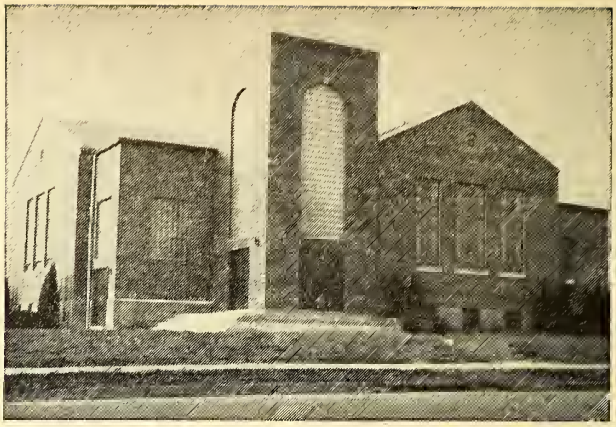
The newly elected officers of the conference are Lester Hostetler, President; Elbert Koontz, Vice-President; and Arnold Epp, Secretary. In a brief ceremony Henry Hege presented the gavel to Lester Hostetler as a symbol of authority; but Brother Hostetler accepted the gavel as a symbol of hard work, and pledged himself to serve the Conference.

Other officers elected were: to the Home Mission Committee, A. J. Dyck, Inman, Kansas, and J. J. Voth, Goessel, Kansas; to the Education Committee, Henry Hege, Corn Oklahoma, Waldo Kaufman, Hydro, Oklahoma, and Eldon Graber, North Newton, Kansas; Peace Committee, Mr. Crawford, Burns, Kansas and R. C. Kauffman, North Newton, Kansas; to the Deaconess Committee, Richard C. Wiebe, Beatrice, Nebraska; to the Charity Committee, J. E. Entz, Newton, Kansas; to the Board of Trustees, Joe Krehbiel, Aaron J. Claassen, Beatrice, Nebraska, and Walter Ratzlaff, Meno, Oklahoma; candidates for Conference representatives on the Bethel College Board to be voted on by the Bethel College Corporation Meeting: A. E. Funk, Hillsboro, Kansas, Howard Nyce, Pretty Prairie, Kansas; Program Committee, Albert J. Unruh, Enid, Oklahoma; and Statistician, Richard Ratzlaff, Deer Creek Oklahoma.

Auxiliary Organizations

Another District auxiliary organization that met in the course of the week was the Women's Organization of the Western District. Meeting on Tuesday, October 11, at the First Mennonite Church, Newton, this organization elected Mrs. Marlin Sperling, Moundridge, Kansas, as secretary-treasurer, and Mrs. Harold Regier of Moundridge, vice-president; Mrs. P. S. Goertz was elected to represent the group on the all-Mennonite committee.

On the same day, October 11, at the Tabor Church, the Ministers' Conference passed resolutions concerning the need of the South American brethren as presented by John E. Kaufman, and the United Evangelistic Advance as promoted by the Evangelistic Committee of the General Conference. The ministers elected their chairman for the coming year Albert Gaeddert, Inman, Kansas, president; Henry Fransen, Buhler, Kansas, vice-president; H. B. Schmidt, secretary-treasurer, Newton, Kansas; and for the program committee, Aronld Epp, Meno, Oklahoma, Arnold Funk, Hillsboro, Kansas, and G. H. Neufeld.



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Kansas Church to Be Dedicted

The First Mennonite Church of McPherson, Kansas will be dedicated on Sunday October 30. Friends of the church are invited to attend. Services for the day will begin with the a door opening service at 10 o'clock in the morning followed by the regular church service. A basket dinner will be served at noon. The dedication service will begin at 2 o'clock in the afternoon with Rev. Arnold Funk, from the Home Mission Committee as the speaker. John W. Goering, a member of the congregation will also present a history of the church.

Starting Sunday evening, Dr. J. E. Hartzler will give the first sermon of a week's series continuing through Friday evening of November 4.

The First Mennonite Church of McPherson is a newly organized church because of the large number of Mennonites who have moved into the city of McPherson and the rural areas surrounding the city. The Home Mission Board of the General Conference has sponsored and guided this group. The Church was organized in July, 1945 with 36 charter members and has now grown to a membership of 103.

Jottings

—**Salem-Zion Church, Freeman, South Dakota:** On October 9 we observed the Lord's Supper. The Women's Mission Society met for a whole day recently and tacked twenty-six comforters and made thirty layettes. We extend our heartfelt sympathy to Mrs. P. A. Penner. Reverend Penners served our church a short time a few years ago.—Mrs. Robert Graber, Corr.

—**Community Church, Portland, Oregon:** October 2 was a big day for our group as we combined our Rally Day with Homecoming and also the twenty-first anniversary of our Church. During the Sunday School hour a Rally Day program was presented by the Sunday School. This was followed by the regular morning worship service at which our pastor gave the message and communion was observed. At noon a potluck dinner was enjoyed by all. The afternoon service was in charge of the Ladies Missionary Society at which we had various members of special music and different ones spoke on the early days of the Church and its organizations. For the evening service one of our former pastors, Rev. Herman Wiebe, was present and brought the message. It was a blessed day for the many in attendance.—Mrs. Clyde H. Dirks, Corr.

—**Oklahoma Bible Academy, Meno, Oklahoma:** The dedication service of our new Administration building and heating plant was held October 16. In the afternoon program Rev. August Schmidt gave a historical sketch, followed by a message by Rev. Harold Burkholder. Rev. J. R. Barkman also gave a message, and one at the evening program. Rev. Harold Burkholder gave his second message of the day at the evening program. We want to praise the Lord for giving us a modern building which well meets our present need.

—**Lorraine Avenue Church, Wichita, Kansas:** Once each week 200 children come to our Church from a nearby grade school for week day Bible school. We have eight full time teachers and three assistants with Mrs. Emery Ruth as director. Rev. D. C. Wedel was our guest minister Sunday morning, October 9.—Mrs. Waldo Leisip, Corr.

—**Meadow Church, Colby, Kansas:** Our pastor, Walter H. Regier and family left October 6 for a visit at Enid, Oklahoma and to attend the Conference at Newton. Miss Agness Harder, Missionary on furlough of the Sudan Interior Mission, filled the service hour Sunday morning, October 9, by telling of her work in Nigeria, Africa. Miss Martha Wall, of the same Mission, was with us on October 16. In the evening of October 9 a children's program was given by the Christian Endeavor. A sound film of songs and stories for children was shown. On October 20 a sound film entitled "Voice of the Deep" was shown. The wedding of Miss Irene Nickel and Edward Rempel of Meade was in the evening of September 30. On Sunday afternoon, October 16, the wedding of Miss Helen Luella Willems and Elgin Decker of McPherson took place. —Mrs. Peter J. Franz, Corr.

—**Goessel Church, Goessel, Kansas:** Rev. D. C. Wedel has conducted our Sunday morning services several times recently. On October 9, Mr. Leo Miller, a Bethel College student, preached here. The entire congregation met in the church basement October 10 for a supper and a miscellaneous shower to welcome the Johann Horn family. After months of delay Mr. and Mrs. Horn and their seven children left a displaced persons camp in Germany to make our town and our congregation their home. Sunday, September 11, the Mission Friends Circle sponsored a public program at which Mr. and Mrs. Roy Henry talked and showed slides of their recent work in Puerto Rico. —Mrs. Eldon Rich, Corr.

—**Bethany Church, Quakerstown, Pennsylvania:** In the evening of October 9 we had our last service with Rev. A. J. Neuenschwander as our pastor. It is with regret that we see our pastor and his wife leave us, but we wish God's blessing on them in their new pastorate at Wadsworth, Ohio. The topic of his sermon was "Worthy of the Gospel of Christ." When are we worthy of Christ? (1) When we are diligent students of His word. (2) When the Christian church comes to agree on general principles. (3) When we cooperate in spreading the Gospel at home, in foreign missions, and in relief work. We each must be a light. We must tune ourselves to Christ. On October 10 Bethany and Flatland had a farewell fellowship gathering for the Neuenschwanders in our Church. A program and refreshments were given.—Mrs. Ed. K. Stoneback, Corr.

—**First Church, Allentown, Pennsylvania:** Our Visitation Evangelism Program was conducted from October 3 to 6. As a result there were twelve decisions to unite with our church. More than thirty calls were made by the Visitors. The success of the program cannot be counted by the decisions that were made alone, but by the witness that was given by the Visitors as they made their calls.—Mrs. LeRoy K. Weidner, Corr.

K. U. Mennonites Meet

A gathering of thirty Mennonite students and staff members was held in the Kansas Room of the Memorial Union Sunday afternoon, October 9.

Walter E. Ewert presided at a short business session, at which it was decided that the group meet once a month, tentatively the second Sunday afternoon. At an election of officers, Wesley Prieb was chosen chairman, and Mrs Tal Hiebert, secretary-treasurer.

Helga Kemnitzer was the speaker, and portrayed vividly the hardships of the student in Germany since the war.

The meeting was then adjoured to the informality which accompanies a cup of coffee and cookies.

—**Bethel Church, Inman, Kansas:** Miss Katherine Enns showed slides and reported on her voluntary service unit. She did some recreation work with the children in New York City. Mr. and Mrs. Sam Entz also spoke. They are candidates for mission work in Africa. They were to leave New York on October 14 for their field of work.—Corr.

Into the Beyond

MRS. GEORGE WIEPKING GOOSEN, Marion, South Dakota, a member of Salem-Zion Church, Freeman, South Dakota, was born January 1, 1896, and died October 2, 1949.

MRS. LIZZIE A. RUTSCHMAN, Whitewater, Kansas, member of the Swiss Mennonite Church, born December 11, 1881, and died September 27, 1949. She is the mother of LaVerne Rutschman of the Colombia Mission Field.

D. C. BIXEL, Bluffton, Ohio, an optometrist, chorister for 20 years, a member of the First Mennonite Church, Bluffton, born May 26, 1866, and died October 10, 1949.

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

What Shall I Do with My Life?

5. God Called Me to Be a Farmer

MY father, who was never too strong, had three sons of which I was the youngest. Bill, the oldest, was lame in one leg, so it was up to Pete and me to help father. As a young boy I learned to follow the horses and later to drive the tractor. Of course milking cows was always part of the daily program, except at seeding time and harvest, when the girls took over that job.

All of us just finished the eighth grade, but when I got that far I wanted to go on to high-school. I think father would have let me go, but that fall Pete decided to get married, and so father needed my help. I swallowed my disappointment by taking a high school course in English by correspondence. But grammar was not my line and so I never finished it.

The farm magazine to which my father subscribed appealed to me. And I soon sent for more literature on animal husbandry. I heard of organic farming and studied up on what I could find. My father let me put things I learned into practice. We improved our stock. We developed the land by plowing under a cover crop, and practicing crop rotation. Father didn't get rich but he got ahead.

RESETTLEMENT ADMINISTRATION PHOTOGRAPH BY ROTHSTEIN

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One spring day after a nice rain, I stood beside a field and looked at the green carpet of young wheat coming up. I took up a handful of fine black soil and crumpled it through my fingers. How wonderful nature was if you worked with her. Find out her secrets and you found out a way to make things grow better. But wasn't God behind it all? Had He not planned it so? He had made the soil and the seed to grow in the soil. True, the seed took something out of the soil, but there were ways of putting it back if one would just make the effort to find out how. It all fitted together like a jig-saw puzzle, only one had to find the pieces and place them together where they belonged.

Without thinking further, my soul looked up to God to thank Him for the way He fitted things together. I had prayed before, for I was a Christian; but now it was different. My whole life seemed laid out before God, like that field. And only He and I could work out a plan whereby we could fit things together to make the most of it. Before I knew it, I was kneeling in the dirt and saying, What do you want me to do, Lord?"

Since I was now twenty years old, my father gave his permission for me to go to Bible school, provided I would come home for two weeks in spring and help all summer.

School was hard for me, but I managed. While I ran the elevator in an apartment house I memorized the assigned Scripture verses. But what bothered me most were the missionaries who spoke to the student body. It made me feel guilty to think I had known the way of Salvation all my life, and so many had never heard of the Lord Jesus and the hope He offered. I felt I ought to do something about it. But what?

The teachers, too, emphasized service to Him. They gave us assignments, and even though I wasn't much of a speaker, I managed to give my testimony at a Mission to which the street-car took me once a week.

This Bible school had a great record for putting out missionaries. About one-third of its graduatee went to the foreign field, which the school felt to be quite an honor. What about me? Should I be in that total, too? Several girls at the school appealed to me, and they were planning to go to the mission field. I was a bit afraid to ask for a date, for fear I would get into something from which I could not back out.

God's will was uppermost in my mind, and I wanted to go to the mission field if He so wanted it. But I didn't want to be pressed into it by any teacher or missionary or girl. The jig-saw puzzle of my life was to be put together by God and me.

Then the second spring I went home to put in the seed for my father. One morning, early, I stood beside a field and let the rich black earth crumble through my fingers. How I loved it. My soul reached up to God as it had several years before. I fell down in my knees and cried, "Lord, I'll go anywhere you want me to go, even though I like to farm." A peace came over my soul. I saw the jig-saw puzzle of my life taking shape. God wanted me to farm for Him. How happy I was!

I went back to Bible school for my last two months, and finished. But my name was not added to the list of missionary volunteers, for God had called me to stay at home and farm for Him.

Now I have a home and family and farm of my own. I'm not one who likes to talk about it, but since you don't know my name, I'll tell you something. The check I handed to our church treasurer last fall will keep *two* missionary families in the field for a year. God has called *me* to be a farmer.

Dutch Youth Publish Calendar and Pictures of American Mennonite Life

A fine wall calendar with a different picture for each month has been published by the Doopsgezinde Jongeren Bond, the Dutch Mennonite Youth organization. The calendar has pictures of familiar youth and church scenes. It is an excellent means of becoming acquainted with the life of the Dutch youth. Mr. Dick van Voorst, Devenvoordestraat 106, Haarlem, Holland, is the editor of the Dutch youth paper, *De Hoeksteen*. He has forwarded to the editor of Mennonite Youth, Esko Loewen, a copy of the calendar.

Dick van Voorst offers to anyone who can read Dutch a free subscription to *De Hoeksteen*.

Also, Dick van Voorst asks for good photos of American Mennonite church life such as photos of churches, colleges, youth activities, etc. He states that such material is very scarce in Holland and it would be very valuable in giving the Dutch youth a better idea of American Mennonite life. If any reader desires to send photos, please send them to Dick at the above address.

WHAT THEY SAY . . . . . about

The Handbook to the Mennonite Hymnary

"YES, WE WILL TRY TO BOOST THE SALES for the HANDBOOK TO THE MENNONITE HYMNARY. Our Y. P. S. has officially decided to sell the HANDBOOK.

. . . . . I hope many communities will take on the project to the mutual benefit of all. The HANDBOOK TO THE MENNONITE HYMNARY has just come. It is all you claimed —and more! It should sell well—especially up toward Christmas time!"—ANDREW R. SHELLY, Pastor Stirling Avenue Mennonite Church, Kitchener, Ontario, Canada.

SURVIVAL . . . . Continued from page 5

Differences of Function

Does this conception leave any place for a recognized ministry? Certainly, it does. All are called for a holy vocation by virtue of being Christians, but there are diversities of gifts within the band of recruits. There are not differences of honor within the Christian army, but there are differences of function. That is why we are not to be called, "Rabbi, Rabbi," and why we must let no man call us "Father" when One is our Father, as Jesus said, but there can be a division of labor without any difference of higher and lower. One of our worst heresies has been the introduction of differences of honor along with division of labor, but this only demonstrates a radical inability to understand the revolutionary significance of the Gospel.

The minister exists not as a priest and not as a "Doctor," but as one who seeks to stir up in others the potential life in them. Ideally, most of his operations are not such as to be noticed at all, but are done quietly though effectively. He is not the "leader" of the congregation, since radical Christianity must renounce the *Fuehrer* principle, but he may be the servant of the congregation. Most emphatically, he cannot have the members' religion for them, because each must have his own.

Let the Laymen Preach

There is no good reason at all why a man who is the servant of a congregation should always be the one to preach and pray. Many have gifts in these directions, but in our conventional and dying clergyman's religion we do not develop the majority of these powers. If a congregation were a society of praying, preaching, sewing, evangelizing Christians there might be growth all along the line in ways of which we cannot now even dream. But a church organized along these lines might be so different from the conventional suburban church you now know that you might not even recognize it.

Here, then, is a way. We need not waste our time in futile anxiety and in pining over the loss of a former advantageous position. If we have lost it, we have only ourselves to blame. Our job is to move forward with a new vision of what the Christian faith may be in our perplexed time. The Protestant Church will either decline or rise depending on whether it follows out the logic of its own position.

The only way to be true to the Reformation is to reform.

—Reprinted by permission from *Presbyterian Life*.

Hallowe'en -- the Story of How it Came to be

Have you often wondered where our Hallowe'en originated? You perhaps have heard it was once "All Hallow's Eve" the evening before "All Saint's Day." But, from where came the hobgoblins and the spooks? Here is the story of the mixture of ancient pagan custom with Christian tradition.

Away back in the dawn of history, man had no books on psychology or natural science or psychiatry, no experiments in "extrasensory perception," no biographies, even, of men of genius. If things happened that he could not explain from his immediate surroundings, he was terrified. If certain of his fellows possessed unusual abilities—such as singing, or composing poems, or telling stories, or drawing pictures, or having a clear insight into the future based on observation of the present—they were strange beings. They were revered as prophets and wise men or women, as bards and scalds, as witches and wizards. And those who used their talents for evils were feared.

The priests of primitive religions—the Druids and the priests in the Scandinavian temples—made use of this love of the common man for mystery and the supernatural to gain the desired effects in their religious observances. Much of the Druidic rites has been lost to us, but the ancient sages have preserved some of the Scandinavian ceremonies.

The average Viking could not read, but he had probably seen the Phoenician script, which some ancient scholar may have brought with him on his voyage. The weather marks on rocks, the lines in the bark of trees, the markings on various organs of sacrified animals seemed to the Viking to resemble this writing and therefore to hold supernatural messages. It was the practice of the priest to read these signs and foretell coming events from them Certain wise women also were versed in reading "runes" and were famous for their prophecies. These women were called **"valas."**

Another duty of the priests and wise women was that of calling up the spirits of the departed. Deceased Vikings were often buried at sea, or sent out from land on their boats on which a fire had been kindled. But many were buried, together with their horse, dog, and, sometimes, favorite wife, their sword and certain utensils and jewels, in mounds known as "barrows." At certain times these barrows glowed with an eerie, blue light, and even appeared to open and show their contents. A **vala** could call forth the occupant of a barrow, it was believed, by certain incantations in which chips of the sacred ash tree, a silver-headed staff, and the contents of a bag of black cat fur played a mysterious part.

Those women who used their gifts for evil were known as **"wicca"** and were the forerunners of our traditional "witches." They rode on sticks, often using snakes as reins, and stories are told by the hardy Vikings of seeing these witches riding across the full moon, and even of finding some of the venom from the snakes' jaws on the decks of their ships.

Such is the background of our day of creepy fun —Halloween!

Today, of course, we do not believe in ghosts or witches or the supernatural powers of human beings. We are not superstitous. But we get a certain thrill in telling ghost stories, or in reading a good fantasy or horror story. We know it's all in fun, but something elemental in us responds to it with "goose-bumps," and it's fun sometimes to pretend.

So at Halloween we pretend. We dress up in strange costumes and go to parties, or visit our neighbors, or play "fortune-telling" games.

Halloween itself—the name, of course, means "All Hallow's Eve," the night before All Saints' Day —goes back to the days of the Druids. The early Christian missionaries added their holy days to the days already observed by the pagans. Thus Halloween corresponds to a feast of the Druids and with one of the so-called "witches' sabbaths" of Northern Europe. These were the occasions when the witches went across the moon on their broomsticks—to some horrible rites at some secret place. Possibly because of its night-prowling habits, the common housecat, especially a black cat, was supposed to be a "familiar" of witches and a spirit of evil. Many people even today do not like cats and shrink away from contact with them.

It is easy to understand why, on these nights when evil was supposed to be abroad, human beings would be tempted to don masks and costumes and go out bent on mischief. People more than half believed that spirits were out that night anyway working harm, and so the pranksters of the community helped the tradition along a little. If the householder awoke next morning and found that some harmless, or even malicious mischief had been performed in the night, he blamed the fairies or brownies or trolls or witches.

But the reason for the custom of wearing masks has even deeper roots. Ceremonial masks have been worn by priests of primitive religions from earliest times. These masks were, of course, primarily to conceal the identity of the human being who was working the strange wonders. They also added drama and plausibility to the ceremony by making the priest seem actually the deity worshiped. And in many cases the priest, by donning the mask and costume, thought he really was that deity! In any museum you will find masks of primitive peoples of China, Africa, Alaska, South America, and our Indian tribes. The ceremonial dances of our Southwestern Indians are usually performed with at least some of the participants in masks which have tribal significance. Some are frightening; some are funny. They are made of wood, or leather, trimmed with beads, fur, and feathers. Some of the ancient Central and South American masks of the Incas, Aztecs, and other early tribes, are exquistely fashioned of gold or turquoise mosaic, and some are built up into elaborate head-dresses of feathers.

So, when you go to your Halloween party this year you will be having fun with customs that had their roots far back in the history of the human race.

—Forward (Copyright, 1946, W. L. Jenkins)

Comments by the Editor --
"The Lives of Heroes"

The stories of men's lives always stir us—and they especially stir us in our youth. For, in our youth we are ever concerned about what we are going to "be." Shall we be a great aviator, a great athlete, a statesman and orator, a really successful farmer, a minister or churchman? And, what we "become" is often largely influenced by the lives of others whose influence has touched us.

Doubtless, many a farmer can look back to the time when he was influenced to undertake farming by the example of others. Doubtless, many a minister and missionary can point to individuals whose lives greatly influenced them in "becoming" what they are.

It is for this reason that biography is such important literature. We are so much influenced by the lives of others. When one thinks of the Bible as biography, there is a vast storehouse of material in its pages. What is the book of Isaiah but biography? What are many of the tales of the Old Testament but the biographical account of great men—Abraham in Genesis 12-26, Samuel in I Samuel, etc. And, what are the Gospels but biographical accounts of the life and ministry of Jesus?

All this points to one very rich source of biography, the Bible. Young readers should not feel bound to reading this biography from only the King James version, but some modern translations would likewise be good. In addition to the Biblical biographies, remember the biographical novels of our day such as *The Apostle* by Scholem Asch, *The Big Fisherman* by Lloyd Douglas, and numerous other similar novels based on the lives of familiar Biblical characters. By outlining a program of winter reading such as this, we would have some rich and new experiences.

In the Headlines

HUTCHINSON, KANSAS. Eleanor Betty Thiessen, Newton, was presented the Linda Richards achievement award by Governor Frank Carlson Friday night at a state nurses association banquet in the Wiley tearoom.

The award is given by the American Nurses' association to the outstanding nurse in each state. Miss Thiessen was chosen from seven candidates.

The award winner is the daughter of Mennonite missionaries to India. She was born in India, coming to this country five years ago. She is a graduate of the Bethel Deaconess School of Nursing, Newton, and next spring will receive a B. S. in nursing from Bethel College. On completion of her schooling she plans to return to India.

Upon graduation from the nursing school Miss Thiessen was first in her class of 17 and she was top in the 70 who took the state nurses examination. The award is given on the basis of scholarship, personality, devotion to duty, and appearance.

Following the presentation, Gov. Carlson spoke briefly, praising the nurses for their work. He also praised Miss Thiessen as "a fine example of a young Kansas woman."

—Hutchinson News-Herald

Sales of the "Handbook to the Mennonite Hymnary"

Total Number sold	750
Y.P.U. Commissions	$228.60
Local Societies' Commissions	336.83
Total earned	$565.43

How has your society fared in the selling of "Handbooks to the Mennonite Hymnary." Be sure to include yourself in this worthy project.

Over 10,000 Christmas Bundles Go Abroad

Over 10,000 Christmas Bundles that were sent to the Akron warehouse by children and others in the United States, will soon be on their way to the foreign lands to which they have been assigned. Already a total of over 3,000 have left for England, France, Italy, Belgium and Paraguay. Shipments to Holland, Japan and Java will leave very shortly. A rather large portion of the bundles will be sent to Germany and Austria since more children there are in need.

It is expected that the work of packing these bundles for overseas shipment will be completed early in October. Volunteer groups from the Mennonite congregations in the vicinity of Akron and Lancaster gave very helpful assistance in this work. The accompanying picture shows a girls' Sunday School class busy packing just after most of the bundles had come in. A New Testament in the appropriate foreign language is placed in each bundle.

The churches in Canada have also responded liberally in sending bundles to the Kitchener, Ontario center. The exact number of bundles received in Canada and the United States will be announced later.

8449

Beyond Our Own

WASHINGTON, D. C. "Immediate and unconditional freedom" for America's imprisoned C. O.'s is demanded in a letter sent to President Truman last month, signed by 77 notables drawn from many fields of American life.

"There is surely no national danger to justify the abridgement of the religious liberty of this minority," the letter says. "The Quaker record of service to humanity is known and universally respected. Yet members of this group, practicing its teachings and supported by the statements of their religious Meetings, are branded as felons and numbered as convicts in prisons from coast to coast."

Signers include Frank Aydelotte, former director of Princeton's Institute of Advanced Study; Chancellor Robert M. Hutchins of the University of Chicago; philosopher John Dewey; and college presidents Thomas E. Jones (Earlham), Clyde A. Milner (Guilford, Lloyd L. Ramseyer (Bluffton) and Gilbert F. White (Haverford).—*News Notes*

Please enclose this label when writing.

LOS ANGELES.—A new 40-minute motion picture entitled "Dust or Destiny" has been produced here by the Moody Bible Institute studios. Fourth in a series on "Sermons from Science," the film deals with the wonders of the natural world and will be premiered in 100 leading cities this month.

The film series, which aims at relating science and religion, includes such titles as "Voice of the Deep," "God of the Atom," and "God of Creation."—*The Protestant Voice*

OCEAN SPRINGS, MISSISSIPPI.—This small city of 3,000 people has for the past 15 months witnessed an unusual transformation of some of the town's worst people, all because of the influence of tiny prayer room set up for men and boys only in the First Baptist Church.—*The Protestant Voice*

ZURICH, SWITZERLAND A new international Baptist theological seminary has opened its doors in Zurich, Switzerland. Its capacity enrollment of twenty-five students represents ten countries.—*Gospel Messenger*

Enrollment at colleges and universities this fall, which was expected to drop off this year, has been setting new records. Fewer job opportunities for the high school graduate, the GI emphasized interest in education and the over-all prosperity of more parents are given as reasons for the large enrollment.—*Gospel Messen-*

FRANCE, alarmed at the growing importation of lurid American comic books, has banned any of the books, foreign or domestic, which glorify banditry, lying, idleness, hatred, cowardice or debauchery—anything "criminal or demoralizing." (WP)—*Gospel Messenger*

PROGRAM HELPS FOR CHRISTMAS

RECITATION AND DIALOGUE BOOKS

*Christmas Helper No. 49 (Rodeheaver)	.35
*Christmas Treasury No. 60	.35
Standard Christmas Book No. 8	.35
**Program Builder No. 4	.35
Eureka Christmas Recitations No. 5	.25

CAROL BOOKS

Christmas Carols New and Old	.35
*Christmas in Song, by the author of the Singspiration series	.35
Standard Christmas Carols	.10
World's Best Christmas Carols	.30
Christmas Carols	.10
Christmas Customs and Carols	.35
*Special Service Solos and Duets for Christmas	.60

PLAYS

Four Plays for Christmas	.30
Four Christmas Notes (1 play)	.35
Follow the King (3 act play)	.10
Special Plays for Christmas	.30

CANTATAS AND PAGEANTS

The Heart of Christmas (a story cantata with pageantry)	.30
Bethlehem Givers (a cantata for youth choir, 3 acts)	.75
*Once Upon a Christmas Time (a pageant for young children)	.35
*A Light in My Window (pageant)	.35
They Found the Child (cantata-drama).	.40

CHRISTMAS SERVICES

Heralds of Joy	.10
When Angels Sang	.10
Light of the World	.10
Glad Tidings	.12
Star of Glory	.10
*Joyful and Triumphant	.12
*Beautiful Night	.10

* Indicates new 1949 material
Please send check or money order with your order to the nearest Conference book store.

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The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

olume 64 — November 1, 1949 — Number 43

Create in me a clean heart, O God; And renew a right spirit within me.... Then will I teach transgressors thy ways; And sinners shall be converted unto thee.
Psalm 51;10,13.(A.R.V.)

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by Charles Rickert

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by C. Ernest Davis

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The Mennonite

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Of Your Pen Acquaintance

C. ERNEST DAVIS, ("Evangelism in the Sunday School"), Elgin, Illinois, serves as secretary of the Christian Education Commission of the Church of the Brethren.

JUSTUS HOLSINGER, ("Materialism, Our Golden Calf"), La Plata, Puerto Rico, serves as the director of the La Plata Mennonite Project which is operated under the Mennonite Central Committee. He taught History in Political Science at Bluffton College for two years before going to Puerto Rico.

HENRY D. DYCK, ("The Future Through the Past"), North Newton, Kansas, serves as assistant in Public Relations and instructor in Journalism at Bethel College; he is a native of Canada.

CHARLES RICKERT, ("Prison Experiences"), has recently been released from prison after serving time for refusing to register under the present Selective Service Act; he is now serving in Voluntary Service.

MRS. P. J. BOEHR, ("From Behind the Bamboo Curtain"), West China, serves with her husband as Conference missionary.

Announcements

LET'S FINISH THE PROJECT!

We want to thank the churches for thus far keeping their promise to the boys who upheld the principles of the church during the last war. We are nearing the end of the project of assisting our conscientious objectors, who received no pay, with getting their education. Approximately $4,200 will complete the matter. We do not want to fall down when we are so near the goal. Send your contributions to the General Conference Headquarters, 722 Main Street, Newton, Kansas, and designate them for the C.P.S. Educational Rehabilitation Fund.

THE PROMOTIONAL COMMITTEE
Olin A. Krehbiel, Chairman
Robert W. Hartzler, Secretary
R. C. Kauffman
J. M. Regier
Ronald von Riesen

" 'Mother, I've found an old dusty
thing,
High on the shelf—just look!'
'Why, that's a Bible, Tommy, dear,
Be careful—that's God's Book!'
'God's Book!' the child exclaimed.
'Then, Mother, before we lose it
We'd better send it back to God,
For you know, we never use it.' "

from *Christian Witness*

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

November, General Conference Evangelism Emphasis Period.

November 13, Men and Missions Sunday

November 13-17, Bluffton College Bible Lectures. Dr. Carl C. Rasmussen, Lutheran Theological Seminary, Gettysburg, Pennsylvania, speaker.

November 15-17, Northern District Ministers Conference, Freeman College, Freeman South, Dakota.

November 16, 17, Bluffton College, Ministers' Conference and Women's Conference.

November 24, THANKSGIVING DAY

November 25, Bethel College Corporation Meeting.

November 27, Advent Sunday.

November 28, Winter quarter begins, Bethel College.

November 29 to December 1. Council of Boards Meeting. Mountain Lake, Minnesota.

December 5, Winter quarter opens, Freeman Junior College.

December 11, Universal Bible Sunday.

December 11, Messiah Community Chorus Concert, Memorial Hall, North Newton, Kansas.

December 14, Founders' Day, Freeman Junior College.

December 25, Sunday, Christmas.

NEXT YEAR —

January 1-7, Universal Week of Prayer.

January 3, beginning of Winter Term, Canadian Mennonite Bible College.

January 29 to February 5, 1950, Seventh annual observance of Youth Week.

January 30, Second semester classes begin, Bluffton College.

March 12-17, Annual Bible Lectures, Bethel College.

August 23-30, 1950. Tentative dates for the General Conference Sessions, Freeman, South Dakota.

Secretaries of Boards, Committees, Conferences, and Conference Schools on both the General Conference and District Conference level, are urged to send in the dates of important activities for this column in our paper.

Correspondence Opportunity

We have a number of requests from persons in Germany and other countries who wish to correspond with a friend in America. Anyone interested in such a foreign correspondent should write to the M.C.C. office, Akron Pennsylvania, giving personal information such as age, interests and occupation. Such correspondence should be entered into seriously and not merely for curiosity reasons.

Editorials

A REFORMATION SUNDAY after-thought comes in the form of a question. How far have we really "gone in and possessed the land"—the lands of a pure Christian Gospel that the various Reformation insights seemed to make possible? In a previous issue we have noted the emphasis upon *faith alone,* that while it clarified the matter of the ground of our salvation as being exclusively in the work of Christ for us, it nevertheless drove such a wedge between faith and works that works for all practical purposes, became irrelevant. As a very decided revolt against such a partial reformation the Anabaptists insisted, as one has put it, that faith and its expression in works are so inseparable that either one must automatically give evidence of the other. Works, in the Christian sense, are always an evidence of faith not of unbelief. It is evident however that, in many ways, works have for modern Christians become an expression of unbelief rather than faith. How is this possible? It is entirely possible that an act which for one person is a true expression of faith may, for another person, be a means of satisfying a conscience that is crying aloud against sin. In such a life, works are no longer the expression of Christian character but a substitution for character. We as Mennonites are not exempt from the guilt of this. There are burning questions of right and wrong in our communities concerning which we may talk about, yes, but act—? The invasion of the liquor interests, the moral domination of filmdom, the deterioration of the Sabbath, the militarization of America using the money and lives of Christians, the doctrine of white supremacy even in church institutions, and a host of others, call for action. So closely are we involved in the guilt connected with these matters, and so much would it cost to take our stand that we find it much less painful to go to church regularly, give our tithes and more, talk missions and relief and even evangelism—not as a true expression of our faith but as sedative for our overactive consciences. This is reverting to a pre-Reformation level.

> God does not seek words nor appearance but power and deed. Do you think it sufficient if you know Christ only according to the flesh? Or if you but say that you believe on Him, that you are baptized and are Christians, and that you are purchased by the blood and death of Christ? Ah no! I have told you often and tell you again, you must be born of God and your life changed and converted in such a manner that you are new men in Christ, that Christ be in you and you in Christ, or you can never be Christians, for, If any man be in Christ, he is a new creature. (I:172b).—Menno Simons

To Larger Service

P. H. Richert, Newton, Kansas, for 35 years, Secretary of the General Conference Foreign Mission Board, long time member of the Board of Directors of Bethel College, and Pastor of the Tabor Church, passed away Tuesday morning, October 25. Funeral services were held at the Tabor Church on Thursday, October 27. He was born in Gnadenheim, South Russia in 1871.

TO GO BEYOND THE REFORMATION involves bringing the glorious Gospel and the sin, corruption, and moral rot of our time into direct contact once again. No immorality is greater than that of prostituting the Gospel or Christian institutions by making them a means of falsely comforting us in our guilt and thus denying them the sincere expression they should have as they speak to the world through words and actions. What will this mean? It must mean that when we call people to accept Christ we will not hesitate to show them plainly what it will mean in their relationships to family, friends, country, material possessions, other races, appetites *etc.* It must mean the end of compromises of the church with the liquor traffic and the beginning of a consistent and persistent prophetic utterance against this evil. It must mean the end of the compromises of missions with nationalism with its accompanying agreements that neutralize the Gospel. Is not preaching of a half Gospel more dangerous than no Gospel at all? Furthermore, and here is where we break the Mennonite shell, does it not mean the end of a heavy emphasis on an essentially negative program of keeping the ambulance at the bottom of the precipice in our relief program and starting to put up a fence at the top in the form of invading the area of statesmanship with the zeal of redeemed Christian leaders of state?

OFFERINGS apparently are becoming more and more increased in the activities and meetings of our Mennonite churches. One can very readily see that to have an offering for various causes at every gathering in the course of a church's weekly program could well produce a chaotic state of mind in the loyal church member. He is forced, if he wants to put something in the plate each time, to go through extended planning to give to every cause its just amount. One can further see how many members finally would give up trying and start giving one amount regardless of the cause. Important causes would then be neglected and secondary causes oversubscribed. One philosophy back of increasing the number of offerings is that people give when they are at church; since attendance is becoming sporadic by many, every opportunity it is thought, to receive must be taken. Furthermore, it is probably felt that more offerings necessarily mean greater giving. But is this basically true? It would seem that the average church member would appreciate deciding with the other members of the congregation in the annual business meeting just what percentage is to go for the various needs, local and conference, and then make his gifts regularly to the total task of the church—J. J. E.

Evangelism in the Sunday School

by C. Ernest Davis

IN THE light of the Great Commission, the program of evangelism in most of our churches is far too small. It is too small to match the concern of Christ for the lost, too small to meet the need of the unsaved, too small to challenge the congregation, too small to cope with the world emergency that is upon us, and too small to satisfy the Father's desire that we bear much fruit. It is so small, both in our efforts and in its results, that we should be willing to learn and to practice techniques of evangelism that promise greater results.

We should make more efficient and definite use of the Sunday school in our program of evangelism. When I say that, I am not forgetting that the majority of our converts already come from the Sunday school. Perhaps few of us realize how effective an agency for evangelism we have in the Sunday school. Its chief curriculum source is the Bible. In a carefully organized way it teaches the Bible, in graded lessons, to graded pupils. This presents an exceptional opportunity for effectively teaching individuals the plan of salvation and the way of life. Where else in our church setup do we have an opportunity to deal face to face with so many?

Then, the Sunday school has, or can have, active, trained soul-winners throughout its entire staff of officers and teachers, thereby greatly increasing the number of workers in the congregation.

8511

Wide-Open Opportunity

Sunday-school teachers and superintendents have a wide-open opportunity to do personal work with their pupils; in class and in the many contacts that can be had outside of class, they are in a position to work intensively at the task of personal evangelism. The Sunday school can carry out a great program of home visitation, getting into the homes of evangelistic prospects once a month or so, cultivating friendships, showing an interest in people, teaching the Word, witnessing for Christ and the church, and inviting people to accept the Lord. Cradle roll workers can visit cradle roll parents; teachers in the beginners department can visit the parents of beginners; and so on. In so doing, they can not only show an interest in their pupils; they can also actively evangelize the parents they visit. Much of this home visitation work can be done in teams of two; some of it can be done single-handed.

A New Sense Needed

Especially, as we come to the intermediate, youth and adult departments, do we need to put definite evangelistic emphasis into our class and visitation work with all unsaved pupils. Many of us need a new sense of the lostness of the soul that is without Christ. Think what would happen if, over the space of even one year, we would prepare for, train our workers and diligently carry out such a program of visitation; if we would visit all the nonchurch people on our Sunday-school rolls, all we can discover in the community, all unaffiliated and inactive Brethren, and all unaffiliated members of other churches that we can find in our community; if we would invite people to enroll in the Sunday school to accept Christ, and to join the church.

The Sunday school is particularly effective because it can enlist the attendance of the unsaved better than some other church agencies. People who would not readily respond to an invitation to attend church will come to Sunday school or allow their children to attend. Once you have them in the Sunday school, you have a chance to do something with them and for them. Children can invite children, youth can invite youth, and adults can can invite everyone. The activities of organized classes often provide openings for interesting others. The Sunday school can get people if it goes after them. Once secured, their evangelization is up to you.

Evangelism at Close Range

Sunday morning provides many evangelistic opportunities for Sunday-school workers. Before the school opens, they should be on hand, actively greeting each arrival. Words fitly chosen for the individual—such as "I hope you will stay for the church service this morning," "I am praying for you," or "I hope you will make the decision today"—and spoken to him in a friendly way can be very effective. The opening worship in the class or department brings the opportunity to exalt the Lord and confront the individual with God. In the les-

Many of us need a new sense of the lostness of a soul without Christ.

From the Mission Front

From Behind The "Bamboo Curtain"

collected by Mrs. P. J. Boehr

SHORT excerpts from "Christians under Communistic State," a column which appeared in supplement to the June 1949 issue of *The Church,* follow. This magazine in English is published occasionally by the General Assembly of the Church of Christ in China, in Shanghai. This supplement with the current issue of *The Church* is published in Hongkong.

A Short Time After . . .

The following are quotations from letters from missionaries behind the "bamboo curtain" only a short time after Red occupation:

"Our Chinese friends have expressed happiness and satisfaction over our staying on with them during this crisis of occupation. They . . . say that our presence has a calming, stabilizing effect on the community. Certainly the faith of all of us has been strengthened, for God has been good to us these days."

They Were Asking Each Other . . .

The following is from a letter written by a young Chinese Y.M.C.A. secretary:

"More than 200,000 people went to the railway station to meet them (the Liberation Army). The people on the sidewalks were singing and waving at the soldiers manning the tanks. They were asking each other whether those tanks were not manufactured in America. After a couple of days all remarked about the good discipline of the Liberation Army . . . In our student work we face a great challenge. A Yenching student (girl) who has been an earnest inquirer for several years . . . . made a trip to Tientsin after the liberation and was impressed by the morale and the discipline of the Liberation Army. She was so moved that she said, "Formerly I believed that man can only change from evil to good with the power of Christ; but Christians can only talk and do not act, now the Communist Army has truly done it." It is really a most serious challenge to the Chinese Student Christian movement."

From a young missionary in student work:

"As to the work in the University, I think the great thing is that it is still going on. At present we are experiencing the expected lack of interest on the part of large numbers. The tasks in society and politics are so immediate and absorbing, and, on the whole, hopeful, that the whole attention of almost all the students is directed towards them."

Mass Conversion . . . Really Possible . . .

Another Missionary:

"They . . . (masses of young people) suddenly leave on invitations of high hopes but grim promises of a life of sweat and sacrifice, taking nothing with them but the clothes they wear. After a few months of indoctrination, off they go southward to help liberate the masses. The power that brings such change into life that is ripe for change, that brings so swiftly such new patterns of thought and community organization makes me realize that mass conversion and revival heights were really possible, but that it will take a church of more vigorous sacrifice and clear-cut demands than is active here at present to stir up a winged movement."

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son period there is a golden opportunity to teach the Word of God in a vital way, to press the claims of Christ, and to deal with personal problems. This is evangelism at close range; it is education with a purpose. Pupils may well be in different stages of development, but the teacher should be interested in each one, follow up every case, and from time to time have someone ready to make the decision for Christ and unite with the church. During the closing period and in that time between Sunday school and church, everything should be organized to encourage all pupils who are old enough to stay for church. Efforts made throughout the morning should converge upon securing a high percentage of attendance at the morning church service. A teacher may quietly go in with a pupil who is ready and sit by him, giving an encouraging word or going forward with him when the invitation is given.

Pastoral Cooperation, A Must

Such a program, needless to say, must have the cooperation of the pastor. He must have a program of evangelism, must preach for decisions and extend invitations. Also, his program must be geared with the efforts of his Sunday-school organization so that workers will know what to expect and when to expect it. On the other hand, Sunday-school superintendents and teachers should work diligently to get people prepared and committed ahead of time, notifying the pastor when such prospects are ready or when his help is needed in any particular case. Then something will happen when an invitation is given. This program needs to be continuous throughout the year, with special promotion and emphasis at certain seasons.

During special seasons of evangelism, the Sunday-school forces should be unusually active in surveys, workers' prayer sessions, visitation and personal work, and evangelistic emphasis in departments and classes. All regular and ordinary efforts need to be intensified.

Mere Superficialities

Such a program of evangelism will make your school come alive, will save it from dabbling around in mere surface superficialities, will insure its growth, will develop effective soul-winners, and will build a great church.

Of course, evangelism is only one of our tasks in the Sunday school. We also must undertake the further education of those who are won for Christ—that second teaching emphasis in the Great Commission. They must be taught the way of the Lord and learn obedience to all of his will and commandments. Furthermore, converts need to be trained for participation in the actual work and program of the church. The Sunday school is not only a great evangelizing agency; it is also a great school of Christian living and a training school for Christian work and service.

Continued on page 7

Materialism, Our Golden Calf

by Justus Holsinger

MAN in our present world is placing his faith in three gods that may eventually bring destruction to his civilization. The first of these gods is "materialism." The god of materialism is becoming one of the strongest forces of evil in modern society. Even Christian people today are absorbing the spirit of materialism. They are camouflaging materialistic motives with religious activities and thus consoling their consciences. The god of materialism is little by little replacing the rightful place of God in our religious endeavours.

Purchased with Blood

If we would profit from the experiences of history we could foresee that the logical end of a materialistically motivated society is death. Where are the great empires today who placed their faith in their material possessions? What is happening to the British Empire, which until recent year possessed a large portion of the world's resources? Historians are well aware of the fact that materialistic interests have played a major part in causing local, national, and international conflicts. The materialistic possessions of some have been purchased with the blood of others.

Many Christian people today are asking God to bless their materialistic interests which are basically selfish. Some people accumulate their wealth selfishly and then contribute generously toward worthy causes in order to pacify their consciences. Some worship in monumental shrines, when a majority of the people of the world can say with the Master, that they do not so much as have a place to lay their heads.

Nonresistant Materialists

The American people, in the 1920's, passed through a decade characterized by its selfishness and greed. Everyone was primarily interested in getting rich quickly with little regard for others. Even those who opposed military participation adopted a philosophy of materialism. Though hesitant to contribute toward the support of war, they did not hesitate to grasp the materialistic advantages resulting from the war. The motto of the 1920's was "everyone for himself." What was the result of this spirit of greed adopted by a large part of civilization? The decade had hardly ended before we found ourselves in the worst economic depression of history. And God forbid that we should credit Him with sending the depression, which in actual fact was the result of our own selfishness and materialistic greed.

Some countries adopted a war economy in order to restore prosperity to their people. The adoption of a war economy is a certain prerequisite to war. Thus the bloody struggle of the last decade, which was a disgrace to the human family, resulted largely from the spirit of materialism of the two decades preceding it.

Remarkable Ability and Inability

Today, history is again repeating itself. We are now in a period comparable to that of the 1920's. We have adopted the same philosophy—"everyone for himself." Everyone is struggling to accumulate all the material possible before he dies a premature death of heart failure. One needs to spend only a short time in any section of the United States to discover that the central interest of almost everyone is materialistic gain. Many Christian people have demonstrated a remarkable ability in accumulating materialistic possessions, but not all have demonstrated an equal ability in knowing how to surrender them to God for the extension of His Kingdom.

The Mental Hospitals Will Be Filled

If the Christian Church places its faith and trust in the material of the world, it will perish with it. Scholars of economics are conscious of the fact that we are still inflating an economic balloon that will burst just like the one of 1929. When the balloon bursts those who have placed their faith in material will suffer. The mental hospitals will be filled with those whose sole purpose in life was to acquire wealth. Perhaps within this group will be many professing Christians who found it easy to live a Christian life so long as God blessed them with material possessions.

The Seed Bed for Communism

We hear much today about communism, and many fear that it may eventually spread to all sections of the world. The word "materialism" is perhaps much more dangerous than the word "communism"—that much closer to our everyday life. The reason that we should fear communism is largely because it is the political conclusion to extreme economic materialism So long as there is an extreme unequal distribution of wealth resulting from selfishness, the world will be endangered by some totalitarian monster similar to communism or even worse. The world is made up of those who have and those who have not. When the "have nots" become sufficiently large in numbers and the "haves" in economic resources, the evident conclusion is conflict and struggle. The logical conclusion of the struggle for materialistic possessions is a situation of exterme unequal distribution of wealth. When this situation becomes acute and people are exploited to the point where they are starving, they will follow any

Are we conscious of the fact that one human personality is worth more than all the material possessions of the world? . . . (then) why do we spend a life time in acquiring all the material possessions possible, and so little time in helping develop human personality to the level God would have it?

"ism" that offers them bread. This situation which results from the spirit of materialism is the seed bed for communism or some other type of totalitarianism. If the present materialistic conflict results in war, it may mean the complete destruction of man.

The Church Needs Purging

What can the Christian people of the world do to pervent the situation toward which we are rapidly moving? Shall we just accept what appears to be inevitable and passively wait for the outcome? No! Complacency has never been the solution to any problem. The Church needs to purge itself of the selfish spirit if materialism which is boring into the very heart of the Christian faith. All Christian peoples of the world should begin to evaluate their motives. Is our primary motive for conducting a business that of the accumulation of profits, or is it to contribute toward the economic, social, and spiritual welfare of our fellowman? Is my primary motive to accumulate wealth that, of giving me religious prestige among my fellow churchmen or among my business associates? The Christian's method of evaluating his motives is to determine whether or not his desire is for selfglorification or for the glorification of God.

Reaping the Materialistic Harvest of War

When war comes we are accustomed to attributing it to the selfishness of the world but we are perhaps too slow to admit that the same spirit of selfish materialsm is also prevalent among church people. The Church cannot hope to have very much influence in promoting the principles of the Kingdom among the people of the world if its own members possess the same materialistic motives of the people of the world. Some who ask exemption from military participation are frequently misunderstood because they as Christians do not exempt themselves from reaping the materialistic harvest of war. To be separated from world standards certainly applies as much or more to materialistic motivation as to the other standards proclaimed by the church.

God's Price on Human Personality

Those who have made studies of the world's resources tell us that the earth possess sufficient resources to enable its total population to enjoy a comfortable living if those resources were properly distributed. What then is wrong with a society in which the majority of the people live in poverty and want? Do the American Christians realize that there are far more people in the world who live below their living standards, than live above them? Do they realize that millions of the people over the world would gratefully welcome our animal houses as living dwellings? There are millions of people in China, Japan, Puerto Rico, Java, Russia, and India who would consider themselves fortunate to be able to live in an American farmer's chicken house. And yet we ask why these unfortunates of the world fall for the various "isms" which offer them bread in return for political allegiance. Many of our Christian brethren would not have fifty of their chickens in a shack that must shelter a family of twelve members. Do we as Christians overlook God's price on human personality? Are we worth more than all of the material possessions of the world? If we are conscious of this fact, why do we spend a lifetime in acquiring all of the material possessions possible, and so little time in helping to develop human personality to the level to which God would have it?

Only Stewards Not Owners

Not until God's people come to accept the philosophy that they are only stewards of God's resources and not the owners, can they have much influence within a materialistically minded society. The first principle of Christianity is the complete surrender of ALL to God. All of our spiritual, mental, and physical resources must be surrendered to Him, and we must act only as faithful stewards in utilizing them in His Kingdom.

The hope of modern civilization lies in our willingness as Christians to demonstrate our Christian love for our fellowman by sharing our God-given resources with him, and by placing our faith in a living God rather than in the material things of life.

Indiana Women Meet

The thirteenth annual session of the Indiana Mennonite Women's missionary meeting was graciously entertained by the women of the First Mennonite Church of Nappanee, Indiana, on October 6. The theme for the program of the day was "And I, if I be lifted up . . . . will draw all men unto me." The three devotional messages of the day were based on this theme. Mrs. D. K. Lippard, a former missionary to Japan, addressed the ladies at the forenoon and afternoon sessions, and very ably presented the missionary cause in Japan. Today there are no restrictions on missions and Christians are asking for missionaries. Miss Fanny Schmallenberger, missionary on furlough from the Belgian Congo, also spoke in the afternoon, and told of her experiences in women's work. The hope of the Congo is in its womanhood. Mr. and Mrs. Robert Kreider, who served as relief workers in Europe, presented the program of MCC at the evening service. Mrs. Kreider discussed different types of work which have been done. Mr. Kreider in a further picture emphasized that the consideration of the spiritual problems of the people is the first concern of relief work. He showed colored slides, which in an interesting way pictured the destruction which has brought such desperate need, and the type of work which are ministering to these needs.—Mrs. H. E. Nunemaker, Recording Secretary.

Evangelism in the Sunday School . . . cont'd from p. 5.

Drop That Small Vision

Pastor, Sunday-school superintendent, teacher, drop that small vision of what can happen in your congregation and community. Unite in a determined, balanced, continuous program of evangelism. The results will surprise you. After you have crowded your walls, you will probably want to start a branch Sunday school where you can more conveniently reach new prospects and eventually establish a new church. Evangelism through the Sunday school is almost limitless in its possibilities. Try it. Advance with Christ down this path. You will find it a thrilling adventure. —*Gospel Messenger*

Mass Celebration Views
The Future Through the Past

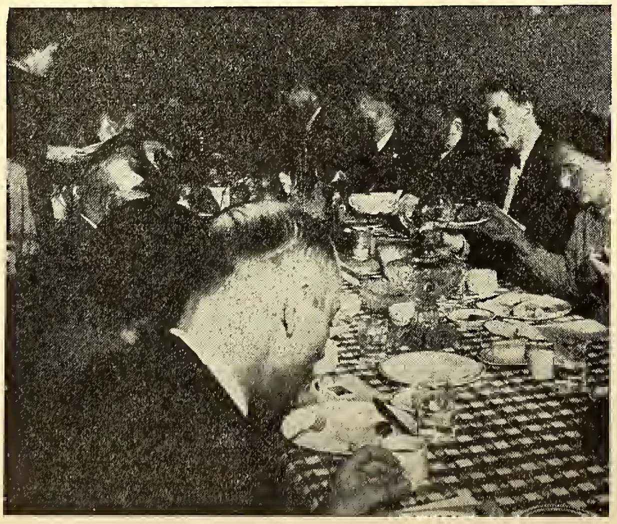
by Henry D. Dyck

NORTH NEWTON, KANSAS, October 12. The large Memorial Hall was the scene of the gathering of many hundreds who came to remember their fathers, who 75 years ago came to the States and Provinces of America to make their pioneer homes there. These fathers were the hard-working, persevering, Mennonite pioneers who have left us thriving communities, educational institutions, and Christian mission and relief agencies that are noted today for their contributions to the world.

During each of the three sessions of the day, there were stirring messages, excellent singing by choirs from various Mennonite communities, and testimonies by representatives of the various groups of Mennonites relating to pioneering times.

A. J. Dyck Keynotes Day

A. J. Dyck, pastor of the Mennonite Church of Inman, Kansas, delivered the opening anniversary address. He stated that the anniversary celebration should stir the present generation with thoughts about the past and the desire for consecration to activities of the future in the spirit of the pioneers. He quoted a chancellor of the University of Kansas in the remark that "the first generation builds up, the second generation enjoys, and the third generation loses a heritage." Mennonites are in danger of forgetting their fathers, as the people of Israel were. By doing this, they may lose the principles that Mennonites always have held high. These principles are the sanctity of the home, sancity of human life demonstrated in nonresistance, separateness of church and state, nonconformity with the world, simplicity of life, and a personal experience of faith as a condition for joining the church. Mr. Dyck also emphasized the need for unity among the various divisions of the Mennonite people.



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Checkered table cloths, kerosene lamps, and clothes from the 'Nineties' marked the banquet of serving the 100th anniversary of the birth of David Goerz, prominent pioneer.

M. M. Killen, Newton, speaks in behalf of the Santa Fe Railroad.

The Historian's View

C. C. Regier, retired professor of history of the State College of West Virginia, spoke on "Pioneer Experiences and the Establishment of Mennonite Communities in the Lower Prairie States." He viewed the story of the Mennonite immigration objectively and in historical perspective. He said that in the movement of people westward in America during the period from 1860-1890 the Mennonites arrived in the West hard upon the heels of those shiftless people of low reputation but who were always first to arrive in frontier areas. They did not settle to stay, and the Mennonites, who took over their land, formed a bad impression of Americans from them.

Mr. Regier listed three influences which have Americanized the Mennonite settlers in time. These were: the American land system which forced them to live scattered rather than in compact villiages as in the old country; the free public-school system which was non-sectarian and used the English language; and the English newspapers which found their way into Mennonite homes after the English language was introduced through the schools.

From the Upper Prairie States

I. J. Dick, of Mountain Lake, Minnesota, told about pioneer experiences in the Upper Prairie States. The Mennonite pioneers that came to Minnesota, he said, were poorer than those that came to Kansas and told of their hardships. The grasshopper plagues endangered the existence of the settlement. Prairie fires and snowstorms alike threatened it. Yet the settlement survived and flourishes today.

In the afternoon, representatives of the various Mennonite groups gave testimonies referring to pioneering settlements.

The Railroads Represented

The following railway representatives brought greetings of the railway companies that have been closely associated with the coming of the Mennonites: R. C. Bosworth, District Superintendent of Colonization of the Canadian Pacific Railway, at St. Paul, Minnesota spoke highly of large numbers of Mennonites when his company brought to Canada on credit during the 1920's. He expressed the wish that more Mennonites would come to the United States and Canada.

Leo G. Yokum, Travelling Passenger Agent of the

To Eleven Countries 13,000 Christmas Bundles

AKRON, PENNSYLVANIA. The packing of 1949 Christmas Bundles has been completed and shipments are on the way to the various countries. The approximate 2,300 received at Kitchener were sent to Germany. From the United States, the number sent to various countries is: Germany, 4,532; Paraguay, 1,508; Italy, 1,014; England, 69; France, 262; Belgium, 520; Japan, 498; Java, 403; Holland, 485; Austria, 997; Philippines, 500. New Testaments in the proper language were enclosed with each bundle.

Filipino Minister Expresses Appreciation

Pastor Pablo Bringas, the minister in whose church the M.C.C. had its headquarters in the Philippines for several years, and who has been particularly helpful in serving as interpreter for the unit, was able to visit the Akron M.C.C. headquarters this week. He expressed the deep appreciation of his people for the clothing, meat, and milk distribution and the teaching which were made possible through the M.C.C. His service as interpreter for the unit has been two-fold: that of translating the language itself and also expressing to the people in the Philippines the spiritual motivation of the relief.

Voluntary Service Notes

About forty American and German young people who had participated in Voluntary Service in Europe took part in a reunion held on September 25 at Ronneberg Castle, Germany, the location of one of the M.C.C.'s first Voluntary Service projects in Europe. Speakers included Guy Hershberger and Franklin Littell of the United States and Christian Schnebele and Otto Witt of Germany. There was in the meeting a strong conviction that voluntary service is making a good contribution in the total witness in Europe.

Ina Plank, R.N., and Clara Schellenberg, who have completed their terms of service in the Mexico unit are returning at the end of October. Nurses for replacement and additional work are needed by the unit in Mexico.

Brook Lane Farm News

The former C.P.S. unit of Marlboro State Hospital has raised money for landscaping the grounds for the buildings at Brook Lane Farm. Trees and ornamental shrubbery have been planted along the entire frontage of the new building.

Roy Eash who served at Brook Lane since July has transferred to the service unit at Topeka, Kansas, and Richard Richert of the recent Voluntary Service group has joined the Brook Lane staff to assist in the office and part-time in attendant work. Ethel Hershey of York, Pennsylvania, a graduate of LaJunta Nursing school, is now serving on the nursing staff.

The highest number of patients enrolled was on September 26 when there were a total of 18. The average number of patients during September was 14 which is somewhat higher than previous months. To date a total of 53 patients have been admitted. Of these, 13 were from the M.C.C. constituent groups and 40 were from other denominations. The average length of hospitalization for patients is 37 days.

Burlington Railroad, said that his company had been associated with Mennonite communities in Nebraska since the 1870's. The Mennonites, he said, have helped to make the great railway companies of today.

R. G. Dobson, Hutchinson, Kansas, Division Freight Agent of the Rock Island Railroad, said he appreciated the good relationships that exist between the Mennonites and those who, like himself, live among them.

M. M. Killen, Division Superintendent of the Santa Fe Railroad at Newton, gave an address on "The Railroads and the Coming of the Mennonites to the Prairie States and Provinces." He described the Mennonites as farmers with Bibles and plows. He paid tribute to the progress they had made in the educational field. Institutions like Bethel College make important contributions to the community, state, and national life.

Kerosene Lamps . . . Checkered Table Cloths

There were old-fashioned kerosene lamps on checkered table cloths, attendants in pioneer costumes, and dishes of pioneer days at the Bethel College Booster Banquet at 6:00 P.M. Erland Waltner, of Bethel College, spoke on "Convictions Strengthened Abroad." Dr. Waltner has recently travelled in Germany as a member of the Peace Action Committee. He said that the problem of the world is not atomic power but human nature. Secularized education cannot deal with this problem adequately. It will yield only to an education that is unapologetically Christian.

The Pendulum Is Swinging Back

At the mass-meeting in the evening David C. Wedel, Assistant to the President at Bethel College, spoke on "The Contributions of Pioneer David Goerz." David Goerz, founder of Bethel College, was born 100 years ago today. "The Present Positions and Trends" was the topic treated by Walter H. Dyck of Elbing, Kansas. He said that although a trend away from Mennonite principles has been noticeable, in the fourth generation since the pioneers the pendulum is beginning to swing back toward a rediscovery of vital Biblical theology.

Ed G. Kaufman, President of Bethel College, delivered the closing address. His topic was "Things We Have Cherished and that Remain." According to him, the unique contributions of the Mennonites have been: their impact on the larger stream of history, especially in regard to religious liberty and the abolishment of war; the Mennonite character of industry and thrift; the ethical sensitivity of the Mennonite conscience; and their Christo-centric faith.

Our
Colleges
and
Seminary

SWISS LEADER VISITS CANADIAN BIBLE COLLEGE

The College was privileged in having a very outstanding visitor in Samuel Gerber, the chairman of the Swiss Mennonite Conference on Thursday, October 13. Rev. Gerber spoke during chapel and then had an informal meeting with the students in the afternoon. His address during the chapel included a report on the conditions in Switzerland and an inspirational message. He presented a challenge to us all to ever seek the highest wisdom—God. During the informal meeting he discussed further the various problems of the Mennonites in Switzerland, especially that of youth work.

The College was also happy to welcome another student to its present enrollment. Henry Gerbrandt, a former missionary in Mexico under the Pioneer Mission Board, has enrolled as a student here during the past week.

The Canadian Mennonite Bible College opened its doors this fall for its third year. The enrollment of students took place on September 30 and Oct. 1. The representation of the various provinces for the fall semester is as follows: British Columbia 9; Alberta 4; Saskatchewan 20; Manitoba 14, Ontario 5.

On Friday evening, September 30, the student executive welcomed the students during a fellowship supper that was enjoyed together. On Saturday a tour was conducted through the city of Winnipeg to acquain the new students with the city and its places of interest. Our first regular College prayer meeting was held Saturday evening. Also among other opening activities was an outing to the Assiniboine Park on Sunday afternoon.

The first classes began at 8:00 a.m. Monday morning. On Tuesday Rev. J. J. Thiessen was the guest speaker in Chapel. The students as well as the faculty are indeed happy and grateful to be back and are looking forward to another year of work and service.

BETHEL ANNOUNCES MEMORIAL HALL SERIES

Once again the public of Newton and the surrounding communities is offered a Bethel College Memorial Hall Series of performances by artists and speakers of world renown. The 1949-50 Series brings to Memorial Hall the Hungarian String Quartet, November 17; William L. Shirer, December 6; radio commentator and author; the Deep River Singers, February 17; and the Donatelli Trio, March 6.

Sunday. October 16th, was parent-student day. Many parents made use of the fine weather and the opportunity offered to visit their children in the college atmosphere. A senior student, Vera Stonebreaker, representing the student body, welcomed the parents. Mrs. P. C. Jantz of Odessa, Washington, spoke, representing the parents. Two of Mrs. Jantz's children have graduated from Bethel and one is attending the college now. Mr. Louis A. Janzen, Elbing Kansas, a member of the board of directors, spoke.

Four Sunday evenings in succession a "Peace Institute" program is being given in the student union room as planned by the Bethel College Church.

The members of the Bethel College men's quartet have been selected. They are Ted Pankratz, Goessel, Kansas; Eldo Neufeld, Inman, Kansas; Novalis Toews, Mountain Lake, Minnesota; and, John Gaeddert, of Buhler, Kansas. This organization will replace the men's octet that has performed during the last few years.

An airmail letter asking for a piece of equipment needed to regulate the power output of a broadcasting unit in the Chaco of Paraguay was received by N. Paul Stucky, professor of physics at Bethel College, North Newton, Kansas, last week. The equipment is to be used in the recently settled village of Vollendam.

Vollendam, Fernheim, and the M.C.C. Office at Asuncion, Paraguay are each setting up a short wave broadcasting station for inter-communication.

LAUBACH ADDRESSES BLUFFTON

Dr. Frank Laubach, recently returned from a trip through Asia, was the chapel speaker Friday, October 21. It is his belief that Communism is winning the world through the use of the pen and its claim of equality for all races. We cannot defeat communism by war. We can, however, defeat it by Christianity if we will carry out Christian teachings in relation to racial equality, help people to become literate, provide them with Christian literature on their own level, train a band of workers who will win others who will in turn win another, and if we pray. He strongly stressed the effectiveness of prayer, and stressed his belief that through prayer the communists might be won for Christ just as Paul, the strongest adversary of the Church, was won.

The students acting through the faculty-student Relief Committee cooperated with the local church in a drive for clothing from students, students canvassed the town for relief clothing.

Students and faculty participated in the annual half-day campus clean-up Thursday afternoon, October 20.

SEMINARY LAUNCHES DEPUTATION

The first program by the seminary deputation team will be given at the First Mennonite Church of Berne, Indiana, on November 27. Members of this octette are Mr. and Mrs. Levi Koehn of Meno, Oklahoma; Elaine Waltner of Marion, South Dakota; Bertha Fast of Mountain Lake, Minnesota; Erna Friesen of Henderson, Nebraska; Paul Boschman, of

(Continued to page 14)

Jottings

—Walton Church, Walton, Kansas: At a congregational meeting the resignation of the pastor, Rev. C. B. Friesen, was accepted. For the spiritual and social enjoyment of Harold Peters, invalid member of our church, friends held a meeting in his home. The program was almost entirely composed of voluntary numbers. A social hour was also enjoyed.—Ella Voth, Corr.

—Community Church, Portland, Oregon: October 3 marked the beginning of our Missionary Conference of all the General Conference Mennonite Churches in Oregon. Among the speakers were Dr. Harold C. Etter, International Christian Leprosy Mission; Rev. Don Shidler, Gospel Missionary Union; Rev. Lester Wutherich, General Conference Missionary from China; Miss Janet Soldner, General Conference Missionary to South America; Rev. Samuel Cassels, Sudan Interior Mission. On Sunday afternoon, October 9, all the churches of the Oregon Fellowship met for a business meeting at Barlow, Oregon. In the evening a mass meeting was held in the Canby High School auditorium with the various churches of Canby at which each of the missionaries present had a word of testimony and Rev. Don Shidler gave a stirring message. We feel that the Conference was truly worthwhile, as we were brought nearer to the various mission fields and our hearts were stirred to greater zeal for the Lord's work both here and abroad.—Mrs. Clyde H. Dirks, Cor.

—First Church, Wadsworth, Ohio: Rally Day was observed in our Church on October 16. This was the first Sunday with our new minister and his wife, Rev. and Mrs. A. J. Neuenschwander. In the evening a reception was held for them in the church basement with 115 people attending. A program was given with refreshments following.—Mrs. V. M. Stover, Corr.

—Alexanderwohl Church, Goessel, Kansas: Our congregation had the privilege of hearing Miss Marie J. Regier, missionary from China, and Rev. John Thiessen, missionary from India, tell of the work on the mission fields. A program in commemoration of the 75th anniversary of the Mennonite migrations from South Russia to North America was given at our church on October 9. The following churches participated: Alexanderwohl, Tabor, Goessel, Walton, Lehigh, and Springfield. Both the afternoon and evenings were well attended. Our church contributed 137 Christmas bundles for children overseas. Rev. Gerhard Peters from Gotebo, Oklahoma, was our guest speaker on October 16.—Katie Wedel, Corr.

—Second Church, Paso Robles, California: Rev. J. J. Esau, Omaha, Nebraska, held meetings in our church from October 9-14. On Sunday, October 16, Rev. Robert Hess, from the American Sunday School Union gave us the message and told about the work they are doing.—Mrs. John W. Claassen, Corr.

—First Church, Hutchinson, Kansas: Evangelistic meetings will be held in our church from November 6-11. Dr. Erland Waltner, North Newton, Kansas, will be the speaker.—Corr.

—Bethel Church, Mountain Lake, Minnesota: On October 9 our congregation observed the Lord's Supper. Rev. Marvin Dirks, from Chicago, conducted the services. October 16 Rev. Walter Gering was the speaker at our yearly Harvest Festival. His text was Habakkuk 3:17-18. Ninety-two chickens were processed for relief lately.—Helen Penner, Corr.

—Zoar Church, Goltry, Oklahoma: Our pastor, Reverend Bergen, plans to be in Inola, Oklahoma, Octo-23-27 for meetings. November 6-11 Dr. G. C. Weiss from Kansas City is to be with us for a series of meetings. The closing day is to be the Mission Festival when the childern break their banks and we also have a general offering.—Corr.

—Ebenezer Church, Bluffton, Ohio: Our congregation was saddened recently by word received from one of our members of the sudden home-going of his companion, Mrs. Ezra Steiner. They have faithfully served the Lord in India and Tibet for thirty-six years. Their children with their families have also returned to labor with their parents in the great land. The week end of October 16 our church joined with the other Mennonite churches for the Ohio-Indiana Youth Conference. It was held in the Grace Church, Pandora, with Dr. Kreider, Dean of Goshen College, as speaker. From October 31 to November 6 Dr. Harry Rimmer, noted scientist and author, was with us for a series of messages on "The Finalities of the Faith."—Anona Landes, Corr.

—First Church, Madrid, Nebraska: Missionary John Thiessen of India was with us on October 7, 8, and 9. On Friday and Saturday evenings he showed moving pictures of recreational and various other groups of the Indian mission and also various pictures of mission workers. On Friday he gave a message on the subject "What hath God wrought through man." Sunday morning he gave a Thanksgiving message; in the afternoon he told of the work in India; in the evening he showed pictures with a message of the mission work and accomplishments in the India Mission. Collections for the day were $288.71 for Home and Foreign Missions and Relief.—Corr.

—Bethel Church, Hydro, Oklahoma: The Oklahoma Convention held at Hydro was well attended from Friday to Sunday evening, October 2. Messages by Rev. H. J. Brown and Rev. Phil Wedel were well given and inspirational as well as the singing Sunday afternoon. Each church rendered two numbers after which all fifteen churches represented joined their voices together in joyful praise.—Wilfred Ewy, Corr.

—Deep Run Church, Bedminster, Pennsylvania: The sixteen laymen that visited thirty prospective homes in the community during Evangelism work came back very enthusiastic with promises to attend church. The food contributions for the Harvest Home Service observed October 16 was taken to our Home for the Aged, Frederick, Pennsylvania. Special meetings have been planned for October 23-27 for the dedication of the new addition and alterations made in our meeting house. Occupational statistics of this congregation are: Farmers 43%, Tradesmen 23%, Marketmen, etc. 14%, Professional and Office 12%, and Factory 8%.—Corr.

—Stirling Avenue Church, Ontario, Canada: On October 19 the first official Eastern District Conference took place in our church. The theme of the afternoon session was "Our Common Heritage." Rev. Ward Shelly, Rev. Abe Wiebe, and Rev. Abe Schultz gave the messages. The theme of the evening program was "Our Common Task." Short talks were brought by Norman Berky and Monroe Geissinger. The messages were given by Rev. Walter McDowell, Rev. Freeman Swartz, and Rev. A. Shelly. Special music was presented during the day.—Corr.

—Deer Creek Church, Deer Creek, Oklahoma: Rev. Richard Ratzlaff is conducting a Bible Study Class on every other Sunday evening. Holy Communion was served on Sunday, October 2, in accordance with world wide communion services. Rev. John Lichti is making his home at the Mennonite Home for the Aged in Newton, Kansas. Our annual Sunday School business meeting will be held on November 6. Practice had started on our Christmas program to be given by the choir.—Corr.

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Byways of Bible Knowledge

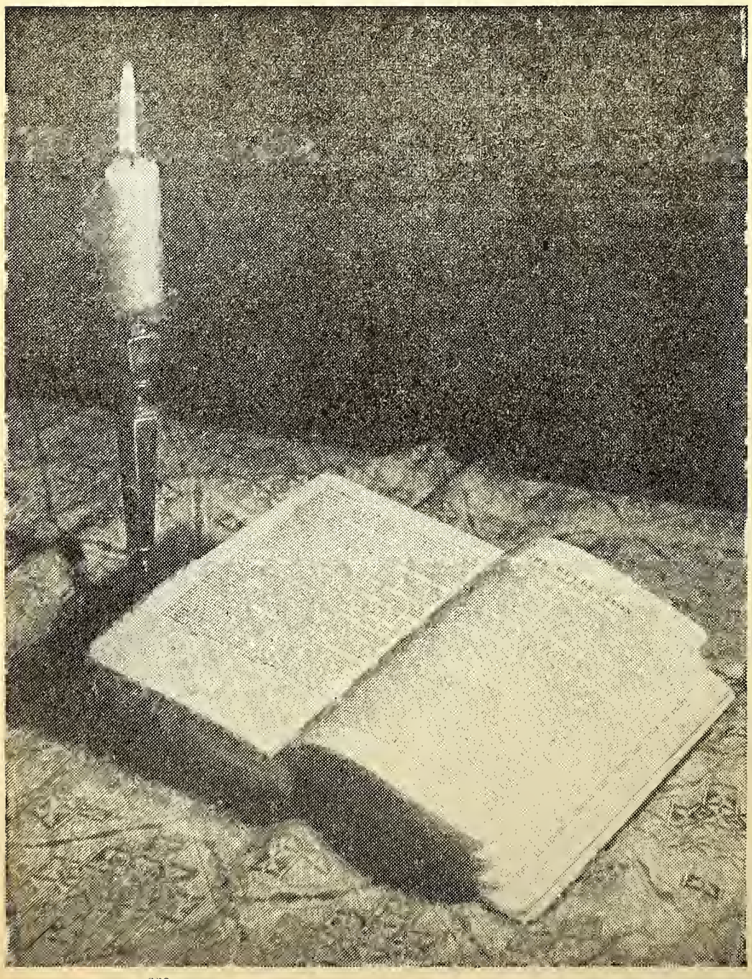
'Modern Versions' of the Bible

By Roderic Dunkerley

I HAVE put the words "modern versions" in quotes because I am thinking not just of present-day translations of the Bible, but also of similar attempts in years gone by to revise the authorized version or to render the Scriptures into the ordinary language of the times. We are all familiar with the fact that Dr. Moffatt and others have published translations in modern idiom, but it may be news to some readers that long before our day the same sort of thing took place and quite a number of "modern versions" were made.

Most of these dealt only with some part of the Bible, usually some part of the New Testament as, for example, a revision of St. John's Gospel, by five clergymen, issued in 1857, and a complete version of the New Testament issued by Dean Alford in 1869. There were more revisions containing a certain amount of correction and elaboration than entirely new translations. As an example of the former kind, we may just notice that in a New Testament published by a Dr. Conquest in 1846, in 1846, the words "and future existence" were added to I Corinthians 15:12 after "no resurrection." One of the most famous of the fresh translations of the New Testament was that of Daniel Mace in 1729. He printed the Greek in one column and his English rendering in the adjoining column. Some of his "modernizations" sound very cold to us nowadays, as for instance: The domestics slapt him on the cheeks" (Mark 14:65).

How many such revisions or new translations appeared between the time of the original Authorized Version (1611) and the official Revised Version (1881), I do not know; but I have read that in the half-century from 1800 to 1850 fresh publications of this sort, or at least new editions of them, were issued in all but nine years. And we are told of one that did not materialize. Benjamin Franklin formed a project for a new version of the Book of Job, the style of the Authorized Version having become, in his judgment, obsolete. One specimen of the kind of style he wanted has survived, and it certainly does not make us long for more: "Does your Majesty imagine that Job's good conduct is the effect of mere personal attachment and affection?" in place of the familiar and satisfying "Doth Job fear God for nought?" (Job 1:9.)



The most famous and at the same time the most ridiculous of these "modern versions" is that of Dr. Edward Harwood issued in 1768. It bears the elaborate title: "A Liberal Translation of the New Testament Being an Attempt to translate the Sacred Writings with the same Freedom, Spirit, and Elegance, with which other English Translations from the Greek Classics have lately been executed." A few samples of the ornate and exaggerated style in this quaint book must be given, but they make it very difficult to understand how even in the eighteenth century such elegance could be admired:

'Happy are those who are possessed with a mild and inoffensive disposition, for they shall be enriched with the greatest happiness this world can furnish." (Matthew 5:5)

"A gentleman of splendid family and opulent fortune had two sons." (Luke 15:11).

"Absured and preposterous conduct! Did not the Great Being, who made the external form, create the internal intellectual powers—and will he not be more solicitous for the purity of the

(Continued on page 15)

Prison Experiences

by Charles R. Rickert

LIFE is no longer life; life is death. Initiative is unheard of; character means nothing. Despondency prevails, and monotony is the keynote of existence. What else could that describe except prison? Conditions in other parts of the world might be similar, but I haven't heard of those parts. What I have heard of in prison, and what I've seen is enough to satisfy me for the remainder of my life. I don't want to go back.

From the beginning there would have been another way out, I'll agree, and I gave that way lots of thought. I had a choice to make. My decision came after I seriously considered one large question. That was: where could I conscientiously take my stand? I chose my position because anything less would have been compromise. I knew what the road from there on would be.

On a bleak January morning I was sentenced to eighteen months for refusal to register for Selective Service. Upon entering prison, I attempted to identify myself as far as was possible with the entire body of inmates. This was not difficult. The closeness of living quarters made congeniality a requirement. The slightest pretense of superiority was always noticed and immediately denounced. One of the fellows with a commendable vocabulary was told by another prisoner, "Oh, you're so smart that you're actually dumb." Because of the inability to understand, distrust and suspicion is turned upon those who could be of the most help to the inmate population.

> Freedom is a beautiful thing. You who have had it, and I who recently had it restored ought to be conscious of our Christian heritage. There is physical freedom; we can travel, we can write, we can read, we can preach. And there is spiritual freedom; we can worship, we can think, we can chose our religion. The challenge of bringing others to Christ is still awaiting us. We must recognize our opportunity, and we must use it constantly.

For each man in prison, there was one good thing. That was food. For me, there were two good things: food and worship. The meals were alright, but that was only to feed the body. To replenish the spirit something more was needed. I looked forward to Sundays and the hour-long Church services. They were never pretentious and there were never more than twenty or thirty attending, but it was this simple contact with the Eternal that made me feel that I was free—more free than anyone else behind the walls. Often I looked out the chapel windows at the homes and highways in the distance, and at first I, too, was susceptible to the pressure of confinement. Then I would become aware of our prisoner pianist playing the hymn "Faith of Our Fathers, Living Still," and instead of being dismal, I would smile. Confinement could not last forever. My predicament was a temporary thing. The Lord was still alive, and He always will be, "in spite of dungeon, fire and sword." The song was true.

But prison was not all glory and prayer. There were long periods when my silent mood would not permit me to talk or to write or to read. There were dragging hours of walks in the evenings: walks that went for miles, yet in reality covered only a few square feet. There were tiresome, creeping days of repetitive office work. And there were the times of overwhelming loneliness.

Some may think that a penitentiary consists of striped suits and shaved heads, of marching men and armed guards on top of walls. The Federal institution of today has none of these characteristics. But even though most of the deplorable conditions are in the past, prison is still prison. Richard Lovelace, with a philosophical air, managed to write, "Stone walls do not a prison make . . . " There were many moments when I couldn't agree with his opinion. The walls, for instance, were cold. I felt them. The bars were hard and real. I watched the setting sun through them. The psychological pressure was often reaffirmed. I was frequently told where my place was by some official.

It is my hope, however, that I am not bitter as I write this, but merely critical. I would be committing a sin of omission if I did not admit that my mind was changed. A year ago I had only the sketchiest of the functions of the Justice Department. Now I have become somewhat better acquainted. I see many wrongs and I feel compelled to mention a few. The impersonal and ultra-factual atmosphere of the entire system has come to be disdainful to me. Even men need someone who is concerned and who can love them. In prison this is not to be found. I also look with disapproval at the methods used in handling various cases. There were foreign men who waited six months after making parole, because immigration authorities did not pick them up for deportation. First timers were hit with long sentences and many of them were placed in bunks immediately beside repeaters. Narcotics violators did not need to apply for parole; if they did, they received blanket denials. For myself, I have few complaints, but for others, there is much room for improvement.

My status has been changed, and I don't have to face the conscience disturbing aspect of brute force, of superiority complexes, of Negro segregation. Now, through the efforts of the Mennonite Central Committee, and the generosity of the United States Board of Parole, I have been given the privilege of spending the rest of my sentence under Voluntary Service. This is going from a wholly negative stand to one which is positive and constructive. It is a large jump, but it has created a satisfactory feeling within. I realize I am being of even greater service, both to God and to man.

One final message. I just discovered it in January, but everyone should know as soon as he can understand it. Freedom is a beautiful thing. You who have had it, and I who recently had it restored ought to be conscious of our Christian heritage. There is physical freedom; we can travel, we can write, we can read, we can preach. And there is spiritual freedom; we can worship, we can think, we can chose our religion. The challenge of bringing others to Christ is still awaiting us. We must recognize our opportunity, and we must use it constantly.

Comments by the Editor — "About the Bible"

BACK in high school, we used to have courses on literature which choked and stifled us. About the only memory of those courses is the rhyme in "The Ancient Mariner," "Water, water everywhere, and all the boards did shrink, water, water everywhere and not a drop to drink." The other memories are of forced reading of literature about which we did not care. If our literature courses had been about movie stars, football and basket ball, romance, there may have been more zip in them.

Strange, but the Bible suffers under the same attitude on the part of many a youth. What has Abraham got to do with me? What has Paul and his boat rides, David and his deeds, Peter and his impulsiveness to do with my problems and my doings? Well, strange, too, how what seemed so unrelated in our teen age has become so vivid and personal a decade later.

In reality, some of the most fascinating reading is in the Bible. Some of the most inspiring literature is to be found in the Bible. Finally, after one learns more about the Bible, there is no literature with quite the inspiration and fascination that can be found in the pages of the Bible. The Epistles of John with their admonition that "we love one another." The book of Hebrews with its brilliant arguments based on Jewish premises and thought. The drama of Luke and Acts always pointing to the triumph of the gospel. The despair of Ecclesiastes who says all of life is vanity and man's only hope is the worship of God. The debate over suffering in the book of Job. The prophetic declamations of Isaiah condemning the ways of his people. When one begins to read these accounts, he is gripped by something tremendous.

In the coming issues of "Mennonite Youth" there will appear a series of articles about the Bible, stories which reveal the weight of this book upon people through the ages and the vitality of it today. These are background articles. The more we know about the Bible, the more we shall appreciate what is written in the Bible. We need to do much reading about the Bible.

Seminary . . . Continued from page 10

Petaigan, Saskatchewan; Rudolph Martens of Waterloo, Ontario; and O'Ray Graber, Marion, South Dakota.

Walter Gering, visiting lecturer in Bible and Rural Life will be the Vesper speaker on November 6.

Those of us who have been wondering about the status of missionary policy in India were particularly interested in the visit of Jawaharlal Nehru, prime minister of India, here in the city on October 27.

Walk in Newness of Life

By Kenneth Morse

IN one of those rich sections of Paul's letters that young readers pass over lightly because the language is theological, there is a phrase that ought to be flashed in neon signs. You can read what goes before it by turning to Romans 6:4, but here are the words to remember: "Walk in newness of life."

Does every day seem like the day before—except that you are one day nearer the final reckoning of exams and reports? Or does each new dawn find you braced for the exciting venture of living each moment as something new and thrilling? Can you predict what Harry will say when the bell rings in study hall, or do you anticipate the discovery of new friendships today? Will you be satisfied to rate a part in the spring play or will you strive for new accomplishments?

Evidently Paul had reasons to believe that a Christian's life could be a series of adventures. Not, of course, that life was a constant circus or an all-expense tour or an Arabian Nights tale. No, the newness was the dynamic of a living Christ working in a living church among Christians who walked in God's way.

There are Christian young people today, no more gifted or intelligent or pious than you, who are walking in newness of life. They have discovered that their religion can be lived moment by moment, and not merely discussed on Sunday. They are experiencing the presence of Jesus as a living person who walks with them. They are practicing the presence of God through prayer, meditation and sharing their highest moments. They are realizing what Christian fellowship can mean as they band together to witness, to serve and to share.

Our daily routine yields so little adventure because we have so little faith. We don't expect anything to happen and nothing does. But Jesus lived with great expectancy and we can share in his faith. He spoke of a new birth, a new life and a new spirit that can be ours. We can walk in newness of life.

—*Our Young People*

Voluntary Service

John Enns of Rabbit Lake, Sask. has recently been appointed as director of the M.C.C. Service Unit in Mexico. Mrs. (Aganeta) Enns will do community work and serve as part-time laboratory technician in the regional hospital in Cuauhtemoc.

Assignments for the volunteers enrolled in the sixth M.C.C. Orientation Class are as follows: Neale Sider and Lorne Ruegg to Gulfport, Miss.; Merlin and Delores Harms, Anne Funk and Helene Neufeld to Industrial Home School Annex, Washington, D. C.; Menno Gaeddert to National Training School, Washington; Ray Harnly and Warren Fuller to Topeka State Hospital, Kansas; Vernon Schroeder, to Relief Warehouse work at Akron, Pa.; Charles Rickert to Brook Lane Farm; and Kay Wiens to Cuauhtemoc, Mexico.

Byways of Bible Knowledge . . . . Continued from 12

mind than for the showy elegance of the body?" (Luke 11:40).

"Survey with attention the lilies of the field and learn how unbecoming it is for rational creatures to cherish a solicitous passion for gaiety and dress." (Matthew 6:28).

"This exalted Spirit assumed human life, and from his incarnation the most pure and sacred emanation of light were derived to illuminate mankind." (John 1:4.)

"Benevolence is unruffled, is benign. Benevolence is not ostentatious, is not inflated with insolence. It preserves a consistent decorum: is not enslaved to sordid interest: is not transported with furious passion: indulges no malevolent design." (I Corinthians 13:4, 5.)

Even Dr. Samuel Johnson himself, who certainly knew how to write in the grand style beloved of those days, could not stand Harwood. We read in Boswell that on one occasion, picking the book up, the first words that caught his eye were: "And Jesus, the Saviour of the world, burst into flood of tears"—the ridiculous version of the beautifully simple and impressive statement, "Jesus wept" (John 11:35). Boswell says, "He contemptuously threw the book aside, exclaiming 'Puppy!' "

We come now to the really modern versions—those of the present century. The earliest was "The Twentieth Century New Testament," which was published in 1901. Then followed those of Ferrar, Weymouth, Moffatt and Godspeed. In addition, there have been quite a number of version of separate books of the Bible as, for instance, several of the Old Testament prophets issued by the British Adult School Union. The editors of these last may perhaps be regarded as speaking for all such modern translators when they say that they have deliberately sacrificed literary elegance to clearness of expression and simplicity of language—"and we trust that in this way these messages of the prophets that once touched the people with such power may again reach the hearts of our own generation."

The point may be put this way. It is a striking fact that from the fourteenth to the sixteenth century a struggle took place for a people's Bible—that it should be rendered into the vernacular and every ploughboy be able to read and understand it; but in the twentieth century, because the old version has remained unchanged while the English language has been constantly altering, it has become largely unintelligible to ordinary folk and consequently many neglect it altogether. To help correct this unfortunate state of affairs has undoubtedly been the principal motive behind these modern translations, but how successful they have been is uncertain. They have undoubtedly helped many individuals to a better understanding of many passages, and their greatest value may be as simple commentaries on obscure parts of Scripture.

To solve the main problem—that of the widespread indifference to the Bible—much more vigorous steps must be taken in Christian witness and work, but it is certainly very desirable that a new "People's Bible" should be provided for this age. And a hearty welcome must be accorded to the Revised Standard Version of the New Testament, recently published in America, which is an excellent modern revision of the Authorized Version. It retains the best of the old version removes errors and obscurities, and clarifies the sense in many ways. Whether it is the last word upon the matter is, of course, another question.—Copyright, 1949

Daily Realization of God

by Glen Weimer

God is the Living Presence
Whose power upholds the universe,
Whose power continues its miracle of creation,
Whose goodness sustains the life of the world,
Whose beauty sweetens and enriches life,
Whose trust shatters the prisons of bondage.

God is greater than his wondrous works.
God is greater than human temples
God is greater than human thought of him.

As each star is a separate thought of God,
So is each life;
As each day is a fresh creation of God,
So is each breath of life his gift.
O wondrous compassion that holds, upholds, and enfolds the world—

To surrender wholly to the wonder of God's giving,
is to pass into the life abundant,
to know God's shepherding presence,
to live with confidence, certainty and freedom,
to be nourished by life-giving bread,
to walk beside quieting waters,
to triumph in all trouble,
to pass through the dark into the eternal dawn.
O God, thy face is turned toward me— I set my face toward thee.

—Horizons

WHAT THEY SAY . . . . . about The Handbook to the Mennonite Hymnary

"MANY THANKS INDEED FOR YOUR generous gift of the HANDBOOK TO THE MENNONITE HYMNARY. I at once began browsing in it, and find its general resources very complete and stimulating! . . . . I have just lent the book to Reverend Emery C. Fretz, who is doing a colossal job of making a Tune Index, and has included the MENNONITE HYMNARY in the American 26, from which he has collated the materials."—HYMN SOCIETY OF AMERICA, Reginald L. McAll, Executive Secretary, New York.

Beyond Our Own

NEW YORK CITY. The church has a responsibility towards the nation's 1,500,000 migrant agricultural workers and their families—people at the bottom of the economic ladder, too seldom protected by social legislation or given the help of the communities whose crops they harvest.

How that responsibility is to be met was discussed at a conference in Chicago, last week, sponsored by the Home Missions Council of North America, which has worked with the migrants for nearly 30 years, and attended by over 100 church leaders, mission executives and representatives of such agencies as the U. S. Department of Labor, the U. S. Department of Public Health, the National Child Labor Committee, the YWCA, the New Jersey Migrant Labor Bureau and the New York State Inter-Departmental Migrant Committee.

NEW YORK CITY. Greater opportunities for African students in American colleges and universities and more American missionary specialists to help in African educational and literature projects were the chief requests made by three Englishmen, two Africans and an African woman at a meeting here sponsored by the Africa Committee of the Foreign Missions Conference of North America.

The six, all educators and administrators from British territory in Africa, were part of a group who attended a conference on education at Teachers' College, New York, and visited a number of American colleges and universities elsewhere.

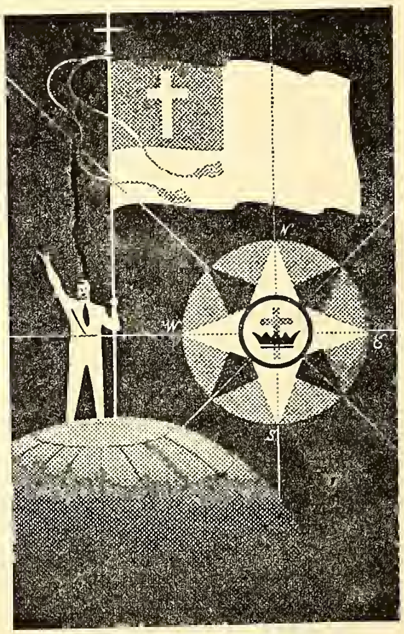
NEW YORK CITY. The place of the Christian churches in revolutionary East Asia will be marked out over 65 top-ranking Christian leaders from sixteen countries of the Orient meeting at Bangkok, Siam, from December 4 to 11.

Scheduled for discussion at the meeting will be the relations of the Christian churches with the other religions of the Orient, problems of religious liberty, and the task of the churches in Communist-dominated and other areas.

NEW YORK. More than a billion dollars' worth of new Protestant church buildings and improvements are now being planned by architects throughout the country, according to Dr. Elbert M. Conover, director of the Interdenominational Bureau of Architecture here.—*United Evangelical Action.*

Please enclose this label when writing.

WASHINGTON.—A House Foreign Affairs Subcommittee has approved a bill to make $1,250,000 available for the distribution of American books in Europe. These educational, technical, and scientific books are to be distributed through CARE, Inc. The money was earned during the war by conscientious objectors working for the Government, and was paid directly into the United States Treasury.



LET'S ACT NOW FOR ONE WORLD IN CHRIST

19th Annual Observance

MEN AND MISSIONS SUNDAY

November 13, 1949

throughout the U.S.A. and Canada, and in other lands

ELGIN, ILLINOIS. The first 47 German high-school students being brought to America for a one-year stay by the Brethren Service Commission, relief agency of the Church of the Brethren, arrived in New York, Saturday, September, 24.

A total of 90 boys and girls between 16 and 19, all refugees, will be brought to this country and placed with Brethren families living on farms. The young people will live as members of the sponsoring families, help on the farm, go to school, and participate in community affairs.

GERMANY. The president of the Evangelical Church in Westphalia and the Roman Catholic Bishop of Muenster joined recently in appealing to the U.S. Senate foreign relations committee to use its influence to stop the dismantling by the British of the Gelsenberg oil refinery. Their action followed the dismantling order which came after the U.S. committee had announced a resolution to re-examine the entire dismantling problem in Germany. The church officers pointed out in their message to Washington that the 10,000 members of their churches who are dependent on the refinery for jobs had heard with thankfulness of the committee's resolution, but had been plunged into despair when the British ordered dismantling to begin Aug. 16. They said: "If this order should be carried through, your investigation would be fruitless, and we are highly alarmed because of the far-reaching social, economic and political consequences that would arise."—*Christian Century*

PHILADELPHIA. Beginning October 9th at 10:30 P.M. (E.S.T.) Rev. Percy Crawford, famed youth speaker, will be seen and heard in the first Gospel program over televised on a National network. The broadcast will originate in Philadelphia over The American Broadcasting Company and its affiliated stations. The broadcast is interdenominational in scope and is designed to reach "The Youth with the Truth." This new television program will be called "YOUTH ON THE MARCH" where the listeners will both hear and see the Living Word of God.

WASHINGTON In states with segregated schools, white children get an education almost twice as expensive as that for Negroes, according to the Office of Education.

The agency released July 29 a study of 1945-46 enrollments in the 17 states and the District of Columbia, where segregation of white and Negro pupils is practiced.

It said the average expense for each white pupil in daily attendance was $104.66 a year, and each Negro pupil, $57.57.—*C. S. Monitor*

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

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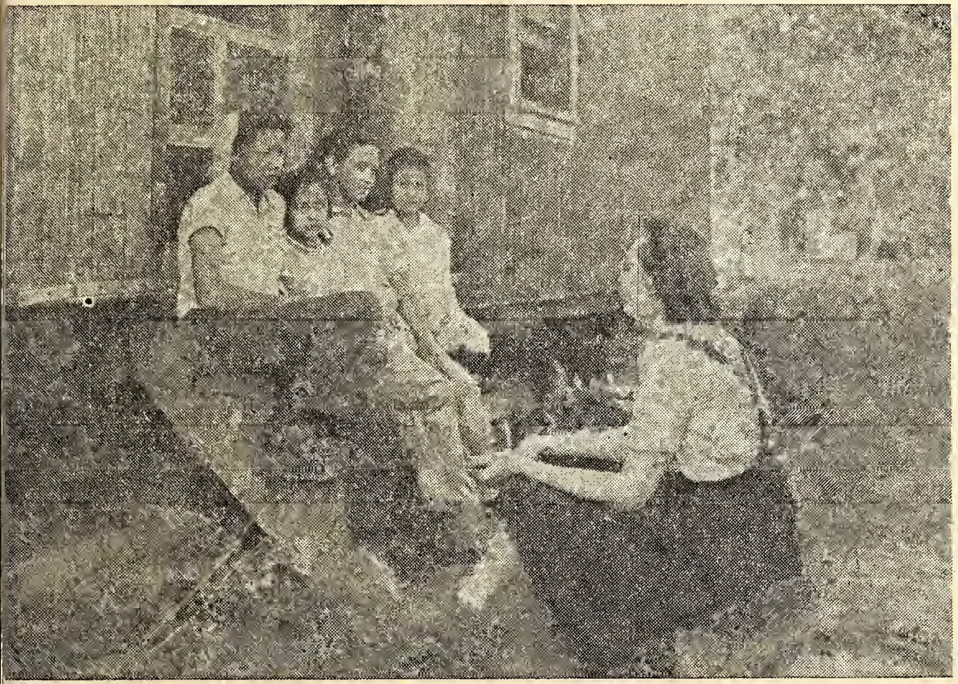

Go out into
the highways
and hedges and
compel them to
come in.
--Luke 15:23

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The Mennonite

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Of Your Pen Acquaintance

L. R. AMSTUTZ ("The Challenge of the Exceptional"), Mountain Lake, Minnesota, is Pastor of the First Church.

WILHELMINA KUYF ("Quite Committed to Stay"), West China, serves as Conference missionary.

ROBERT W. HARTZLER ("Christian Love in Action"), Goshen, Indiana, is a member of the Peace Committee of the General Conference, Secretary of the Central District Conference, and serves the Eighth Street Mennonite Church.

JUSTUS HOLSINGER ("The False Worship of Race"), La Plata, Puerto Rico, is in charge of the Mennonite Central Committee project at La Plata.

LILLIAN LEHMAN AND MARIE LIECHTY ("Reaching Tomorrow's America Today"), who are doing Home Mission work, are identified in connection with their article.

HAROLD RATZLAFF is one of our younger Conference missionaries to India. At present he is on furlough.

The Reader Says

Dear Editor:

The editorial in the October 25 issue of the MENNONITE on four century half-truth should help us all see non-resistance as an essential element of faith and salvation.

Sincerely,
Paul Goering
941 Mass. Avenue NW
Washington II, D. C.

Dear Editor:

I appreciated very much the article in the October II issue on "cooperative lay evangelism" by Walter McDowell. I am not writing critically, but in the true spirit of Christian love. We need to have more on evangelism and revival, discussions on "eternal security," "marriage and divorce," and other vital subjects.

Alfred Regier, pastor
Immanuel Mennonite Church
Los Angeles, California

Dear Editor:

I have received the MENNONITE now for some time and I enjoy reading it very much . . . .

R. L. Siemens
Canadian Mennonite
Bible College
Winnipeg, Manitoba

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

November, General Conference Evangelism Emphasis Period.

November 13, Men and Missions Sunday

November 13-17, Bluffton College Bible Lectures. Dr. Carl C. Rasmussen, Lutheran Theological Seminary, Gettysburg, Pennsylvania, speaker.

November 15-17, Northern District Ministers Conference, Freeman College, Freeman South, Dakota.

November 16, 17, Bluffton College, Ministers' Conference and Women's Conference.

November 24, THANKSGIVING DAY

November 25, Bethel College Corporation Meeting.

November 27, Advent Sunday.

November 28, Winter quarter begins, Bethel College.

November 29 to December 1, Council of Boards Meeting. Mountain Lake, Minnesota.

December 5, Winter quarter opens, Freeman Junior College.

December 11, Universal Bible Sunday.

December 11, Messiah Community Chorus Concert, Memorial Hall, North Newton, Kansas.

December 14, Founders' Day, Freeman Junior College.

December 25, Sunday, Christmas.

NEXT YEAR —

January 1-7, Universal Week of Prayer.

January 3, beginning of Winter Term, Canadian Mennonite Bible College.

January 29 to February 5, 1950, Seventh annual observance of Youth Week.

January 30, Second semester classes begin, Bluffton College.

March 12-17, Annual Bible Lectures, Bethel College.

August 23-30, 1950. Tentative dates for the General Conference Sessions, Freeman, South Dakota.

Secretaries of Boards, Committees, Conferences, and Conference Schools on both the General Conference and District Conference level, are urged to send in the dates of important activities for this column in our paper.

Official Announcement

Many members of the Conference are wondering why the Orlando Waltners have not been returned to India. They had planned to sail August 26, when it was discovered at the last moment that the visa to enter India would not be granted. Since India is now independent and forming its future policy, no one can enter the Central Province as an Evangelist at this time. The Secretary will attend a special called meeting in New York, November 3, at which time all the secretaries of boards having work in the Central Province are urged to attend. We hope that this matter can be cleared shortly.—Howard G. Nyce, Secretary Foreign Mission Board.

Editorials

"IF HE BECOMES A MARTYR, that would make his cause all the more potent." With these words an article in a recent issue of *Look* explores the possibilities of the impact of Marshall Tito upon the Communist world at large. The world at large s recognizing more and more the tremendous impact of a life laid down for a cause. This is a basic principle in life—the greater one's devotion to a cause the greater the impact of his death, particularly if death comes in the process of the work connected with the cause. Of course this principle has ts positive and negative possibilities. If one is deeply devoted to and iving by a false or wicked cause, there will be the result of driving that cause deeper into the hearts of people as well as converting people to it especially if one should die or be killed while living by that cause. On the other hand there is a similar drawing power in a pure ife that is laid down while seek- ng to help people to find God and His will for their lives. We are iving in a time when more and more people must choose, not whether they will lay down their ife or not, but rather, for what cause, yes, for what god they will ay down their lives. If we lay down our lives on the altar of Mars and nationalism, we only drive the satanic faith deeper into he hearts of people. Just witness how difficult it is for families who have lost sons in the war to accept God's way of ove in all things. On the other hand we have the opportunity to "know Christ in the fellowship of his ufferings being made conformable unto his death." We may lay down our lives for Christ and open the doors of the hearts of people to accept the savlation n Christ.

All are called for a holy vocation by virtue of being Christians, but there are diversities of gifts within the band of recruits. There are not differencs of honor within the Christian army, but there are differences of function. That is why we are not to be called, "Rabbi, Rabbi," and why we must let no man call us "Father" when One is our Father, as Jesus said, but there can be a division of labor without any difference of higher and lower. One of our worst heresies has been the introduction of differences of honor along with division of labor, but this only demonstrates a radical inability to understand the revolutionary significance of the Gospel.—Elton Trueblood.

THE THIRTY-SECOND SESSION of the General Conference to be held at Freeman, South Dakota, s less than ten months away. The local community s busily engaged in rushing to completion a new uilding, "Pioneer Hall," to house this session of Conference. Already some preliminary plans have een made. The approaching meeting of the Gen- ral Conference Council of Boards to be held at Mountain Lake, Minnesota, November 29 to Decem- er 1, will undoubtedly serve to further outline the lans and major concerns of next Conference. But a Conference if it is to be a success in God's sight must have more than outward preparation. If it is not oo early to begin outward preparation it is surely ot too early to begin the inner preparation of prayer nd soul-searching with regard to our entire Conference enterprise. So, keep the Conference officers, boards, and committees on your prayer lists, especially as they prepare to gather at Mountain Lake this month.

MISSIONS IN CHINA are not dead. That is the unanimous testimony of our missionaries in that country. At the same time many here at home are evaluating the status of missionary work there on the basis of the headlines depicting the outcome of a military struggle. What an unfounded materialistic deduction! One of our missionaries from South America said recently that the criteria for an open door is a hunger for the Gospel irrespective of closed political doors. On this basis, judging from the response reported in the China area, the doors are wide open. But we are failing in this opportunity. The new movements in China are captivating the youth. To meet a future in China that is in the hands of youth we are represented by three women and two men, none of whom are in the younger age brackets. Futhermore, mission boards are being compelled to retrench due to decreasing incomes. This means that they must concentrate upon support of those now on the field. If young people were ready it would be difficult if not impossible to send them. Here is a two-fold Macedonian Call. One is to eager youth who are ready to give their lives and if necessary to lay them down for Christ. The other is to people, who cannot go, to devote themselves to sacrificial giving and intercessary praying.

THE DARKENING PICTURE of world events is calling for radical solutions to the world's deep problems. Our leaders of state are leading us into policies of foreign entanglements heretofore unknown as their radical answers. The world again needs an Amos, an Isaiah, and a Jeremiah to stand up and speak to his country concerning the inevitable doom that will come when we trust in man and his reliance upon treaties and covenants with man apart from God. At this point the idea of "the universal prophethood of believers" ought to come into play. This will be an extremely costly process as is evidenced by some few who have chosen the method of refusing to pay part or all their income tax the larger portion of which goes for war. Most people reject this method, but one inevitably hastens to raise the question as to where and how we should take our stand and say "no further!" Is it enough to send resolutions and letters to Congress and preach and talk against a system to whose continued operations we contribute.—J.J.E.

The False Worship of Race

by Justus Holsinger

THE second false God of our present civilization is that of racial superiority. The spirit of racial superiority in our modern world. This god, as materialism, has crept into the Christian church and is eating at the very roots which secure the Church to God.

An Old God

There are many examples in history where the spirit of racial superiority has helped bring about the downfall of a society. The Jews interpreted "God's Chosen People" as implying a superior race, and as a result suffered persecution for centuries. Had they thought of the Jewish race as chosen of God for a particular commission—that of bringing God to all races—the history of the Jewish people would probably be quite different today. Perhaps they would have avoided much of the suffering of centuries if they had accepted God's mission for them, rather than to have thought of themselves as a superior race.

There are many other instances of history where the spirit of racial superiority has resulted in bloodshed and conflict. One of the major points of Hitler's program to unite the German people was to emphasize the superiority of the German people. They were taught that they were the superior people of Europe, and by right should control Europe. Even the lowest German beggar or drunkard of the street could look upon the highest cultured Jew as inferior to himself. Though building upon racial superiority may help unite a people, it tends to segregate them from other peoples.

Within Minutes, Repercussions

Winston Churchill once insinuated that the English speaking peoples were the superior people of the world and this remark reverberated to all corners of the earth and within minutes repercussions were forthcoming. This statement was perhaps a confirmation of the attitude which the English and Americans have possessed for years and which has contributed toward conflicts with peoples of other tongues.

The war with Japan did not originate with Pearl Harbor. Any student of history could forsee a major conflict between the American and Japanese people because of the American discrimination against the Japanese along our west coast. Oriental immigration was encouraged so long as the exploitation of cheap labor worked to our economic advantage, but when we no longer needed this labor then we began to discriminate against the oriental race. Each incident of discrimination from 1900 to Pearl Harbor helped to build up ill feeling on the part of the Japanese toward the Americans. Pearl Harbor could have been prevented, had we started in time to replace racial discrimination with Christian love.

We are frequently inclined to think of these as world problems and not problems among Christian people. One has to associate with church people only a short time until he hears such terms as "Japs," "niggers," "wops," "natives," all of which indicate an improper attitude toward others, and the lack of Christian respect for human personality. We can never hope to convert others to Christ so long as we do not have the proper respect for them as members of the human race.

No Other Country . . .

There is probably no other country in the world where the feeling of racial supriority is so strong as in America. Americanism as an ideal and Americanism in reality are not the same. We as Americans are quick to set up Americanism as an ideal to the rest of the world, but peoples of the world are not willing to overlook the racial discrimination which exists in our country.

It is not uncommon today to hear professing Christians make unchristian remarks about peoples of other races. Many professing Christians show in their attitudes that they feel themselves superior to peoples of other races. Scholars of psychology have not been able to prove that some races are superior to others. If all peoples were given equal opportunity there would be little difference in accomplishments. What often appear to be inferior racial characteristics are results of inequality of opportunity. Where a race claims to be superior to others, that race usually judges other races on its own criteria.

Where Feeling Runs High . . .

Where the feeling of racial superiority runs high, it usually results in resentment and bitterness. Those who work among people of other races encounter serious difficulties if they themselves possess the attitude of racial superiority. A person may possess that attitude and be unconscious of it, but it is usually reflected in his attitudes as he works with others.

The Christian who possesses the love of Christ cannot hate his fellowman. All of God's human creatures have personalities and are potential saints for the kingdom. Whether a human being be Negro, Chinese, German, Puerto Rican, Russian, Japanese, he possesses a human personality given to him by the creator of the universe. Human personality which reflects the glory of God is the highest of God's creation and no natural beauty on earth can compare with it.

The Lowest White Man

To look down upon, or to hate, another race does not bring reproach upon the hated, but rather the hater. The feeling of racial superiority frequently results from an inferiority complex of the race which assumes itself to be superior. The lowest white man with an inferiority complex receives a great feeling of satisfaction when he thinks of himself as above the most intellectual Negro.

(Continued on page 9)

From the Mission Front

Quite Committed to Stay

by Wilhelmina Kuyf

WE hear that some people at home think missionary work in China is finished—done for! Listen while I tell you what happened in our church here in Chengtu this morning. Twenty-two people were baptized and gave evidence that they had accepted Christ as their own Saviour and they were received into the church fellowship. Our Chinese co-workers and we four missionaries felt both humble and grateful. This is what we are here for—to see people turn from darkness to the light that is Christ. "The Lord has done great things for us, whereof we are glad." Psalm 126:3.

> "Lord, you know those 22 are all different, in age, in character, in occupation, in intelligence, in education, in size, in comprehension of Thy way, but that is the way the Church is made up. They have started out with Thee; keep them close, guard them, and may we all, with them, grow in grace, and in the knowledge of the Lord Jesus Christ."—A prayer offered by a Chinese Christian the day after the baptism of 22 souls at our China mission in Chen'gtu on September 25.

Two College Freshmen . . .

The only child in the baptismal group is a boy of 13 who was so clear in his statement that Jesus had died on the cross for him, that the examining committee rejoiced and remembered Paul's word to Timothy, "Let no man despise thy youth." Others are two college freshmen who are the only Christians in their families. One of them, an 18 year-old, spoke briefly at an outdoor meeting we had last Monday, near a famous park, giving his reason for being a Christian. Another girl who is studying to be an athletic coach, has heard the Gospel only recently, but she had a praying Christian friend. This girl has a very attractive personality, and we know that God can use her among her school mates. Two instructors in the military academy, men of 26, have been looking for some power to tie their lives to, and have found it in Christ. One older woman was told by her husband that she could go to the chapel and listen to the Christian teachings. However, when she came home and said that she believed in Jesus as her Redeemer, her husband said, "Who told you to *believe?* I said you could go and *listen!*" Now this woman is praying for her husband. One peppy, high school student heard some Salvation Army preaching some time ago, and it prepared him to accept the message when he heard it again. He is remarkable in his enthusiasm. He used a lot of his summer vacation to study more of his Bible and almost each night he goes to our tea house preaching place and helps there, sometimes with the singing, or greeting people, or by "saying a good word for Jesus Christ." Some of the women, who aren't so quick at reading, are very sure of their salvation, they remember remarkably well what they have heard and been taught. Three of them have come under Christian influence in their youth, but have never come to a clear-cut decision. One other girl stands out, her younger sister has been a Christian for four years, and is such a happy, helpful person around the home and at school (they are both school teachers) that everyone comments on it, and they know it isn't a matter of disposition, because she wasn't always that way. The older sister realized that the secret was that her *mei-mei* (younger sister) was a real Christian.

The Outcome of Intensive Instruction

Most of the group have already given their testimony in public meetings, or been active in tract distribution. This all seems the natural outcome of two weeks of intensive instruction or what we call at home, catechism call. We called it instruction class and had two going, one in the daytime for those who read easily, and the other at night for people like the bicycle repair man, and the other lad who is employed in an iron-worker's shop, the housewives, and others who could not read so quickly. We had half hour each of music, the important teachings of the church, Gospel of Mark, catechism, and the duties of church members. A different person taught each subject. All of us worked much with the Bible and those who had to fumble around at first when someone mentioned I Peter, or Hebrews, or Isaiah, at the end of the time knew their way around in the Scriptures. Of course, most of our teaching is from the Gospels.

These twenty-two new members have come out of those who heard the regular Gospel preaching in the tea shop, or came to services in the West Street Chapel, or who have been in the English or Bible classes.

Not all those who came to the instruction classes were accepted for baptism, and several of them commented that that didn't stop them from loving and believing in Jesus. Some said they wanted to study more. Some wanted the spirit in their home to be different before they were called Christians. Young people are asking for another instruction class, soon.

A Lot of Laying of Foundations

Preaching is not the only item on our program. The clinic has from 40 to 90 patients a day, where the love of God is shown by the doctor, nurses, and other employees. Miss Goertz had to take care of three confinements in one night. Children's work, mostly in Sunday school and through a small library, and both summer and winter vacation Bible school, is a very interesting part of our activities. It has many small, as well as large, compensations, as when children call out to us in friendly fashion when we ride along on our bicycles, or when we hear the sound of small groups of youngsters singing the Christian songs they have learned. Other worthwhile results are that parents come to see what interests their children so, and the youngsters themselves say they want to be Christians. However, in

(Continued to page 14)

The Challenge of the Exceptional

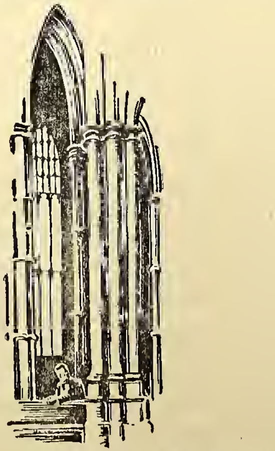
by L. R. Amstutz

MOST of us are familiar with the chapter after chapter of what appears to be endless genealogies in I Chronicles. No doubt many times we have thumbed over the pages to get to something more interesting. We may have even reasoned in our minds that while Scriptures are equally inspired they are not of equal importance. Thus we may have missed this brief biography of an exceptional life. I refer here to the "thumbnail" sketch of a man by the name of Jabez. Listen to the account as it is bounded on either side by long lists of ancestry: "And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, because I bare him with sorrow. And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested." (I Chron. 4:9,10.)

The Sin of Being Ordinary

Certainly this is a challenge to live an exceptional life. We should be willing to let God make of us that exceptional person. Someone has written a book entitled "The Sin of Being Ordinary." The Christian should always be set apart from the masses of unsaved people. Jabez was more honourable, a word which is higher than any of the demands of public opinion. To be God-honored is to be honourable—always!

Jabez was born when the waves of sorrow overwhelmed his mother. This must have been more than just the normal sorrow at child birth. The name Jabez means "he causes pain." What the circumstances of life were that caused such pain, we are not told. Nevertheless, there must have been more than adequate compensation for the mother of Jabez in this record of his life. How true it is that some of the most significant things of life arise out of painful experiences. We are always greatly encouraged as we read the biographies of God's great men and see how the early life of testing and trial have been instrumental in producing a great life. Out of the crucible of life must come forth the pure gold.



There is no burden of the spirit but is lightened by kneeling under it.

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The Dividing Point Was Prayer

The dividing point in this life was a prayer which God heard and answered. This prayer also "doubles" as a biography of this life. This prayer wrought a transformation. Jewish tradition states that he was an eminent doctor in the law, whose reputation drew so many Scribes around him that a town was called by his name. (I-Chron. 2:55) The secret of this success was a prayer. No doubt he was a man of prayer but here is the prayer which covered a whole life.

By this prayer, Jabez acknowledged that he needed help from God. Jabez saw that he was not sufficient in himself. The quicker we come to the end of ourselves, the quicker we may come to God It was Lincoln who said, "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go; my own wisdom and that all around me seemed insufficient for the day."

Let us briefly consider the various parts of this prayer: "Oh that thou wouldest bless me indeed. . . .' This prayer is very personal but it is not selfish. The petition recognizes the truth in the Doxology "praise God from whom all blessing flow." In the creation of man, God blessed man by making him in God's own image. That image was marred and so it is in returning to God that His blessings will be personal in our lives "Return unto me, and I will return unto you, saith the Lord of Hosts." Malachi 3:7.

Extra-Territorial in Our Spiritual Outlook

The second petition is a request for growth, ". . . . and enlarge my coast . . " This may have been a request for territorial growth but it certainly included spiritual growth too. As a civic leader he was anxious that there should be expansion. How we need to pray thus for ourselves. We need broader and higher horizons. We are too content to be hedged in. We are to look upon the fields white unto harvest. God promised Joshua that every place where the sole of his foot would touch, the land would be his. We need to be extra-territorial in our spiritual outlook.

This biographical prayer enlightens us further, ". . . and that thine hand might be with me . . ." This is similar to what we read of John the Baptist of whom we read in Luke 1:66 ". . . and the hand of the Lord was with him." The "hand" in Scripture is the symbol of power. It also stands for the complete person. How can one explain a life like Jabez or John the Baptist? Only that a higher power rested upon them. Natural events and circumstances can never be a sufficient explanation. The exceptional life is the God-controlled life! Oh, that the hand of God may be upon us.

The Folly of Self-Reliance

Jabez recognized that God alone could keep him from the pit falls of life, ". . . and that thou wouldest keep me from evil that it may not grieve me!" What utter folly to attempt to be self-reliant as we go thru life. The enemy of men's souls is far stronger and wiser than the strongest and wisest man. Only the power of God can keep us from sin. "The Lord knoweth how to deliver the godly out of temptations . . . ." II Peter 2:9. This is one place where Jabez did not wish to live up to the meaning in his name for he prays to be kept from evil that he might not suffer its pain.

(Continued on page 9)

Bluffton College

Cornerstone of Founders Hall Laid

BLUFFTON, OHIO, October 30th. The laying of the cornerstone of Founders Hall, new auditorium-gymnasium of Bluffton College, marked another step in the fulfillment of a dream many years old. The cornerstone laying was the chief event of a day in which Bluffton College welcomed to its campus the parents of the students. Among the speakers of the day were J. N. Smucker, pastor of the First Church of Bluffton and President of the General Conference, and George Stoneback, alumnus of the college, and pastor of the Mennonite Church, Fairfield, Pennsylvania.

Wide Interest Centers in College

The program of the laying of the cornerstone was distinctive in its portrayal of the wide representation of interest centering in the college. Among those participating were V. C. Oppermann, President of the Bluffton Ministerial Association, who gave the invocation; Hiram Diller, representative of the Pandora community and of the Bluffton College Alumni Association, who gave greetings from Pandora; Arden Baker, Mayor of the Bluffton City; J. S. Slabaugh, a physician of Nappanee, Indiana, representing the College Board of Trustees who also laid the stone; E. J. Bohn, President of the Middle District Conference and pastor of the Grace Church, Pandora, who gave the prayer of dedication; and Howard Landis, pastor of the Ebenezer Mennonite Church near Bluffton, who gave the benediction.

Men's Groups Furnish Music

A brass quartet consisting of Richard Hostetler, Stanley Bohn, Kenneth Harris, and Arden Slotter, and the Bluffton College Men's Glee Club presented the special music in connection with the program of the cornerstone laying.

The Parents' Day Vesper Service immediately followed the program of the cornerstone laying, taking place in Ramseyer Chapel at 3:00 P. M. George Stoneback delivered the message entitled "Peace of Mind and Soul." The Vesper Choir of Bluffton College presented three numbers of music.

A reception followed the Vesper Service in Musselman Library.

Twenty-two individuals who attended the cornerstone laying in 1900 attended this service.

The history of the college was emphasized at the homecoming activities on Saturday, Oct. 29. Floats during the half-time intermission of the football game represented the five ten-year periods. In the evening after the homecoming luncheon the history of the five ten-year periods was again reviewed by five different speakers who attended the College during those intervals.

At the semi-annual meeting of the Board of Trustees on Friday, October 28, reports were heard from the chief administrative officers of the College. The annual audit was presented, which showed that the college had completed the last fiscal year with a balanced budget for the tenth consecutive year. All but two of the Board members were present for the meeting.

FOUNDERS HALL
1900 — 1950
DEDICATED TO GOD A MEMORIAL TO VISION AND FAITH
LET US EXPECT GREAT THINGS — THE FOUNDATION IS NOW LAID

Participating in the cornerstone laying of Founders Hall are J. N. Smucker, Harry Martz, a workman, J. S. Slabaugh, President of Board of Trustees, R. L. Miller, Don Martz, Al. L. Hermiller, all workmen, and L. L. Ramseyer, President.

Photo: Leland Gerber, New Art Studio, Bluffton, Ohio.

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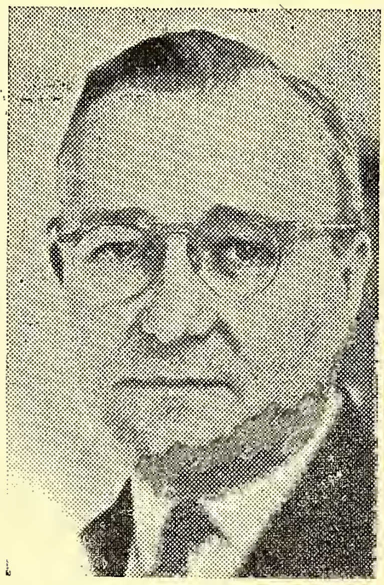
In the Districts

MIDDLE DISTRICT

Ministers' and Women's Conference



Professor of Systematic Theology, Lutheran Theoligical Seminary, Gettysburg, Pennsylvania

BIBLE LECTURE WEEK

The annual Bible Lectures will be given this year during the week of November 13. The speaker will be Dr. Carl Rasmussen, Professor of Systematic Theology, Lutheran Theological Seminary, Gettysburg, Pennsylvania.

On Wednesday and Thursday of that week, November 16, 17, special Ministers' and Women's conferences will be held. It is hoped that there will be representatives in attendance from many of our constituent churches. The programs for these two conferences follow:

MINISTER'S CONFERENCE

Wednesday, November 16

10:30—12:00
Chairman - - - - - - Ellis Graber
Topic: "The Use of Visual Aids in the Program of the Church" - - - L. L. Ramseyer
Discussion
Leader - - - - - - Esko Loewen
1:30—3:30
Chairman - - - - - - J. E. Amstutz
Topic: "An Effective Church Discipline designed to maintain the purity and power of the church's moral and spiritual testimony" S. F. Pannabecker
Discussion - - - - - - Olin Krehbiel
5:30
Buffet Supper with members of the faculty in the First Mennonite Church

Thursday, November 17

10:30—12:00 Panel Discussion
Topic: "Young People's Work in the Local Churches" Panel: Lotus Troyer, Chairman; Rollin Moser; Virgil Gerig; and Kenneth Bauman.
1:30—3:30
Chairman - - - - - Benjamin Esch
Topic: "The Challenge and Program of Evangelism for our day"
1. "The Program of the General Conference and the use of Evangelism in the City Church"—John T. Neufeld
2. "The Use of Evangelism in the Rural Church"—A. J. Neuenschwander
Discussion - - - - A. S. Rosenberger

WOMEN'S CONFERENCE

Theme — Prayer

"Teach Us To Pray" (Luke 11:1b)

Wednesday, November 16

10:30 A.M. — Registration
11:00 A.M.
Devotions — St. John's Church, Pandora, Ohio
Music — Girls' Gospel Team Quartet, Bluffton College
Welcome — Dr. L. L. Ramseyer, Bluffton College
Address — "Mennonites of South America"—Rev. A. J. Neuenschwander, Wadsworth, Ohio
12:15 P.M. — Dinner — First Mennonite Church, Bluffton, O.
1:30 P.M.
Devotions — Mrs. Noble Yoder, 8th St. Church, Goshen, Indiana
Music — First Mennonite Church, Nappanee, Ind.
"The Value of Attending A School of Missions" Mrs. A. J. Neuenschwander, Wadsworth, Ohio
Theme — "Teach Us To Pray" (8-10 Minutes)

1. "Personal Devotions" — Mrs. S. F. Pannabecker, Chicago, Ill.
2. "Conducting the Family Worship" — Mrs. Elmer J. Neuenschwander, Berne, Ind.
3. "Teaching Children to Pray" — Mrs. Lawrence Burkholder, Goshen, Indiana
4. "Youth Can Pray Too" — Mrs. Harry Yoder, Bluffton, Ohio
5. "The Importance of the Church Prayer Meeting" — Mrs. Olin Krehbiel, Berne, Indiana
6. "The Praying Missionary Society" — Mrs. N. N. Soldner, Pandora, Ohio

Discussion
Prayer Service
Offering
Conducted Tours

Thursday, November 17

11:00 A. M.
Devotions — Mrs. L. A. Amstutz, Grace Church, Pandora, Ohio
Music — Ebenezer Church, Bluffton, Ohio

Address — "The Power of Prayer" — Rev. H. E. Nunemaker, Goshen, Ind.
12:15 P.M. — Pot Luck Dinner — College Campus
1:30 P.M.
Devotions — First Mennonite Church, Sugarcreek, Ohio
Music — Trio, Salem Mennonite Church, Dalton, O.
Roll Call of Churches
Report of Women's Advisory Board
Business Meeting
"A Summer With the Migrants" — Miss Ruth Bixel, Pandora, Ohio
"My Experiences in New York City in Voluntary Service" Miss Joann Bowen, Bluffton College
"My Summer in Europe With the Voluntary Service Unit" — Miss Lois Rich, Bluffton, Ohio

NORTHERN DISTRICT
Ministers' Conference

Freeman Junior College
November 15-17, 1949

Tuesday Afternoon — 2:00 P.M.

Devotions and Prayer Service - Alfred Habegger
Music - - - - New Hutterthal Church
Bible Study (on Galatians) - Willard Claassen
Music - - - - New Hutterthal Church
Teaching Stewardship - - - Paul Tschetter
Discussion - - - - - Arthur Ortman

Tuesday Evening — 7:30 P.M.

Song Service
Devotions - - - - - - Hugo Mierau
Music - - - - - - Bethesda Church
Message - - - - - - Russel Mast
Music - - - - Freeman Junior College

Wednesday Morning — 9:30 A.M.

Devotions and Prayer Service - Peter J. Stahl
Bible Study (on Galatians) - - Willard Claassen
Music - - - - - - Ministers' Quartet
The Minister's Class - - - J. P. Suderman
Discussion - - - - - M. M. Lehman

Wednesday Afternoon — 2:00 P.M.

Devotions - - - - - - J. P. Glanzer
Bible Study (on Galatians) - - Willard Claassen
Music - - - - - - Bethany Church
Business—Election, Pro-rating, etc.
Evangelism - - - - - George Dyck
Discussion - - - - - Ed Duerksen

Wednesday Evening — 7:30 P.M.

Song Service - - - - - Ben Tieszen
Devotions - - - - - Orlando Goering
Music - - - Hutterthal Mennonite Church
Panel Discussion: "Worship" - - E. J. Miller
Isaac Duerksen, Arnold Nickel, Albert Ewert, Harold Gross
Music - - - - - - South Church

Thursday Morning — 9.30 A.M.

Devotions - - - - - - Joe J. Hofer
Bible Study (on Galatians) - Willard Claassen
Music - - - - - Ministers' Quartet
Book Review - - - - Leonard Harder
Discussion - - - - - Lawrence Goertz
Prayer Service - - - - J. A. Tieszen
NOTE:—Noon meals may be obtained at the College Dining Hall at a nominal charge.

The False Worship . . . Continued on page 4.

By the championing of racial superiority the lowest individual can still find someone below himself.

Within our present civilization there is racial conflict on every hand, which has resulted from the feeling of racial superiority of many. The arrogant attitude of many American soldiers in foreign lands was quite noticeable and was resented by the peoples of those lands. The attitude of many toward the Jews may someday cause an explosion and result in bloodshed. The present attitude of the American people toward the Russians is building up a situation which will result in conflict. The attitude in our country toward the Mexican, Japanese, Negro, and Italian may someday reach a climax and result in armed conflict.

We Can Never Hope to Convert

We are frequently inclined to think of these as world problems and not problems among Christian people. One has to associate with church people only a short time until he hears such terms as "Japs," "niggers," "wops," "natives," all of which indicate an improper attitude toward others, and the lack of Christian respect for human personality. We can never hope to convert others to Christ so long as we do not have the proper respect for them as members of the human race. A false faith based on racial heredity, rather than in a living God, cannot stand.

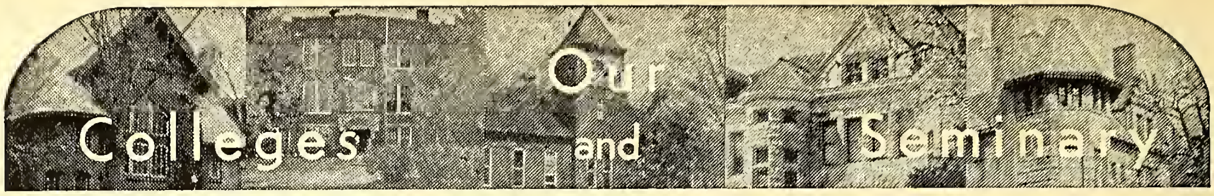
To the Negro Jesus is a Negro, to the Japanese a Japanese, to the Indian an Indian, to the white race a white man. No race should attempt to exclude Christ from other races because His love can know no racial boundaries.

The Exceptional . . . Continued from page 6

We need not taste of the bitterness of sin in order to stay away from evil. It is prevention that he prays for.

In conclusion, I would like to draw a comparison between this prayer and the prayer which Jesus taught His disciples to pray. "Our Father which art in heaven, Hallowed be thy name" may be compared with "And Jabez called on the God of Israel." "Thy kingdom come, Thy will be done in earth, as it is in heaven," with "Oh that thou wouldest bless me indeed." "Give us this day our daily bread," with "And that thy hand might be with me" "And lead us not into temptation, but deliver us from evil," with "And that thou wouldest keep me from evil, that it may not grieve me!" "For thine is the kingdom, the power, the glory, forever," with "And God granted him that which he requested."

Here are two brief prayers with points of similarity. If we earnestly voice such a prayer (not merely say it) the result will be like that of Jabez who was the exceptional man for God.



BETHEL'S ALL SCHOOL PLAY NOVEMBER 11, 12

The hit drama "All My Sons" by Arthur Miller will be presented by Bethel College in Memorial Hall, North Newton, on the nights of November 11th and 12th at 8:30 p.m. This is the play which gripped Broadway audiences for nearly a year and won the New York Critic's Circle Award as the best play of its season. It is the story of a group of people beset by guilts and divided loyalties as a result of a manufacturer's wartime swindle.

"All My Sons" is the major play put on by the college during the first half of the school year. Ferd Ediger plays the role of Joe Keller, the manufacturer who sends twenty-one pilots to their death by knowingly shipping defective engine parts to the army. The rest of the cast consists of Harland Pankratz, Nellie Schmidt, Lorraine Galle, Milt Tieszen, Irving Faust, Irma Jahnke, Gilbert Goering, and Luella Zerger. Professor W. Wilkoff directs the play.

The combined student body and faculty held a meeting after one of the chapel periods recently to discuss this year's Bethel Family Project. By the latter is meant some such work as the improvement of the parks and paths on the campus which is paid for by voluntary contributions from students and staff members. The building up of a track on the athletics grounds was chosen as this year's project. The possibility of contributing work hours instead of money is being considered.

The Bethel College A Cappella Choir and the Dramatics Club each furnished half an hour's entertainment at the convention of the Kansas Association of Mutual Insurance Companies which was held recently at the Allis Hotel, Wichita.

Following the recent two day's convention of the Wichita Division of the Kansas State Teachers Association, there was held in the Lorraine Avenue Mennonite Church a reunion banquet for teachers who have received their training at Bethel College. The program dealt with "Mennonite Contributions to Education."

Bethel College began its inter-collegiate debate season with a practice tournament at Emporia State Teachers' College on Saturday, October 29. The national topic for debate this year is, Resolved: That the United States should nationalize all basic non-agricultural industries.

MENNONITE BIBLICAL SEMINARY

The highlight of the past week were the E. B. Hoff Memorial Lectures delivered by Nels F. S. Ferre of Andover-Newton Theological School in Massachusetts. The core of his emphasis was on God's love as revealed in Jesus Christ which should result in a Christian fellowship which is world-transcending, world-affirming, world-transforming, and world-renouncing. He described his conversion to Christian non-resistance on 1942, fundamental point of which was his belief that the Christian fellowship as established by Jesus Christ an unbreakable fellowship which cannot and should not be broken by war. Dr. Ferre himself was of draft age and registered as a conscientious objector.

We were happy to have Walter H. Dyck, secretary of the General Conference and pastor of the Emmaus Church Whitewater, Kansas, with us during the week of these lectures.

The Women's Fellowship in its November meeting featured an address by Frances B. Snow. She is a medical doctor with deep spiritual convictions and was formerly associated with Alexis Carrel, a famous doctor who wrote the book, *Man the Unknown,* and affirmed his faith in the role of prayer in medical practice.

Missionary Orlando Waltner and family are changing their residence to North Newton, Kansas, where they will wait for a visa to India. He will itinerate in various churches while negotiations continue to have the doors opened to India. Incidentally, both Missionary Waltner and Missionary Ratzlaff heard Pandit Nehru here for the first time when he gave his address in the city on Thursday, October 27. They had not heard him speak in India since the Mennonite mission there is far in the interior of the central province.

DEDICATION AND FORMAL OPENING AT C.M.B.C.

Sunday, October 23, was the day of the dedication of the new Canadian Mennonite Bible College building. Together with the dedication services the College had its formal opening. On the evening before during the regular Saturday evening prayer meeting, a special emphasis was made that not only should the College building be dedicated to the Lord, but that we as Christians should also dedicate ourselves to the Lord.

Three services were held on the Dedication day. In the morning the service was conducted by J. J. Thiessen, president of the College Board. A. J. Regier, President of the College, D. D. Klassen, and P. J. Schaefer were the speakers. In the afternoon J. J. Thiessen and Benno Toews were the speakers. Toews reviewed the history of the College, the many attempts that had been made to start a college in Canada and then how it was finally founded in 1947. The students gave the evening program. Their program was centered around the theme, "Mennonites in the World Today." The College choir and octet rendered special numbers during the day as well as in the evening.

On Wednesday evening, October 26, a musical

Continued on page 14

Jottings

—**Hopefield Church, Moundridge, Kansas:** Our Annual Harvest Festival was held on October 16. Our speakers were Mr. Jess Christensen, Mr. Worling, and Miss Floreine Dirks, from the Sudan Interior Mission. The Lord blessed us with a fine day filled with wonderful messages, fellowship, and praises to His name. The Ladies Missionary Society recently sent seven packages to the David Schrags in Asuncion, Paraguay. Some of the contents were for their personal needs and the remainder is to be distributed to alleviate a small amount of need among the refugees. The beef canning project resulted in 780 cans of beef now ready to be given to the M.C.C. for shipment for relief.—Corr.

—**Busby, Montana:** A baby girl was born on October 24 to Rev. and Mrs. David Habegger,, missionaries to the Northern Cheyenne Indians. The baby's name is Rachel Karina.

—**Friedenstal Church, Tampa, Kansas**: Our church had their annual Mission and Harvest Festival on Sunday, November 6. This was followed by the ordination of our brother Harvey Jantz into the ministry during the afternoon program.—Corr.

—**Bethel Church, Waka, Texas:** On Sunday, October 2, we had baptism and communion services. Rev. J. J. Voth, Goessel, Kansas, had charge of the services. There were two candidates for baptism. Five members from here attended the Western District Conference. Our monthly Sunday evening services are as follows: First Sunday, Community Christian Fellowship with a neighboring church; Second Sunday, Bible Study; Third Sunday, Christian Endeavor; Fourth Sunday, Religious films of various nature. The last film was on "Life in China."—Mrs. Herman Wiebe, Corr.

—**First Church, Allentown, Pennsylvania:** October has been an important month in the life of our church. On October 2 the Visitation Evangelistic Campaign was initiated, and a service of consecration was held for the workers who participated. On October 9 we had our annual Rally Day, and during the morning worship service we had Infant Consecration. On the afternoon of October 16 Rev. Maynard Shelly was ordained to the eldership and installed to be ministry of our church. The fourth Sunday nineteen new members were received into the fellowship of our congregation. Rev. Shelly's message, "The Christian's Task," was a challenge to all of us. At this same service our Sunday School teachers and officers were consecrated to their tasks for the new year of Sunday School work. The fifth Sunday, October, 30 was the climax of our church program for the month when we all partook of the Lord's Supper.—Mrs. LeRoy K. Weidner, Corr.

—**Johannestal Church, Hillsboro, Kansas:** The Friedenstal Christian Endeavor gave us an exchange program on October 23. Their main topic was "Let us Worship Together." We sent 30 Christmas bundles and 15 mending kits this year.—Mrs. Arnold A. Plenert, Corr.

—**Johannestal Church, Hillsboro, Kansas:** We have just had a week of wonderful meetings as Rev. D. C. Wedel was the speaker. His topics were respectively "The Meaning of Forgiveness," "The Need for Forgiveness," "The Human Element in Forgiveness," "The Cost of Forgiveness," "Forgiving and Forgetting." We climaxed the week with the Harvest Thank Festival on Sunday as Rev. Erland Waltner related his experiences in Germany of last summer in relief work. We could sum up his sermon in saying "What so-ever a man soweth that also shall he reap." We cannot sow hatred or sin and reap "love or salvation." Then he concluded in saying "Let us not grow weary in well-doing for we shall reap in due season, if we faint not." We had our noon meal together. In the afternoon Marie J. Regier, a missionary to China, spoke to us on the theme "The Work is Thine, O Lord." Among other things she gave us a few reasons why the missionaries should go back to the mission field, namely (1) God calls them, (2) Practice what they preach. The missionaries teach the native Christians to trust God and suffer and die for Christ if necessary and they go home to safety when staying on the mission field meant suffering and maybe death? That is no witness for Christ.—Mrs. Arnold A. Plenert, Corr.

—**Bethel Church, Inman, Kansas:** Our annual Mission Festival was held October 23. The forenoon speakers, speaking on Home Missions, were Rev. A. J. Dyck, Inman, Rev. John Thiessen, India, and Mrs. Frank J. Enns, Africa. The speakers on Foreign Missions in the afternoon were Miss Agnes Harder, Africa, Rev. H. J. Brown, China, and Rev. and Mrs. John Thiessen, India. Special music was furnished by the choir and men's chorus. In the evening Rev. John E. Kaufman showed pictures and spoke of their work in South America. Mr. and Mrs. Elmer Neufeld spoke and showed pictures of their work in Chicago teaching Bible School and in Plymouth, Indiana, with the Mexican migrants.—Corr.

—**First Church, Fredonia, Kansas:** On October 2 Gordon Neuenschwander returned as pastor for our church. Sunday School officers elected were Alfred Thiessen, superintendent; Mrs. Alvin Schmidt, secretary; Henry Thiessen, adult teacher; Gordon Neuenschwander, Y. P. teacher; Mrs. Sam Harms, primary teacher. A new cement sidewalk was laid from the street to the church, which is a big improvement. All expenses and labor were free will and volunteer. On October 21 Elfrieda Thiessen and Bennie Corly were united in marriage by Rev. Henry Thiessen at the Church of the Brethren in Independence, Kansas.—Mrs. Sam Harms, Corr.

—**First Church, Halstead, Kansas:** The Christian Endeavor was in charge of the Sunday evening services October 23. The film "The Calling of Matthew" was shown. It indicated the conditions of the time of Christ, depicting Matthew's contact with the Saviour and coming under His influence. In place of the regular Thursday Bible Study and Prayer Service in October 27, associate workers of Miss Florine Dirks on the African mission field told of their experiences. The Children's Bible Hour also convened.—Betty Jean Franz, Corr.

—**Excerpt from a letter by Becky Hughes, former State Superintendent of the Pennsylvania Junior Christian Endeavor Union:** I meant to write immediately after visiting your wonderful camp Men-O-Lan. I have seen camps for children of every type but I was deeply impressed with your chapel including cozy fireplaces, your fine cabins and ball field, but most of all, the fact that husbands of Christian character had actually done physical hard labor, intelligently planned and skillfully directed to back up their prayers for the church.—Written to Mrs. LeRoy K. Weidner.

Into the Beyond

MRS. CAROLINE WELTY HAAS, Bluffton, Ohio, member of the Ebenezer Church, Bluffton, Ohio, was born December 20, 1877, and died October 7, 1949, she was the wife of the late Rev. Jacob Haas.

REV. ELWOOD S. SHELLY, Pennsburg, Pennsylvaina, a retired minister, a member of the Hereford Mennonite Church, Bally, Pennsylvania, was born April 13, 1878, and died October 18, 1949. Although blind, he was an active minister in the Eastern District for 36 years. He is the father of Andrew and Paul Shelly.

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

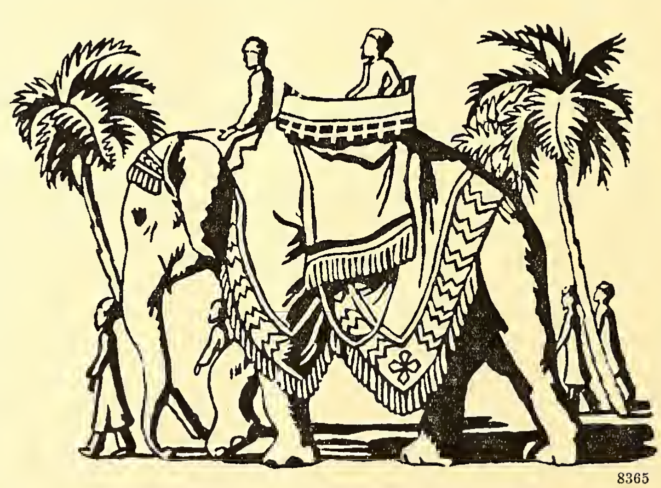
What Shall I do With my Life

On Being a Missionary

Harold Ratzlaff

One of the things which ordinarily challenges a person to work is the good which can be accomplished by working. There is something about work that challenges a person. Perhaps it is an opportunity to overcome some undesirable situation. Perhaps it is an opportunity to help someone. Or it might be a chance to join hands with the other members of the church in putting a new roof on the church building. Whatever the occasion, there is that urge to do a job well, for when a job is well done one experiences that feeling of satisfaction which comes from having accomplished something.

This is true of work on the mission field too. The mission field affords even more than ample opportunity to use all the resources that you can possibly call to your command. There is no limit of opportunity for work by which to show forth the love and grace of God, and God does give strength, courage and enthusiasm to keep right on working no matter how difficult it may be. There are many undesirable situations and many other situations which need to be improved. There is no lack of oppportuuntiy to use your talents in the interests of God's Kingdom and the more talents you have, the better. To see these situations is to be challenged to give all that you have and, with God's help and by His guidance, do something about it. When you give your whole self in an honest effort to do a given piece of work, then somehow, in His own way, God brings it to fruition and you come to know that you are a "Labourer together with God."



One time in India one of our Christian homes was on the verge of being permanently broken up. The wife and mother in this home had very foolishly fallen into adultery and as a result her husband, with the help of his older brothers, chased her out of his house. Well, it was a bad situation. There was no doubt about the fact that she had sinned, and that badly too. But it was also evident that she was partly the victim of circumstances. Then there was a still greater consideration, namely, a little son who was about four years old at the time. As far as the little boy was concerned there was nothing more needful than to reunite his parents so that his home would remain in tact. Then, too, the Pastor and the other church leaders all felt that if these two people could be reunited it would be best for both of them. Well, when we first talked to this woman's husband he was reluctant. His wife had dishonoured him as well as herself and he wasn't very happy at the thought of taking her back, although he said he was willing to do what was right and best. The woman soon realized what a terrible thing she had done and said that she would go back to her husband under any circumstances—even if it be as his slave. Well, after sometime it became apparent that these two people could be reunited but just then the husband's older brothers stepped into the scene and objected. (In India the oldest brother of the family has authority over the younger ones even though the younger ones are full-grown adults.) The older brothers felt that this woman had disgraced the whole family, and they did not want her reenstated as a member of the family.

For a long time it appeared that these men would make it impossible to ever reunite the husband and wife but prayer, patience and persuasion finally won.

However, when the older brothers consented to let this woman come back to her husband and son, they asked that the actual reunion be affected in the presence of the church council so that everything about it would be above board and thus make sure that no one would be able to bring in some belated complaint whereby the family might again be brought into disrepute.

That day, when the brethren of the Church Council were assembled for the purpose of reuniting that husband and wife, is a day which I will long remember. We thought that everything was pretty well settled before that meeting was called but we soon learned otherwise. Pros and cons came from everywhere, and during the course of the discussion many little insignificant, but related, incidents were also aired thoroughly. Consequently, the discussion went on and on, but we were determined to see the thing through. We had started the meeting at 8:30 in the morning; we stayed right through the noon hour, and finally at 3:30 P. M. everything was settled and that family was reunited.

By that time we were all very, very tired but we were happy. The meal which we then ate had been waiting since noon and so it was cold. But even so we all enjoyed that meal thoroughly because two people had been reclaimed for the Kingdom of God and, at the same time, a home had been saved. That was more than sufficient reason to rejoice, and we were rejoicing! We realized that we had laboured together with God and He had crowned our labours with success.

Aghore became a Christian in the face of great opposition. He had known for years that Christ was his Saviour, but his father and other family members were so utterly opposed to his becoming a Christian that for about 20 years he was either directly hindered from taking baptism or circumstances were set up which would make him decide for himself to wait a while longer. But finally he determined to have done with all this undecisiveness, and he was baptized.

Thereupon his father disinherited him, and that even though he was the older of the two sons. And, of course, by becoming a Christian he had broken caste so he was even put out his own home. His wife was very reluctant to leave their home. It was all she had which she might call her own. But finally, after about a week, she decided it would be best to leave the house and go along with her husband. So after sometime she too became a Christian.

These two people, together with their little nine-months-old son, were then called upon to suffer great privation. They were bereft of all their worldly goods, which were considerable, and it was only by the help of Christian friends that they were able to build a little 9 x 12 ft. hut. The roof was of straw and it leaked during the rains. At best it was very poor shelter but they endured all this always looking to Him who is the Author and Finisher of their faith.

Aghore's father now willed his entire estate over to the younger son so as to make sure that Aghore would never be able to claim any of it. Even so, Aghore and his wife endured his privation and all the shame that was thus being heaped upon them. As it says in Hebrews 11:25-26 they chose to "suffer affliction . . . . . Esteeming the reproach of Christ's greater riches than the treasures in Egypt."

After two years Aghore's younger brother died of typhoid fever. Soon after that Aghore's father changed his attitude and willed his entire estate to Aghore. Furthermore, the father was getting old so he asked Aghore to take over right away. Thus, Aghore got not only his own share of his father's property but all of it. His experience was somewhat like Abraham's experience in Genesis 13:14, where God said to Abraham, "Lift up now thine eyes."

Much prayer and hard work was spent in bringing Aghore and his family to Christ. Since many years the missionaries and evangelistic workers of the Champa mission station have prayed for and worked with Aghore. After he and his wife were baptized and so much trouble arose, many trips had to be made in the midst of the hot season to his village thirteen miles away to visit and encourage them and try to help them wherever it was in order and possible. In all of it God's hand was evident and we saw again that "all things work together for good to those who love God" (Romans 8:28). God Himself caused it all to work out so gloriously. The last time I spoke to Aghore, he was a happy man and could not refrain from expressing his joy and gratitude to God for this entire experience.

WHAT THEY SAY . . . . . about
The Handbook
to the
Mennonite
Hymnary

"I am greatly impressed with its thoroughness, its wealth of information and its helpful interpretations of the great hymns. The biographical sketches, interesting side-lights, and historical settings of the various hymns will tend to enrich their value to us.

"For the author to be able to give us something definite on eevery hymn of the *HYMNARY* is a real accomplishment. Here is a book that we can all appreciate, and which will indeed enable us all to 'sing with the understanding also.' "—J. N. SMUCKER, Bluffton, Ohio.

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Thus we see that God used the missionaries and Indian Christians as instruments by which to bring souls into His saving grace. In order to be so used, all of us had to work hard. The situation challenged every resource of strength and ingenuity that we could muster and, having thus given our all, God was strong in our weakness and He won the day. It is truly a privilege to be a co-worker with God on the mission-field! It is a calling to which you can give the very best that you have. It is a calling that can be answered only by complete consecration of self and will to God, but when that consecration is made it becomes a calling in which God utilizes every talent that you have. Therefore, it behooves us to undergo the best preparation possible in order to be fit vessels for His grace. "For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." (II Cor. 4:5 to 7).

Reaching Tomorrow's America Today

by Lillian Lehman and Marie Liechty

"WIN a child and you win a life." This is the motto of the Children's Bible Mission (C.B.M.) which has its headquarters in Lakeland, Florida. The C.B.M. is operating in ten southern states and is a non-denominational organization (necessarily so because it is carried on in the public schools). Thousands of school children are reached with the gospel each month. Their hearts are receptive and tender. Adults are hardened to the gospel. The C.B.M. is reaching tomorrow's America today.

For the past six years we have been visiting the public schools in Greene County and encouraging the children to memorize Scripture verses. They are given awards as follows: for memorizing John 3:16 they receive a Gospel of John. For a specific list of 25 verses a New Testament, 25 more a wall motto, 50 more a Christian story book, 100 more a Bible, 100 more a week at a Bible Camp. This is a total of 300 verses. The school teachers listen to the recitation of the verses and as we visit each school once a month we present the awards to the children during the chapel period. It is our privilege to hold chapel services in the schools, telling Bible stories and teaching songs and memory verses. The greatest joy comes at camp, when we eat, sleep, and live with the children and have an opportunity to lead them to a saving knowledge of the Lord Jesus Christ. After one year at camp each child can return for three more years by completing a correspondence course each year. In this way each camper is followed up and we keep in contact with them, and the Bible study course helps them to grow in their Christian lives.

If any readers of *Der Bote* and *The Mennonite* are interested in receiving the *Children's Bible Mission Quarterly* which will give current information about the work among school children in the south, send your name and address to us and we will put you on the mailing list.

NOTE: Miss Lillian Lehman, Miss Marie Liechty and Miss Lorraine Burkhalter are three girls who worked independently under the Children's Bible Mission for some time in Tennessee. They received their support from their home church, First Mennonite Church, Berne, Indiana. However, in June of this year, by agreement with the home church and the mission committee of the Middle District Conference, it is agreed that the girls come under the Board of Home Missions. The home church is still continuing the support for these girls but we want them to be introduced, hereby, to all Home Missions friends and invite individuals, Sunday school classes, or mission assistants to get in touch with them personally and thus enlarge the field of interest in this important evangelistic work. The girls are at the following address, Miss Lillian Lehman, Box 293, Greenville, Tenn.—Miss Marie Liechty, Box 293, Greenville, Tenn.—and Miss Lorraine Burkhalter, Box 122, Newport, Tenn.—A. J. Neuenschwander, Board of Home Missions Secretary.

Committed To Stay . . . Continued from page 5

a completely non-Christian background that takes a lot of laying of foundations.

It is a joy to me when students who come for English find that the gospel means more to them than the English.

There is a class in the prison that is being prepared for baptism too, and Mr. and Mrs. Boehr and Chinese co-workers go there faithfully each week.

Would Have Missed Ten Precious Months

In spite of the upset conditions of China, we here are free to carry on all angles of our work. In the constant rise of prices, the instability of money, and a certain tenseness, we see the uncertainty that is so common in China today. We are quite committed to stay, come what may and are grateful for each peaceful day. Just think, if we had gone when the first consular warning came, we would have missed ten precious months of work.

This is now Monday morning, the day after the baptisms and a fine Chinese brother prayed something like this in our devotions. "Lord, you know those 22 are all different, in age, in character, in occupation, in intelligence, in education, in size, in comprehension of Thy way, but that is the way the Church is made up. They have started out with Thee, keep them close, guard them, and may we all, with them, grow in grace, and in the knowledge of the Lord Jesus Christ."

What better thought to show that the work here is not finished—this evidence of growth. Pray for these new Christians.

College . . . Continued from page 10

and also a literary organization was formed by the students. It is hoped that these organizations, too, will add to the college life and will be a means of promoting interest in these fields.

The week of October 16th to 19th was Decision Week at the Canadian Mennonite Bible College. Dr. H. A. Fast of Bethel College was the speaker for this occasion. He presented a series of six addresses during his visit here.

Dr. Fast's first address to the College family was on Sunday afternoon, October 16th. He pointed out the need of acquiring inner spiritual reserves to meet the world conditions of today in his very challenging message. A fellowship supper was enjoyed together by the students and the faculty and their families after the service.

During the week Dr. Fast spoke during three chapel periods and also during two meetings held on Monday and Tuesday evenings. In each of his inspiring messages the call to a more dedicated and consecrated Christian walk was emphasized. The College family is grateful for this Decision Week each year. It has again been a rich experience to all of this year..

Christian Love in Action

Robert W. Hartzler

ONE of the young women from our church who spent the past summer in Voluntary Service work at the London, Ontario, mental hospital told our congregation something of the experiences which she had there. This girl is one who has grown up at the heart of the life of our church, attended a Mennonite college, and is typical of the best Mennonite youth to be found in all of our churches. I think she was quite an accurate reflection of the spirit and value of the Voluntary Service vision.

A Bad Conscience Anywhere Else

She didn't tell us what her reasons were for giving her summer to helping those baffled and baffling people at the London mental hospital but I know why she went. She felt within her the same stirrings which have been experienced all across the church as we have looked upon the world's need in the compelling light of the gospel of love. This was an intelligent and responsible girl, and she went to London because she would have had a bad conscience had she done anything else.

> She felt that in doing this work in this way she was at the center of God's will for herself and her church.

What She Did There

She did tell us in some detail what she and the others did at this mental hospital. Here the story is a familiar one and, if seen only on the prosaic level of feeding, bathing and entertaining those who were confined to the institution it is a somewhat routine and unmoving thing. People could do that with no more commanding purpose than the pay-check on Saturday night. But it was abundantly evident from the tone and spirit of her address that what she was really doing, along with the others, was to mediate the spirit of Christ to the people there. These never glamorous and frequently repulsive tasks were not done for pay; she received none beyond her keep. Nor was there any other necessity which compelled this girl to be there; she might have spent the summer doing any number of other things. This was Christian love in action. But it was not only that of the girl herself but also of the church which envisioned the program and sent her there. For she recognized that she was at London as a representative of a larger group and that her spirit and work would be taken as typical of the larger group. And in the spiritual fellowship of the Voluntary Service unit there she found the strength and renewal to do and be her best.

I have no way of knowing what this girl and others of the unit left at London felt after they departed, but I imagine that there lingered there a glow and radiance which spoke of Life and that there was made a profound Christian witness which cannot even yet be easily brushed aside.

What She Brought Back

One of the concluding observations which this girl made was, "This has been the best summer of my life." This was doubly interesting since she has had some notable summers, including once a trip to Europe. While she had told us what went on in her daily schedule at London she didn't outline just why she judged this to be a high point in her life, but again I knew what she meant. She felt that in doing this work in this way she was at the center of God's will for herself and her church. She felt that helping the helpless was related to the will of God and hence had a dignity and worth which might have been lacking from any other effort. Through this past summer she has been confirmed in her allegiance to Christ and is a permanently better Christian for the experience. Moreover, she has helped many of us here at home to a more sensitive conscience in the matter of our relation to human need.

Some Thoughts That Come to Me

As I heard this girl speak I was deeply thankful that our church has a Voluntary Service program. What a pity it would have been if this girl and scores of other young people like her had missed "the best summer of my life"! How great would have been the loss if our church had failed to make the past summer's Christian witness among the mental patients at London, Ontario, and at dozens of other places across the continent! And how much the poorer would have been our own local congregationi if we did not have among us one who can serve as an example and inspiration to us all in this matter!

As far as we at Goshen are concerned, the Voluntary Service program cannot be esteemed too highly.

There isn't any use trying to shine unless you take time to care for your lamp.—*Congo Missionary Messenger.*

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Beyond Our Own

GOSHEN, INDIANA.—The organization of Mennonite Aid Inc., a new mutual aid corporation of the Mennonite General Conference, is nearing completion and it is expected that operations will begin in November.—*Mennonite Weekly Review*

HILLSBORO, KANSAS. — Selection of songs for a Mennonite Brethren hymnal is nearing completion, according to Prof. H. C. Richert of Tabor College, music editor. In the course of two years he has collected close to 700 hymns which are now being indexed and classified.—*Mennonite Weekly Review.*

WASHINGTON, D. C.—A bill to liberalize the present Displaced Persons Act was caught in the adjournment rush and shelved by the Senate. It will come up for further action next January.

LONDON.—Not only in the United States are the brass hats clashing. The need for Britian to cut its military expenditure, along with other expenditures in its desperate quest to balance its economy, has focused attention more sharply than ever here on the present system of compulsory military service.

NEW YORK CITY, October 18—Five new films are being released by the Protestant Film Commission this fall and winter. One of the five, KENJI COMES HOME, is a film on Christianity in Japan. Another is PREJUDICE, a study of the Christian approach to racial and religious intolerance. This film is being distributed commercially as well as in 16 mm. prints for church and other groups. The remaining three are the first of a series of dramatic films interpreting basic Christian principles for children and young people. They are BIRTHDAY PARTY, WHAT HAPPENED TO JO JO, and THE RIGHT JOB FOR BOB.

NEW YORK.—In a resolution on federal aid to education, adopted unanimously by the Executive Committee, at its Fall meeting here, September 20, the Federal Council expressed belief that "the sound and practicable" solution would be to treat aid to schools, on the one hand, and the supplying of welfare services such as free transportation and health services, on the other, as separate projects. Each should be decided on its own merits, it declared.

"In accordance with previous statements of the Council, we urge that prompt provision be made for federal aid, for the maintenance of public schools, with assurance that in its administration there be no discrimination on account of race.

"We further urge that, as a separate matter unconnected with grants for schools, open-minded consideration be given by Congress to the need of all children of school age for certain welfare services. We believe that if federal aid is made available for such services they should be administered and supervised by a public agency."

GENEVA, SWITZERLAND. The Red Cross and the American Quakers have signed agreements to continue to look after Arab refugees from Palestine until next October at least. The estimated numbed of refugees in their care is 940,000; it is planned to continue supplying each of them with a daily ration equivalent to 1,500 calories.

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The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

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by John G. Rempel

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The Mennonite

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Of Your Pen Acquaintance

ELLIS GRABER, Souderton, Pennsylvania, is pastor of the Zion Church.

HELENE (WIENS) DICK, Bloomfield, Montana, is the wife of George C. Dick, the pastor of the Bethlehem Church.

ESTHER (BOEHR) WENGER, Busby, Montana, serves with her husband, Malcolm Wenger as Conference missionary among the American Indians.

An Urgent Appeal

THE GENERAL CONFERENCE TREASURY needs an income of $10,350 during 1949. By September 30 only about one-third of this amount had come in. We feel confident that churches and individuals do respond when needs are clearly presented.

Our Budget requests include $6,000 needed for Aid to Ministers who have already retired. The remaining $4,350 is for necessary expenses of the Executive Committee ($1,000); the Historical Committee ($1,750); the Pension and Ministers' Aid Committee ($600); the Church unity Committee ($500); and the Minister's Placement Committee ($500), for travel, secretarial materials and help, etc.

During 1949 the Council of Boards session is being shifted from February to November, hence, for this year our Boards will be meeting twice and the expenses for 1949 will be doubled on this account.

Gifts by individuals and churches for the General Treasury are hereby sincerely solicited before the end of the year. A gift or an offering for the General Conference Treasury will be sincerely appreciated. God bless you in this token of your love for the Lord's work.

The Executive Committee also urges careful study of the needs of other Conference Boards and Committees as presented in the "Conference Stewardship Thermometer" on page 16 of the October 18 issue of the MENNONITE

We are confident that our prayer: "Thou hast, Oh Savior, led the way through agony and death: O give, we pray, yet more and more Thy spirit's living breath!" will make us willing to share more generously in the work and service of love which is at our very door.

Walter H. Dyck
Executive Secretary

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

November, General Conference Evangelism Emphasis Period.

November 13-17, Bluffton College Bible Lectures. Dr. Carl C. Rasmussen, Lutheran Theological Seminary, Gettysburg, Pennsylvania, speaker.

November 15-17, Northern District Ministers Conference, Freeman College, Freeman South, Dakota.

November 16, 17, Bluffton College, Ministers' Conference and Women's Conference.

November 24, THANKSGIVING DAY

November 25, Bethel College Corporation Meeting.

November 27, Advent Sunday.

November 28, Winter quarter begins, Bethel College.

November 29 to December 1. Council of Boards Meeting. Mountain Lake, Minnesota.

December 5, Winter quarter opens, Freeman Junior College.

December 11, Universal Bible Sunday.

December 11, Messiah Community Chorus Concert. Memorial Hall, North Newton, Kansas.

December 14, Founders' Day, Freeman Junior College.

December 25, Sunday, Christmas.

NEXT YEAR —

January 1-7, Universal Week of Prayer.

January 3, beginning of Winter Term, Canadian Mennonite Bible College.

January 29 to February 5, 1950, Seventh annual observance of Youth Week.

January 30, Second semester classes begin, Bluffton College.

March 12-17, Annual Bible Lectures, Bethel College.

March 17-19, Eighth Annual Rural Life Conference, Bluffton, College, participated in by Friends, Brethren, and Mennonites.

August 23-30, 1950. Tentative dates for the General Conference Sessions, Freeman, South Dakota.

Secretaries of Boards, Committees, Conferences, and Conference Schools on both the General Conference and District Conference level, are urged to send in the dates of important activities for this column in our paper.

"Reader Says"

Dear Editor:

Why not eliminate such chaff articles like, "Hallowe'en—The Story of How it came to be," found in the October 25th issue, and put in more food-for-the-soul articles like, "My Spiritual Growth While Attending College" by Donald Isaac—found in the October 4th issue?

Sincerely yours,
Olin A. Krehbiel
Berne, Indiana

Editorials

OUR MODERN ENLIGHTENED AGE was ushered in with the help of three great discoveries—gunpowder, the compass, and the printing press. All three came into wide use in Europe about the middle of the fifteenth century, A. D. Gunpowder made it possible to penetrate the walls of a medieval castle with a ball of steel and thus put an end to feudalism. The compass enabled men to sail the seas and discover new worlds. The printing press pushed open the doors of knowledge and flooded the common life with secrets which had for centuries remained the exclusive possession of the few.

All three discoveries are usually credited to the ingenuity of western man, though as a matter of fact, if we are humble enough to admit it, the Chinese were the real inventors of them. Printing from wooden blocks (and tea drinking) began in China as early as the sixth century A.D. Gutenberg demonstrated the success of movable type, in Mainz, 900 years later, about 1450. China also invented paper without which the printing press would have been useless.

Publishing Christian Literature is a part of our responsibility and we cannot evade it. We owe it to ourselves, to oncoming generations, and to God. Our prayers and our money must be directed to the strengthening of the work of our Board of Publications.—L. H.

The effect of the printing press was revolutionary. For one thing, it resulted in an abundance of Bibles. They now became so numerous and so cheap that the common man, for the first time in history, would afford to own one. When printing had to be done by hand, books were few and expensive and their value was so great that churches had to chain their Bibles to reading desks, lest they be stolen. Today the Bible is the most widely distributed book in the world. Would that it were read and obeyed wherever it is found!

With the printing of the Bible came text books for schools and papers and magazines. The new means of travel and the printed page became powerful helps in the spread of the gospel. How could our mission work proceed today without the printed page? The Bible is published in part or in whole in more than one thousand languages and dialects. An important part of the work of missionaries has been to reduce the spoken word to a written language and to teach people to read. The printed word has been the means, on every mission field, to bring the Word of God, and its interpretation, to those whom we seek to win for Christ.

OUR PROBLEM TODAY arises out of the large flood of printed material that seeks the attention of readers. Daily papers, weekly news magazines, trade journals, monthly and quarterly magazines, books of every description, are bidding for admission to our homes. They seek the time and attention of parents and children. Some of this material is of a very high grade but on the other hand much of it is worthless and unwholesome and has no legitimate place in the mental diet of a Christian household. The situation poses a serious problem, the problem of selection. Today no one can read but a small fraction of the printed matter that is available. There is no great hunger for lack of reading matter. A nickel will buy an unbelievable amount of news print at the news stand. Books are offered in cheap editions, and are readily available at public libraries without cost. The problem is not to find reading material but to select, out of the mass of books and papers published, something that is worth one's time and that will serve a useful purpose in the Christian home.

Our church publications come into competition with this flood of other publications. Financially they are nearly always handicapped in the race because they carry little or no advertising. Christian publications set for themselves certain standards from which they cannot depart. They are not primarily commercial undertakings and therefore cannot follow the example of secular papers which advertise anything and everything for the revenue it brings.

Furthermore, religious publications are nearly always handicapped by a relatively small circulation. The cost per unit of production, as every one knows, is governed by the volume of output. Because of this fact, often overlooked, some of our Conference publications are higher in price than the general market would indicate. Most people like bargains, and for this reason they by-pass a church publication if they find that an equal quantity of material can be had elsewhere for less money. Church publications are expensive and no one has come forward with a solution for this problem. Paper, ink, and labor, for the most part must be bought on the open market. And the fact that they are used for religious ends does not make them less expensive. Publication Board members are constantly struggling with the practical problem of a balanced budget, and facing this problem month by month, they need our prayers.

We need good religious literature, today more than ever. The flood of secular literature only emphasizes this need. Our thinking and our attitudes towards the social and religious questions that meet us daily are governed to a considerable degree by the printed page. The Mennonite church needs to be in the publishing business. It could hardly survive otherwise. Our teachings need exposition and dissemination. Our church paper serves as a bond of unity. It is a weekly, friendly visitor, bringing news of the brotherhood, keeping us up-to-date on church activities, confirming us in the faith, and stimulating us to good works.

Publishing Christian literature is a part of our responsibility and we cannot evade it. We owe it to ourselves, to oncoming generations, and to God. Our prayers and our money must be directed to the strengthening of the work of our Board of Publications.—L.H.

Meet the Boa

We want you to meet the General Conference Board of Publication—the men whom you have charged with the responsibilities of putting our church papers, hymn books, Sunday school materials, and other literature of our Conference into the hands of our people.

Here they are!

They are busy men—everyone of them. One of them, the chairman, is general manager, you might say, of our Bethel Hospital and Old People's Home—a fine, growing institution, sprawling out already over something like four city squares.

One is the elder of the large Rosthern Church, which has thirteen meeting places, in the large Saskatchewan settlement, ranging over an area of 131 miles in length.

One is the busiest banker you ever saw—in the little town of Berne, Indiana—president of the State Banker's

H. J. ANDRES, present chairman of the Board of Publication is a native Kansan. He is administrator of the Bethel Deaconess Hospital and the Bethel Home for Aged at Newton, Kansas. Before going into hospital work he was associated with an investment banking concern. He has been an officer of the Kansas Hospital Service Association for some time. He is at present a member of the Deaconess Committee of the Western District Conference and also a member of the Board of Directors of the Mennonite Resettlement Finance, Inc. Last year he helped settle the first group of Mennonites which went to Uruguay.

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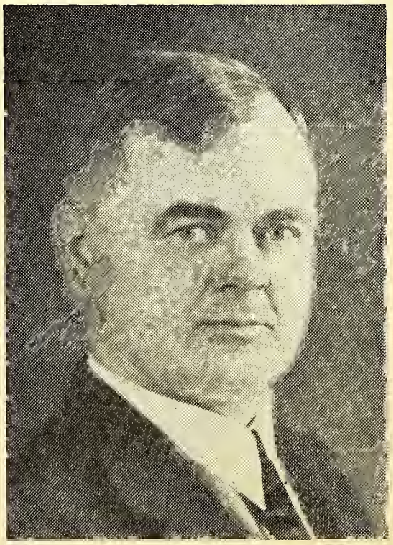

JOHN G. REMPEL, born in Russia, is at present Elder of the large congregation at Rosenort, Rosthern, Saskatchewan. For 14 years he was principal of the Bible School at Rosthern, where he is today a part-time teacher. His weekly Sunday School lessons in DER BOTE appear now for the tenth year. As a member of the Hymnbook Commission, he prepared the manuscript for the new German hymnal and is working on a handbook to the above hymnal with the title, OUR HYMNAL AND ITS SONGS. He has served as member of the General Conference Peace Committee; he has for a number of years prepared the quarterly peace lessons. One of his favorite occupations is editing the German KINDERBOTE.

O. J. SOMMER, Pekin, Illinois, has been active in agriculture all his life, having lived on the farm and farming it until he started in the seed business. For eight years he was a member of the Crops and Soils Advisory Committee of the College of Agriculture at Urbana, Illinois. Some of O. J.'s numerous other activities were: member of the Publication Board of the Central Conference of Mennonites and (incidentally, he has been superintendent or teacher of the Bethel Mennonite Sunday School for 42 years) Treasurer of the Central Conference of Mennonites for fifteen years; member of the Board of Directors of both the Peoria Fair Association and the Tazewell County Soil Conservation; he was instrumental in the organization of the Illinois Crop Improvement Association and served as its first president. In connection with his seed company position, he is a member of the American Seed Trade Assn., the Western Seedsmen's Association, and was instrumental in the organization of the Illinois Seed Dealers Assn., serving as its first president and in which he is now a director. He now acts in the capacity of office and sales manager and purchasing agent for The Sommer Bros. Seed Company.

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Association and letting his light shine, far and wide,

One, a hardware merchant, finds time to serve both as secretary of the Pacific District Conference and on the General Conference Board of Publications. He works.

One is a college dean—ever try being one? He lives in the realm of books and students, and brings to the board meetings an understanding mind and heart for the deeper problems underlying the whole general problem of publishing.

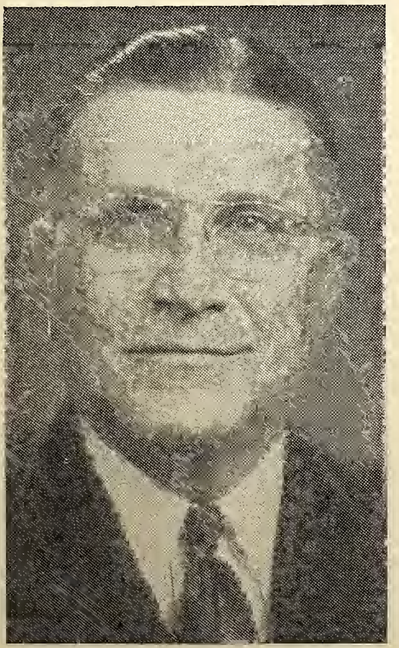
One is owner and manager of a large seed business and who, as one of the truly faithful leaders in the Central District Conference and as one having a real insight into the intricacies of modern business management, helps to steady the ship as it sails through the rapids of economic fluctuation.

Good men—faithful men—men of vision and men of ability—men of faith and men of faithfulness.

ELMER BAUMGARTNER. Born near Berne, Indiana, on a farm. Attended Bluffton College taking a business course. In hardware business 8 years prior to entering bank. In bank nearly thirty-one years, and now serving as President. Also President of Indiana Bankers Association. Chairman of Indiana State Council, National Farm Home Administration. President of Adams County, Department Public Welfare.

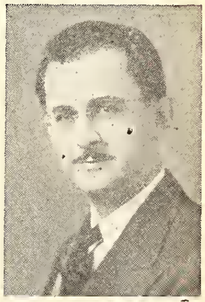
Deacon of First Mennonite Church, Treasurer of Mennonite Biblical Seminary Board of Trustees, Member of Board of Trustees of Bluffton College, and Member of Board of Publication.

Hobbies are singing and athletics (no longer active in athletics, but attend games).



MARVIN D. LINSCHEID. Training: Bible school and high school at Mountain Lake, Minnesota, Bethel College, graduating in 1929. Service: nine years of teaching, five of which were in high school administrative work. Past 13 years in business at Aberdeen, Idaho. Position: Secretary of the Pacific District Conference, Director of the Intermountain Hardware and Implement Dealers Association, member of the Board of Publication, member and Sunday School teacher of the First Mennonite Church of Aberdeen, Idaho.

HAROLD H. GROSS is Dean and Professor of Philosophy and Psychology at Freeman Junior College. He received his education at Bethel College, Hartford Theological Seminary and the State University of Iowa. He is the youngest member on the board, and began serving in this capacity in 1947.



B. BARGEN, North Newton, Manager of Mennonite Publication Office, under the Board of Publication of the General Conference of the Mennonite Church of North America is responsible for providing much of the material in this issue. He is native of Mountain Lake, Minnesota, son of the late I. I. Bargen; student of Bethel College 1921-1923, but graduate of Friends University, Wichita, Kansas 1928, taught in the high schools of Kansas for seven years, at Bethel College eleven years, and manager of this office since 1946; also executive Secretary of the Board of Publication; author of several books in the field of accounting and typing, and author of a numerous articles in professional magazines as well as an occasional contributor to our church papers. Specialty: Gadgets!

. . . And the Editors . . .

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MRS. T. A. VAN DER SMISSEN, Marion, South Dakota, is editor of the Conference English children's paper, THE JUNIOR MESSENGER.

8771

D. H. EPP, Rosthern, Saskatchewan, is editor of the Conference German paper, DER BOTE.

RONALD VON RIESEN, Chicago, Illinois, is editor-in-chief of all Conference Sunday School Quarterlies.

8261

ESKO LOEWEN, Topeka, Indiana, is editor of MENNONITE YOUTH which is a regular part of THE MENNONITE.

929

JACOB J. ENZ, North Newton, Kansas, is acting editor of THE MENNONITE.

There was a time when the people of God were called "the quiet in the land." But that was over 1900 years ago!

In the Scandinavian countries there was a time when the people of God were called "the readers," but I am not certain that the believing Christians of those countries rightly bear that name any longer.

By O. Hallesby, Ph.D.
in his book—*Under His Wings*

These Have Served

by Walter H. Dyck

From its beginning our General Conference Fellowship has had men as leaders who have felt a responsibility in the area of Christian publications. In the minutes of our first official Conference session held at West Point, Iowa, in 1860, encouragement is given for contributions to missions, home and foreign, and tract distribution. The brethren, J. H. Oberholzer and Christian Schowalter, served as president and secretary, respectively, of the above-mentioned Conference.

At the General Conference session held at Berne, Indiana, in the fall of 1884 the following five men were elected, who as it seems, constituted the first Publication Board: S. F. Sprunger, D. Goerz, A. B. Shelly, Christian Schowalter, and Christian Krehbiel. Other board members elected, at subsequent conferences up to 1914 include N. B. Grubb, C. H. A. van der Smissen, D. Gaeddert, William J. Ewert, H. Regier, H. J. Krehbiel, J. S. Hirschler, J. F. Lehman, John Janzen, J. H. von Steen, and H. P. Goertz.

In 1917 the brethren, J. R. Thierstein and G. N. Harms, were elected. Others sharing Board responsibilities for shorter or longer periods, preceding those at present on the Board, are E. J. Neuenschwander, C. E. Krehbiel, M. J. Galle, J. M. Suderman, J. H. Janzen, A. J. Richert, A. A. Penner, and C. Henry Smith.

The brethren, H. J. Krehbiel and J. F. Lehman, served on the Publication Board for over forty years. The brethren, N. B. Grubb, William J. Ewert, J. R. Thierstein, and J. M. Suderman, each served about twenty-five years.

We are grateful to God for the devoted interest and leadership our Publication Board members of the past and the present have given our churches during the brief but decisive ninety years of our Conference history.

ONE HALF CENT TUITION

These days when our colleges are getting us adjusted to the idea of "tuition $7.50 per credit hour," we pause for station identification to tell you that when you buy a HANDBOOK TO THE MENNONITE HYMNARY, the tuition is exactly "one-half cent per hymn."

Had to smile at Muriel Lester the other day: handed a copy for persual, she remarked defensively: "I don't believe I would have time to read it." A few minutes later, looking through it, her eyes lighted up as she stumbled across one thing and then another. Presently she exclaimed: "I would just love to have one of these books!"

We figured she would!

But coming back to our thesis: tuition, one-half cent per hymn—can you beat that for real value? That is education at rock-bottom cost.

"Faith is not a way of talking; faith is a way of walking. It is a determination of the will, a loyalty of life, a great adventure of the spirit. To go forward in the dark—that is evidence of a practical and rational religious faith."—Louis Pitt

A New Era in Conference Publications

by Ellis Graber

A new emphasis is mushrooming with ever increasing velocity within the Protestant churches and may usher in a new era in inter-denominational activity. Many denominations are finding it better to cooperate than to compete with one another. Christians of many church bodies are striving to find more areas in which they can work together in a Christ-like spirit. Especially is this emphasis making rapid gains in the area of denominational or conference publications.

Facing the Facts

Perhaps this trend toward cooperative endeavor has been accelerated because denominations have learned, or are learning, that frequently, in issuing publications, they cannot do as well alone as when working with one another. There are just too many handicaps that must be overcome when each works independently, especially in smaller denominations. The facts must be faced honestly. (1) *Publication costs are high.* There must be money and plenty of it, to publish books, pamphlets, tracts and the like. (2) *There must be editors with time on their hands.* Full-time, qualified writers and editors seem a rarity in small denominations. (3) *A large circulation is usually a necessity.* This is a simple but foreboding fact. Prohibitive costs often confront us because a small denomination prints a few hundred, a few thousand copies rather than many thousands or hundred thousands. (4) *In light of the above facts, it is all too often true that the quality of publications is affected adversely.*

Interdenominational Relationships in Publications

A frank and honest consideration of such realities has increased cooperation between boards of various denominations. For instance, the board of education of one denomination will keep in touch with the corresponding board of another denomination by keeping informed of its activities, by exchanging materials and ideas, and by engaging in joint ventures wherever advisable. Likewise, a board of missions, a stewardship committee, or a peace committee will follow a similar procedure.

An outstanding example of such cooperation is revealed in the publication of the Church School Curriculum of the Presbyterian Church, U. S. A. These materials are now used in 34 countries and by churches of 32 denominations. Where other denominations as such have used them permission has been given to re-edit the materials so that they may be suited to the emphasis of that particular denomination. In fact, any article, mission story, denominational history, or the like may be re-written, deleted, or another article substituted in its stead. The attitude of the editor, Dr. James D. Smart, was expressed to the writer when he said, "We will go to great lengths to cooperate with any denomination." These words have already been demonstrated in action. In preparing some of this curriculum, cooperating bodies are represented on the editorial board. The result has been a course of study, high in quality, moderate in cost, with a large circulation. The interdenominational cooperation in this endeavor has been astounding! In one particular Church School publication, for instance, no less than four major denominations are using the same basic materials.

Another simple, impressive example is seen in an effective tract-folder, "Last . . . or First?" It is being distributed by the Lutheran Laymen's Movement for Stewardship. Permission for reprinting and distribution was granted by the United Promotion Committee, Presbyterian Church (U.S.A.), the original publishers. Illustrations of this type covering missions, stewardship, church-school curriculum and the like could be repeated again and again. [Our Summer Bible School series, perhaps also?—Ed.]

Systematic Distribution Continues

Such interdenominational cooperation enriches the periodic mailings made by many denominations to ministers, superintendents and deacons of each congregation. Whether the mailings are made by conference headquarters staff, the publication board acting as a coordinating body, or the respective board, seemingly depends on the denominational organization and for our purpose is not important. The important thing is that plans for such mailings are carefully made in advance. The plan whereby executive secretaries or some representative of each board meet to coordinate their plans for the coming year and to submit their schedule for yearly periodic mailings has in many instances worked out satisfactorily. If there is interdenominational cooperation such mailings will then include: (1) *Conference publications* consisting of samples, charts, tracts and other denominational program helps. (2) *Re-edited materials* of other denominations, perhaps including imprinted materials of the Interdenominational Council of Religious Education or of another denomination. (3) *Materials of other church bodies* recommended by the respective denominational board responsible for the mailing. This might include recommended reading materials, audio-visual aids, and other information pertaining to recent developments related to the work of the board.

Through such a plan members of conference boards

(Continued on page 15)

We have a contribution to make to world Christianity—a light that dare not be hid under a bushel. Would not some publication on our peace testimony, edited for world-wide circulation be welcomed by most Protestant bodies? Or perhaps a well-written, carefully illustrated book on our Leper work in Champa India? A book or a motion picture telling of the extensive Relief program carried on by so small a denomination could serve as a challenge and inspiration to larger groups. Surely we have some doctrines, beliefs, customs, accomplishments which can serve as a testimony to the entire world reminding them of our faith in Chrit.

The Mennonite Encyclopedia

by H. J. Andres

For sometime, the need for a complete and comprehensive Mennonite encyclopedia had been felt. The idea that something tangible be done in the matter was agitated until early in 1946 when representatives of the publishing boards of the various Mennonite branches met to form a Publishing Committee to take the matter in hand.

Plans were completed for the publication of the MENNONITE ENCYCLOPEDIA as a joint enterprise of the three larger Mennonite publishing agencies, The Mennonite Publishing House of Scottdale, Pennsylvania, the Mennonite Brethren Publishing House of Hillsboro, and the Publication Board of our General Conference, with the other Mennonite groups taking such part as they deemed advisable.

Editors and an editorial staff were appointed who have worked diligently gathering and translating materials. Also an Editorial Council of Mennonite scholars and leaders from all branches of Mennonites from every part of the world where there are Mennonites have been appointed to make their contributions.

Present plans call for an historical encyclopedia of three volumes of approximately one thousand pages each with complete coverage of all essential information of world Mennonitism past and present. It is to be an historical encyclopedia of the Anabaptist-Mennonite movements as well as an exhaustive reference work on contemporary world Mennonitism. An atlas volume is to be added later.

To date the manuscript for Volume One is almost completed and is to be printed in 1950. It is expected that the total work will be completed in five years.

In this connection it should be stated that efforts are also being put forth to give assistance to the completion of the German *Mennonitisches Lexicon.*

The publishing of the MENNONITE ENCYCLOPEDIA is a large undertaking, and your Board of Publication agreed to join in the project only after considering and evaluating the matter fully with the officers and Executive Committee of the Conference. Further developments in this matter will bear watching, and announcements will be made from time to time as the work progresses.

The Hundred Per Cent Plan

What It Is

THE HUNDRED PER CENT PLAN of church subscriptions makes it possible for a church, as a church, to place a copy of our Conference publications into each Mennonite home each week. Those who prefer the English language may receive each week THE MENNONITE; those who prefer German may receive DER BOTE UND DER CHRISTLICHER BUNDESBOTE.

THE HUNDRED PER CENT PLAN is also used in connection with the children's papers—JUNIOR MESSENGER and the KINDERBOTE (German). By THE HUNDRED PER CENT PLAN, the church acts as the subscriber rather than the individual reader.

What It Does

By THE HUNDRED PER CENT PLAN, the circulation of our church papers has increased within a few years from about three thousand to almost nine thousand readers. The greater the number of readers, the greater enthusiasm there is for the work of the Conference.

THE HUNDRED PER CENT PLAN brings ALL the Conference news to ALL the churches EVERY week. It unites our people in our common undertakings. It reduces the cost of publications by enlarging the number of readers and securing better prices on printing. It brings the church paper to the absentee members of the church and keeps them informed as to what the home-church and other churches of the Conference are doing. It binds them to the home church with cords of love.

It brings to the pastor (or to the church secretary) each month the new addresses of members of your congregation who have moved during the month. Thus, it enables you to serve your absentee members more effectively.

THE PLAN gives each of the Conference boards an effective outlet for publicity. Are there a thousand refugees to be moved to Paraguay? Quickly the Mennonite Central Committee gets its news to the churches through the papers and Lo! it is done. Is there starvation in China? The Emergency Relief Board makes its appeals through the church papers, knowing that THE PLAN brings its news into every home and Lo! there is bread! So, every Conference board or committee uses the columns of the church papers freely. It is for them and it is for you!

Finally, it assists those who would like to have the paper, but who cannot afford it, to have the fellowship of reading just as other more fortunate brethren.

On January 1 the bill for the following year is mailed to the church secretary and can be paid at any time thereafter. The invoice is always calculated on the *average* number of names on the mailing list during the *previous twelve* months.

Unity Through Song

by John G. Rempel

I have at hand that number of THE MENNONITE which places heartfelt emphasis upon World Communion Sunday. At dusk in my northern home I am meditating upon this great Fellowship of a World Communion. What can I do?

My attention has been drawn to a letter from Newton which reminds me to write something about the Musical Publications of the General Conference. What can our Board of Publication do there?

Recent experiences offer good advice. At present I am serving Holy Communion at the various districts of our large Rosenort congregation. Our forefathers in Russia called communion "Unity" (Concord). In this connection the singing of hymns during the commemoration this fall has especially impressed me. One cannot underestimate the sermon and prayer, but it takes the hymns to achieve and retain the feeling of unity at the Lord's Supper. The spirit of "oneness" becomes very evident after two or three songs have been sung by the congregation. We can not think of our communion or our church service without hymns. The hymn unites the people.

A Letter From Another World

Our conference realized very early the importance of congregational singing. Some time in the past the old brother C. v. d. Smissen wrote me about his experiences as a member of the first *Gesangbuchkomission* of the General Conference. This was as though someone from the other world had written a letter to me. At that time I was assisting him with the work of the German *Lektionshefte* and thus he was aware that I was busily working at the manuscript of the new German Hymnary. The *GESANGBUCH MIT NOTEN* has experienced a number of reprints and a sale of approximately 40,000 copies. That was a great work! Both homes and churches in Canada and United States have been and are still being blessed through it.

Those immigrants who came here during 1923-1927, (numbering approximately 21,000) settled largely in already established settlements, many, however, organized separate districts. Here the Home Mission Board did a remarkable work in view of the fact that at least 125 churches were built in cooperation with these settlers. In all these churches the hymns are still mostly in German.

They Missed Certain Songs

Most of these newcomers seemed to prefer the *GESANGBUCH MIT NOTEN*, but they missed certain songs which had become very dear to them during the time of stress and strife. They were unwilling to part with these. Here then one thing aided the other. A new hymn book was desired and the old plates were worn out (40,000 times paper had passed over them).

Thus the work for a new hymn book began. Even though it took years, yet the venture was a success. The committee selected the best hymns from the *GESANGBUCH MIT NOTEN* and combined them with the best hymns from the hymnary from Russia besides other good hymns. The result was the present *GESANGBUCH*. The responsibility for the financial obligations of this work was taken by the Board of Publications.

The dear, late brother J. R. Thierstein, then the Chairman of this Board, wrote me, "Why do you wish a German Hymnary in Canada, you will soon want an English one anyway." However, when this idea persisted brother Thierstein gladly consented. The first printing of the *GESANGBUCH* was 6,000. In less than a decade three issues of a total of 18,000 books have been sold. The requirements for more books will necessitate a fourth reprint as soon as possible. I am confident the Board of Publications will see to it.

That's the Way Things Happen

At the time when I had completed the manuscript for the new *GESANGBUCH* and forwarded it to Thierstein, I waited patiently as to what would happen next. Perhaps to ease my waiting the dear doctor sent me a copy of the English HYMNARY, just off the press. with my name neatly engraved on the cover. On paging through it I could only form one conclusion! Well done! "That will be a worthy partner to our *GESANGBUCH*." When the manuscript for the German Hymnary, which was now in Newton, was handed to the late C. E. Krehbiel for his inspection he made the remarks (according to what he then wrote in the *BUNDESBOTE)* "This will be a worthy partner to the Hymnary." That's the way things happen.

However, the hymnary is an excellent book. We in Rosthern have a good supply of both the *GESANGBUCH* and the HYMNARY. The German hymns are used Sunday morning and the English ones largely on Sunday evenings during our English services and Christian Endeavors. Thousands of copies of the HYMNARY have been sold and it would be very commendable if our General Conference churches would all use this book. Here in Canada wherever the necessity for English hymns is felt we encourage the people to buy the HYMNARY.

And Now . . .

And now the HANDBOOK TO THE HYMNARY has become the worthy companion of the Hymnary. I have been approached by our Canadian conference to write a similar book for our *GESANGBUCH—UNSER GESANGBUCH UND SEINE LIEDER*. Now I have an excellent model that will ease my task considerably. I only fear that my work will not nearly measure up to the quality of the HANDBOOK TO THE HYMNARY. However, the Board of Publications has placed its confidence in me and declared itself willing to have this book published. In view of this we may proceed, with the help of God.

On my desk, too, is the German song book for children. This contains many of the precious children's

(Continued on page 15)

A Look at "the Books" . . .

by B. Bargen

Frankly, this article is going to require a little thinking—don't be afraid.

We cannot summarize the financial affairs of the Board of Publication in one statement which shows clearly "where it hurts." Sometimes our good friends in the Conference want to know why we don't do this and why we don't do that. This statement shows why—look at it.

Here you have the major publications of our General Conference group under three heads—"weeklies," "quarterlies," and "specialties."

To the right of each one, you read, across: what it costs to put it out, what the income is derived from it since January 1 of this year, and, finally, whether there was a loss or a saving.

Note that as a general rule our weeklies are a money-losing proposition, but our quarterlies "save" money for the Conference.

Remember the story of the dream of Pharaoh? Remember how the lean years ate up the fat years? That's where it hurts. In our Conference publications our weekly publications eat up all the savings of our quarterly publications, and there is nothing left for those fine "specialties" which are always coming along saying, "Please publish me" or "Why don't you put us into print?" Splendid publications—fine manuscripts—but what can we tell them if the "lean years swallowed up the fat years"?

The long and the short of it is simply this: granted sufficient working capital to put out some of these fine manuscripts, the sales would soon "earn their own way"—but that working capital is just what we don't have—and there is no way to get it except by gifts or loans. Note that in the statement above if it were not for the gifts from the Sunday schools and the churches, as well as some helpful individuals, the Board of Publication would soon have to go "out of business." Not even the Sunday school services (merchandising services) pay for themselves—not quite!

Perhaps it is not to be expected that every "child" of the Conference publications family must "pay for itself," and yet taken as a whole it does seem only reasonable and logical that the *selling* price of all of our Conference publications taken as a group should be sufficient to pay for all the *costs*, taken as a group.

We believe that in the long run—over the years—these publications will sell out and will earn their own way; but during cycles when prices are very high, as at present, it is extremely difficult to come out even. Amidst the flood of filth and trash on the literature market, there must be islands of solid, good reading. There lies the hope of our whole General Conference program—help us to put real quality into every publication and in the long run it will win out. Books like C. H. Wedel's writings on church history, written in 1900 are even now going through reprinting after reprinting—they had quality and quality always tells.

Total Publication Expense and Income

January 1, 1949 to September 30, 1949

Publication	Average Circulation*	Total; Cost	Income	Net	
				Losses	Profits
Weekly Publications					
Mennonite	7,891	$12,516.70	$10,017.96	$ 2,498.74	
Der Bote	1,921	2,148.64	1,134.77	1,013.87	
Junior Messenger	3,606	3,742.85	2,298.17	1,444.68	
Der Kinderbote	1,600	707.79	387.64	320.15	
Totals	15,018	$19,115.98	$13,838.54	$ 5,277.44	
Quarterly Publications					
Lektionen	9,612	$ 1,860.83	$ 3,310.26		$ 1,449.43
Adult Quarterly	16,920	4,825.83	5,669.20		843.37
Young People	2,668	1,073.04	1,218.14		145.10
Intermediate	1,432	268.44	286.31		17.87
Junior	2,593	2,934.95	2,606.30	$ 328.65	
Totals	33,225	$10,963.09	$13,090.21		$ 2,127.12
Special Publications					
Yearbook		$ 73.94	$ 15.27	$ 58.67	
Jahrbuch (Kalender)	1,873*	151.76	58.65	93.11	
Pamphlets	201	11.79	1.62	10.17	
Sheet Music	173	1.61	7.03		$ 5.42
101 Hymns	632	138.42	104.12	34.30	
H'db'k Menn. Hymnary	1,349	2,733.77	2,895.74		161.97
Summer Bible School	5,672	2,428.34	1,457.43	970.91	
Story Mennonites 3d Ed.		961.04		961.04	
Master Calleth	217	149.31	27.92	121.39	
Encyclopedia		103.35		103.35	
Hymnaries	757	662.17	437.76	224.41	
Gesangbuch	506	586.51	549.00	37.51	
Liederbuch f. Kinder	48	70.65	37.44	33.21	
Catechism (German)	973	231.64	232.46		.82
Steppes to Prairies	499	607.98	348.90	259.08	
Junior Hymnal		54.11		54.11	
Totals		$ 8,966.39	$ 6,173.34	$ 2,793.05	
All Publications		$39,045.96	$33,102.79	$ 5,943.37	
S. S. Merchandise		8,785.12	8,518.57	266.55	
Total, All Services		$47,830.58	$41,620.66	$ 6,209.92	
From Churches			4,913.31		$ 4,913.31
Other Sources			2,069.87		2,069.87
Net Profit		773.26		773.26	
Proof		$48,603.84	$48,603.84	$ 6,983.18	$ 6,983.18

*Quantity Sold, in case of Special Publications, January 1, 1949 to September 30, 1949.

What's New in Publications?

The evidence is quite clear that our General Conference people want good books.

Of the publication of many books, there is no end, someone has said, but the publication of good books is no easy matter. It is easy to publish *new* books, but to publish new *good ones* is another matter.

Here are a few of the books which were born during the recent months:

1. OUR SUMMER BIBLE SCHOOL SERIES—rather, the first half of the series—of six graded volumes designed mainly for the so-called Vacation Bible School needs. Really, we should say twelve, not six, because for each pupil's book there is the corresponding teacher's handbook. This series is being piloted by Mrs. H. J. Andres, editor-in-chief of this series, cooperating very closely with the Old Mennonites, this part being a part of their so-called Herald Summer Bible School Series.

2. THE MASTER CALLETH FOR THEE—piloted by the various boards of our Conference, but mainly the Board of Education, with the thought of giving our young people some idea of the "call" of our various Conference fields of work for youth today. There are rumors abroad that that book is now going to be translated into the German to help our South American brethren.

> It is easy to publish *new* books, but to publish new *good ones* is another matter.

3. HANDBOOK TO THE MENNONITE HYMNARY—we have said so much about this book and so have many others that we'll pass it up here except just to surpise you by telling you that the first edition is about half gone, within five months of the publication, and it begins to look like it is going to be a repeater. We don't mind.

4. FROM THE STEPPES TO THE PRAIRIES, prepared by the Historical Committee of the General Conference—must we say it again—to celebrate the Diamond Anniversary of the coming of the Mennonites to the Prairie states, both here and in Canada. Canadians, please note!

5. New editions—that is, *additional* printings—perhaps are worthy of mention at least; surely, here they are: the CATECHISM, the GESANGBUCH, the MENNONITE HYMNARY, the HISTORY OF THE MENNONITES, and the 101 HYMNS FROM THE MENNONITE HYMNARY—all of these are either already being reprinted or up for reprinting very soon.

6. Now on the press, so to speak: the MINISTERS' HANDBOOK is now at least, being placed for bids with various printers—and the bidders are plenty active. Look for it; it's going to be a beauty.

7. Layman's Organization is putting out a splendid new pamphlet for promotional work, telling about the opportunities of men in the work of the church. It is being put out by such men as John E. Fretz, Walter Temple, and J. S. Schultz, with lots of color and zip to it. It will get the men over their feelings of inferiority —of which they may well have a little considering how much the women in the Conference are doing. Watch for this splendid little poster—and then do what it says.

8. REALLY new—the Young People's Union of the General Conference is putting out some program helps—a monthly mailing of special helps for special purposes. October issue, for instance, is on "Missions," and the November issue is on "Stewardship and Thanksgiving." This is a good beginning which holds promise of really helping your young people's meetings.

9. JUNIOR HYMNAL is now in the process of editing—so it can hardly be called one of the "new publications," yet, can it—but it's definitely on the way and it will be something! Tentative plans have been endorsed by some of the highest musical experts in hymnody.

10. While we are mentioning some that are "in process" we might as well mention the MENNONITE ENCYCLOPEDIA—first volume scheduled sometime in 1950 (we hope, we hope). Also we might mention the German translation of the HISTORY OF THE MENNONITES—but we better not tell you about that, not yet. There is a real story connected with that which we'll tell you later.

Looks like the General Conference Board of Publication has some work ahead, doesn't it?

Jottings will be found on page 19

PRE-WAR Prices

By and large the prices of our General Conference Publications have not increased. And that, while printing costs have increased more than 100 per cent!

Increasing prices is not a cure-all for the difficulties which beset any publisher. Increasing the price does not necessarily increase sales. Increasing the price may, actually, decrease the use of our Conference publications among our people. Just increasing the price is a dangerous business.

The alternative is to increase the use of our publications through making them *better* publications, more *worthy*, at the same time getting a larger circulation and making up whatever deficit this policy may cause through direct contributions from our churches as well as from individuals.

Improving the quality of our production does not necessarily increase the cost, but usually it does. Improving the quality often means more time given to editorship, more time given to the form and arrangement, and often better quality of materials such as paper, binding, etc.

We cannot win our children nor adults into the kingdom of God with poor workmanship—sound materials and sound service are basic!

From Writer to Reader

A Pilgrimag

"Where the pilgrimage begins" the acting Editor at his desk.

8739

"Words gather words" in research by men like Cornelius Krahn, Assistant Editor of DER BOTE 8741

"Back to Headquarters" 860

When the average reader picks up the issue of THE MENNONITE just left by the postman and gleans an idea here or there, he stands at the end of a long process by which the words that convey the idea, flow out of the mind and pen of the writer, later to be typed, mailed, edited, molded into type, placed in the page, corrected, printed, cut and stapled into magazine form, addressed, mailed again many times multiplied, and finally received and read.

A "Slow-Motion" Review

To get a "slow-motion" review of this process, suppose we take the idea expressed in the words "justification by faith" and see what happens to them as they make their journey from writer to reader. The whole pilgrimage starts in the master folder of the Editor which contains blank forms called master sheets for the plans of every issue of THE MENNONITE for a six-months period. Weeks and sometimes even months in advance, the Editor looks through these sheets and comes to the master sheet for the issue to come out for the week just before Reformation Sunday. On the master sheet are listed the various types of articles that should appear regularly in a church weekly such as "missions," "church problems," "personal spiritual problems," "church year," and others. Since Reformation Sunday follows the publication date of this issue, "justification by faith" is jotted down as a subject for the "church year" article of that issue, together with a possible writer for such an article.

Jump to Life Again

The next step in the pilgrimage of the words is from the master sheet to the Ediphone cylinder. The Ediphone is an instrument into which the Editor speaks and which records the letter requesting the writer to prepare the article. The words lie quiet and hidden for several hours on the cylinder until the secretary slips the cylinder onto the machine that "plays" the letter back into sound by way of earphones at her ears. Thus, the words "justification by faith" jump to life again from the cylinder into sound waves and before the sound waves are gone the words are already being typed on the letter which is later signed and sealed and off to the potential writer.

Assuming that the writer responds, which sometimes is not the case, a wholly new and different process begins. Using the words "justification by faith" the writer begins a long process of research that often includes the Bible, concordances, dictionaries, encyclope-

h Print

by Jacob J. Enz

dias, church histories, and other books. Soon these three words have gathered to themselves a thousand or more other words to make them more meaningful.

In this large new environment our "three words" find themselves tucked in an envelope and on their journey, sometimes by air, back to "Headquarters" at 722 Main. Here the article is read and corrected to make it grammaticaly uniform with the rest of the paper. For most people know that grammar is inflexible in some of its rules and flexible in others. Many articles need corrections of the first kind and most need corrections of the second.

Giving the Idea Hands

To provide the hand by which the idea reaches out and introduces itself to the reader and wins his attention, is the important task of the Editor as he furnishes the title or heading for the article. Then the article receives a number of sub-heads which break up the material, give the hurried reader an opportunity for more efficient scanning, and may serve to attract readers to certain parts and thus to the whole article. A further step may be to select a crucial statement in which the idea speaks in trumpet-like clarity and set it off in a special box for those who don't even have time to scan. Then again the idea may also be introduced by a suitable photograph or drawing.

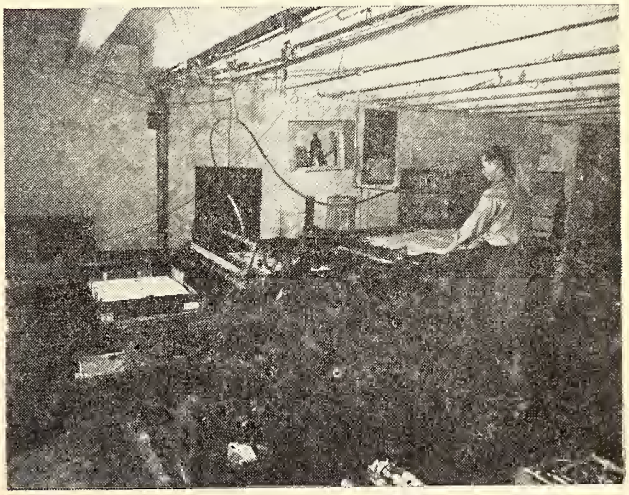
But this is only one of a family of articles being planned for the Reformation Sunday issue. This makes it necessary to decide on the particular page on which the article is to appear. The title together with the titles of the other articles is then copied for the table of contents and for the man at the print shop whose special duty is to set the larger type headings. A brief identification of each of the writers is formulated for the "Of Your Pen Acquaintance" column. This is what the printer and editor call the "copy" stage—the materials from which the printer works in setting up the type.

861

"Personalize" treatment where each copy is addressed

"Where words find their way into lead"
a linotypist at work

8740



"Multiplied by 8000"

8742

Another Crew of Workmen

Now another crew of workman, the printers, help our three words along their pilgrimage through print. There is the foreman who gives all the specifications for setting up of all type whether it be heads, body, or inserts; the linotypist puts the bulk of the standard reading material on slugs of lead, the length of the column-width—thick slugs for the usual reading matter and thin slugs for the "Jottings" (so that we can get all the jottings received in one week into the paper if at all possible). Only the man setting the heads sets each letter separately.

"The Earnest of Things to Come"

After the three words have found their way onto the lead, they make a brief trip back to the Editor in the form of long columns of material called "galley"

861d

Thirty mail bags of MENNONITES once a week, to all parts of World

proofs. All the materials are carefully cut out of the long sheets on which they are printed and then pasted on pages the exact size of the MENNONITE as it is to come to the reader. This then becomes the master-issue for thousands of copies—the "earnest of things to come."

Back to the printer our words go to find themselves in the proper space on the proper page in their lead form. Another of the printers has the duty of blocking together the type for the sixteen pages. Then he makes a copy of each page as it is set up. Our words find themselves shuttling back to the Editor and his helpers in the form of "page-proofs." Here the last proof-reading is done. (If there is a mistake in any regular line of print, the whole line, of course, must be pulled out of the form and reset.) After all the pages are carefully corrected the material goes back to the printer again who in turn makes the correction.

From the table the "three words" in leaden form with all their companion words are now placed in the big press where a final copy called the "press-proof" is made. In this form the three words make their last visit to the Editor before they impress themselves 8,000 times on clean white newsprint; the editor scans for any errors made while correcting the earlier mistakes. With the Editor's "go" signal the press man takes over.

Now the pilgrimage of words is a rather varied one. Sheets large enough for two copies of THE MENNONITE are run through the press once—4,000 of them. They are run through again to print the other side being cut in two at the same time. Then the man in charge of the folding and stapling takes the large sheets, each of which is one whole MENNONITE, from the press man to his machines. When he is through, the cutter trims large stacks of the paper and they are ready to go back to "Headquarters" again, not to the Editor but to the mailing department.

8738

"The Word becoming flesh"

Mr. and Mrs. Jacob H. Janzen, the readers

"Personalize" Treatment

Here our "three words" receive more individual and "personalized" treatment again as each issue receives a different address from the Addressograph. This unusual machine makes it possible to group papers going to the same town, together and yet address many thousands in one day. The groups are rolled into bundles; (if your last name starts with A, B, or C, your paper may often come to you torn as the result of your post-office clerks opening a bundle with your paper on the outside.) Then the bundles are dropped into one or the other of some thirty mail sacks to be taken to the post office scattered via train, auto, ship, and plane to the far corners of the earth and to you.

Thus our three words "justification by faith" come under your eye via the printed page not only pleading that their pilgrimage may not stop leaving them in cold lifeless form on paper, but rather that they may continue their pilgrimage by being taken to heart with "the word becoming flesh" and published abroad by your lives.

(Photos: 8739, 1740, 8741 and 8741, courtesy Bethel College.)

Plaques—Colorful, devotional,
just right for wedding gifts.

Bible—Good leather binding,
small enough for your handbag ---- $6.50

Have you seen
our new catalog?

Order From
The Mennonite Bookstore
Nearest You:

NEWTON
Kansas

BERNE
Indiana

ROSTHERN
Saskatchewan

Better Books
for
Better Living

A NEW ERA . . . . Continued from page 7.

and committees can find an open door to new opportunities and greater responsiblities. The cooperative relationship with corresponding boards is a challenge and stimulus toward being better equipped and informed. All this should enable them to be of greater service to their constituency. Those who have the opportunity of seeing what is accomplished through such well-planned periodic mailings in larger denominations will heartily welcome such valuable helps, especially when they reflect the enriching quality that can come from interdenominational cooperation.

A Respect for Denominations

One should not infer from the above that all this means a merger of denominations, or that any implication is being made that denominations as such have no place. To the exact contrary, the emphasis is on "inter-denomination" rather than "non-denomination." Each denomination may keep its identity and can make its desired emphasis. There is a respect for denominations. Yet without carrying a chip on its shoulder, the particular church body need not be apologetic for its name or for the good it embodies. We rest upon the conviction that the things a church body stands for must be Christian; that being a Mennonite, a Methodist or a Baptist ought to be synoymous with being a Christian. As such we can join in a united front.

Mennonites Have a Contribution to Make

Those denominations willing to share, to give, to receive, to cooperate will receive benefits in return. Large denminations can learn from the small and the small from the large. Mennonites should not only receive, they can also give. We have a contribution to make to world Christianity—a light that dare not be hid under a bushel. Would not some publication on our peace testimony, edited for world-wide circulation, be welcomed by most Protestant bodies? Or perhaps a well-written, carefully illustrated book on our Leper work in Champa, India? A book or a motion picture telling of the extensive Relief program carried on by so small a denomination could serve as a challenge and inspiration to larger groups. Surely we have some doctrines, beliefs, customs, accomplishments which can serve as a testimony to the entire world reminding them of our faith in Christ.

An Urgent Matter

We can not waste time or effort. With the clever forces of evil becoming stronger and the secular world competing against Christianity the church of Jesus Christ faces a tremendous, overwhelming task. We need to find the quickest way, use the best materials, and apply the most effective methods for spreading the gospel. To do this Christians will have to stand together under the banner of their Lord. But standing together, face to face, and working together is not always easy. Cooperation is seldom easy. It means taking as well as giving, sharing, tolerance and patience! But with faith, much prayer, a great deal of planning, and real promotion the day will come. Our Lord's prayer, ". . . that they all may be one," shall be answered. Independently, and yet dependent on one another, Christians of all denominations should and will work together. There is no better time to begin than now.

The Annual Index

Each year for three years, the Board of Publication has issued an index to THE MENNONITE. In the past this has been one of the regular issues of THE MENNONITE. In the future it will be a separate publication.

Not everyone needs or appreciates the "Index." Those who do need it appreciate it tremendously. In this index every article or subject treated in the columns of our church paper, THE MENNONITE, are arranged in one continuous, alphabetical index. With an index in hand, program committees can find materials on a moment's notice. Churches looking for historical matter on a given movement—of their own church, for instance—can trace the recorded events without difficulty.

An index like that to be of real value must be thoroughgoing. It is no off-hand affair. All year the editor in charge of the work scans every article and makes individual slips of every name, every place, every idea or topic discussed and indicates on each slip the issue number and the page on which the reference occurs. Toward the end of the year these thousands of slips are sorted alphabetically so that when the last issue is complete the final slips can be made and the entire batch of slips arranged in exact alphabetical order.

These slips are now typed in list form, on sheets of paper ready for the printer, thus placing on permanent record a thoroughly usable tool for research and effective study.

Many ministers appreciate this index to assist them in finding sermon materials or authentic information to stop false rumors, give accurate information, etc.

The index is available to all who call for it—but, of course, only a limited edition is available—the quantity printed having been determined by the number of requests received.

Do you want a copy of the 1949 Index? Better say so, NOW—while it is in the process of preparation.

UNITY THROUGH SONG . . . Continued from p. 9.

songs which I frequently quote in the *KINDERBOTE*. A similar English children's song book is to follow.

A Union of Two Worlds

While I was looking for an article in my files I happened to get hold of the song "Wo du hingehst." This was sung beautifully to us at Rosthern by the Bethel College choir. But the main thing was this, that that song united America and Europe. It was originated in Europe as an acknowledgement of aid received from America. That's how the links in a chain are forged; from World Communion Sunday mentioned at the outset we have come to a song printed by our Publication Board that has served the idealistic thought of a union of two worlds; worlds that only yesterday were submerged in the bitterest bloodshed, but today clasp the hand of brotherhood through material aid and song.

Let us by all means continue to sing. But let us also continue to support this worthy branch of General Conference mission endeavors for which the Board of Publications is responsible.

The Bookstores

AT ROSTHERN, SASKETCHEWAN

8736

There is a Mennonite Book Store at Rosthern, Saskatchewan that has been functioning since July 1947. This is what so many of our Canadian Mennonites do not know as yet, but we are happy to notice that we are continually adding new names to our order list.

From this store we have the pleasure of sending many books as far west as British Columbia and as far east as Ontario, although the names of the local customers are the most familiar. Sunday schools and church libraries obtain their material regularly from here, as does the Rosthern Junior College and Rosthern Bible School. Our distant mail orders are practically all of Mennonite origin, while we serve members of various demoninations over the counter. It is to this latter customer that our store is of special value and fills of greater need. Why? Because I believe that we sell about 40% of our religious books to people who come in with the intention of buying only a notebook, pen or the like. We believe that serving this, shall we say, "impulsive buyer" goes a long way towards fulfilling the evangelistic purpose of this store.

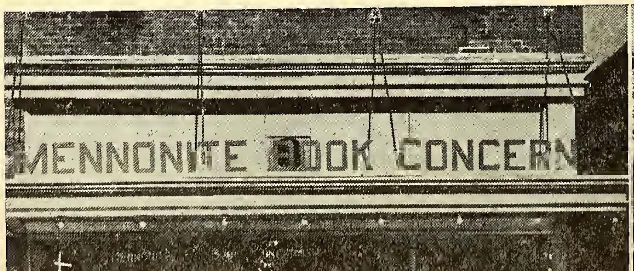
In retrospect of the many books of religious nature we have sold, be it one of our Mennonite Publications, M.C.C. booklets, biographies of great men or women, daily readings, evangelistic or fiction, we cannot help believing that these writings are of vital importance in the forming of Christian character and consequently in making this a more pleasant and satisfying world to live in.

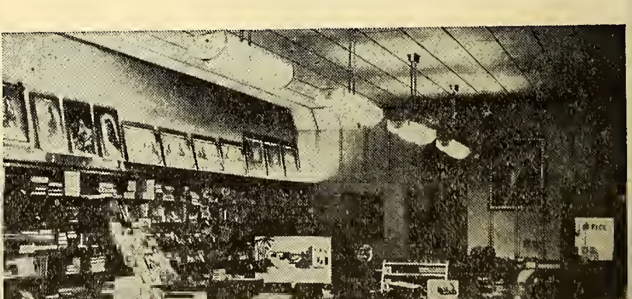
Let us not under-estimate the efforts of the written word to mankind. We particularly enjoy selling various books by Mennonite writers from the comedies of Arnold Dyck to the *Mennonite Lexion.* Let us write, publish and read only that which is wholesome and pure and abstain from all degrading literature. And let more of our intelligent young Mennonite people try their hand at writing, especially here in Canada.

by John R. Dick, Manager

AT BERNE, INDIANA

8737





AT NEWTON, KANSAS

The Mennonite Book Store in Newton is cramped in space but not in outlook. A large part of the daily business consists in filling orders that come in by mail. The Newton store specializes in filling requests, and has been successful in locating out-of-print books. The store does not limit itself to those who seek it out. On every occasion the store personnel attends conferences, rallies, institutes with a full display of available materials on the subject under consideration. Five large display parcels of books were prepared for the various retreats of Mennonite young people. In every case the display resulted in new mail orders.

Fraternal relations with the other Mennonite bookstores make possible the filling of orders even when temporarily out of stock. The store is increasing its emphasis on religious articles and is gradually leaving the field of secular materials to secular stores with room to display them.

The stock has been rearranged to allow for browsing centers, better location for important items such as Bibles, and logical grouping by subject matter.

Dale Klassen, Katherine Goering, Bonnie Kauffman, in authentic costumes of pioneers. (Costumes by courtesy of Kauffman museum, Bethel College).
8770

The picture illustrates the tie-up between the celebrations of the Diamond Jubilee of the immigration of Mennonites from Russia and the new book *From The Steppes to the Prairies.*

Through the Years

1947
The Power of Love
The Mennonite Hymnary (sixth printing)
101 Hymns from the Mennonite Hymnary
Wo Du Hingehst
What Is the General Conference?

1948
Young People's Quarterly
The Jahrbuch
Reprint of the Gesangbuch

1949
Handbook to the Mennonite Hymnary
The Master Calleth for Thee
Story of the Mennonites (third revised edition)
From the Steppes to the Prairies

1950 (?)
Handbook for Ministers
Junior Hymnal
Gesangbuch (with Gospel hymns section)

1951 (?)
German edition of the Story of the Mennonites

1952
("It doth not yet appear what ye shall be")

The Bookstores Managers . . .

FRED VON GUNTEN (left), Berne, Indiana, is manager of the Conference Bookstore at Berne.

A. F. TIESZEN (right), Newton, Kansas, is Manager of the Conference Bookstore at Newton.

JOHN R. DYCK (shown on picture with H. J. Andres and John G. Rempel on opposite page) is manager of the Conference Bookstore in Rosthern, Saskatchewan.

Two Unexpected Blessings

by Mrs. Malcolm Wenger

"For thou, Lord, hast made me glad through thy work." Psalm 92:4.

There is joy not only in contemplating the works of God in nature but also in sharing in His work of spreading the Gospel to every creature. Mission work has its share of difficulties and disappointments, but there are often unexpected joys which our loving Heavenly Father permits us to enjoy. Here are two of the blessings that have come to us in our service for Him.

One day as we were playing with the Cheyenne children during recess at Summer Bible School a lady who was looking in commented just a bit wistfully, "I wish my husband and I could work together as you are doing." That had never occurred to us before but as we thought about it we realized that we did indeed have a rare privilege in working together. So many husbands are away in the field, factory or office most of the time but the missionary and his wife can often work together at their tasks. It is just one of the little extra blessings that God has permitted to those in this work.

Yesterday a letter arrived from the opposite end of our country. It was from some young people whom we had come to know through our service for the Lord. He has given us a multitude of friends whom we would never have known if we had not been in this work. How unworthy we often feel as we receive a greeting or gift from some friend whom we perhaps have not even seen and yet who is showing love to us in Christ Jesus.

We have our Lord's promise of ". . . manifold more in this present time . ." Luke 18:30. Do we ever really forfeit anything worthwhile by giving our lives in service for Him?

M. C. C. Reports Clothing Contributions Falling Off

AKRON, PENNSYLVANIA.—Recent clothing receipts have fallen off somewhat, particularly in comparison with records at corresponding times in past years. Returning relief workers confirm that clothing and shoes are still needed by many people who cannot afford to buy needed items at the high prices, or in some cases are unable to find any to buy.

Mennonite Aid Notes

Two Mennonite refugees are scheduled to arrive in New York aboard the "General Steward" on about November 4. These ladies will go to Bethel Hospital in Kansas where they will be employed.

Hospital Workers Take Training

Seven present or former Voluntary Service workers were accepted for enrollment in the training course given at the Topeka State Hospital under the auspices of the Menninger Foundation. Those enrolled are: Margaret Federau, Menno Ediger, Esther Wiens, Willard Hooge, Charlotte Regier, Georgia Sommer, and Clarence Hiebert. The course began on October 3.

Brook Lane Completes First Year

The first anniversary of the dedication of Brook Lane Farm, was observed as the Advisory Committee for this M.C.C. mental hospital met recently to review the program and make plans for the coming months. To date, 68 patients have been served, of whom 16 were from M.C.C. constituent church groups. The present total enrollment is 14.

It is anticipated that as Brook Lane becomes widely known among physicians, ministers and laity, it may be able to serve more effectively within the brotherhood. The hospital aims to serve primarily in the treatment of cases requiring hospitalization for a relatively short period of time.

Immigration Notes

Recent information from Brother C. F. Klassen states that another group of perhaps 200 Russian Mennonite refugees will be included among passengers aboard the "Samaria" which is scheduled to sail from Bremerhaven for Canada on November 14.

Immigration to Canada under the plan to provide laborers for agriculture and industry will be suspended during the months from November 1 to April 1, since during this season Canadian labor needs are least acute. It is primarily during the spring and summer that Canada can absorb additional immigrant laborers. This means that the group of Mennonite refugees leaving early in November for Canada under the labor plan will probably be the last such group for this year. This however does not affect the immigration under the close-relative plan, which continues in the usual way.

A favorable decision by the I.R.O. has cleared the eligibility problem which had delayed Mennonite immigration to the United States and Canada for a time. The eligibilty of Mennonite refugees for I.R.O. assistance had been challenged because many of the people at one time were given German citizenship. The new ruling issued on October 3 by the Geneva office of I.R.O. interprets the situation more accurately.

It is hoped that United States immigration of Mennonite D.P.s which was halted for a time will again be resumed, by again presenting the cases which had been turned down under the old ruling.

Since United States immigration had been delayed, some individuals in the United States who had offered to serve as sponsors, have continued to hold the employment and housing facilities open. In a few other instances these facilities have been made available to Ukranian families whose sponsors, arranged for by another organization, were not able to actually receive them when they arived. It is hoped that the number of Mennonite as well as non-Mennonite refugees entering the United States may be increased during the coming months. Additional persons interested in sponsoring a D.P. family should contact the M.C.C. office at Akron, Pennsylvania.

Workers Teach in Japan

Ruth and Rhoda Ressler give interesting reports on the teaching activities in which they are both engaged in Japan. During several afternoons and evenings each week English classes of various age levels are taught. Worthwhile contacts are also made with child welfare organizations and institutions for physically and mentally handicapped children. There is also an evident need for education along the lines of food preservation, general sanitation and health.

Personnel Notes

Sailing on October 28 for relief service in Europe were the following: Lucinda Snyder of Waterloo, Ontario; Martha Thiessen, R.N., Abbotsford, British Columbia; Dorothy Swartzendruber, Breslau, Ontario; Wilma Hostetler, Beaver Crossing Nebraska; and Gustave and Sarah Gaeddert of Silver Spring, Maryland.

Also sailing on the same day was Henry Schrock of Kalona, Iowa, for a Voluntary Service assignment at Espelkamp, Germany.

Much Need Observed in Formosa

Taking part in a medical survey of the Island of Formosa (Tiawan), the M.C.C. workers have made observations of much disease among the mountain people. Daniel Stoltzfus reports, for instance, that in one village nearly every person had malaria and most of them some kind or several kinds of worms. Trachoma, bronchitis and skin diseases were also found to be common. These diseases can be treated, and the medical team in this case was able to use its clinic facilities to this end. However, to provide effective treatment, a continuing contact must be maintained to help the people develop sanitation and living habits that prevent the recurrence of disease. There is also an evident basic need for spiritual enlightenment. One of the doctors said, "They first need a spiritual awakening so the people themselves will want to improve their condition, then material help coupled with education in hygiene would have some lasting effects." It is in such a setting that the relief unit is endeavoring to give a witness "In the Name of Christ."

Relief Canner Begins Season's Work

The portable canner in the Kansas area has begun operation and is available for use in communities where relief canning is to be done this year. The canning of meat and other concentrated foods for relief is being encouraged again this year by the M.C.C. in view of the continuing need for foods in the foreign relief program. Information from additional western communities where plans are being made for relief canning, should be sent to Jess Kauffman of Hesston, Kansas, in order that the activity of the canner may be scheduled efficiently.

Continued Need for Nurses in Mexico

The Voluntary Service unit in Mexico has need for several nurses to work in the regional hospital in Cuauhtemoc and Mennonite clinic at Santa Clara. Two of the nurses are needed immediately to fill vacancies of workers recently completing service terms.

Southern Notes

A quarterly publication entitled SOUTHERN NOTES has recently been initiated which will carry information on the M.C.C. work in Paraguay, Uruguay and Brazil. This will be sent free upon request to those interested particularly in this area of the M.C.C. work. Address Publicity Department, M.C.C., Akron, Pensylvania.

Jottings

—Grace Church, Enid, Oklahoma: Sunday, October 23, a 25th wedding anniversary was celebrated in honor of our minister, Rev. and Mrs. A. J. Unruh. After morning services and a fellowship dinner in the basement, invited guests had a part of this. After the meal, in the auditorium a program of two hours was rendered. Three visiting ministers took part. Arnold Epp, Meno, and Jacob T. Friesen, Beatrice, Nebraska spoke brief but to-the-point messages. Rev. Unruh closed the program with remarks and a prayer. It was a memorable, joyous day for all who took part. Even the rainy day and slushy streets did not make any interference at all.—Corr.

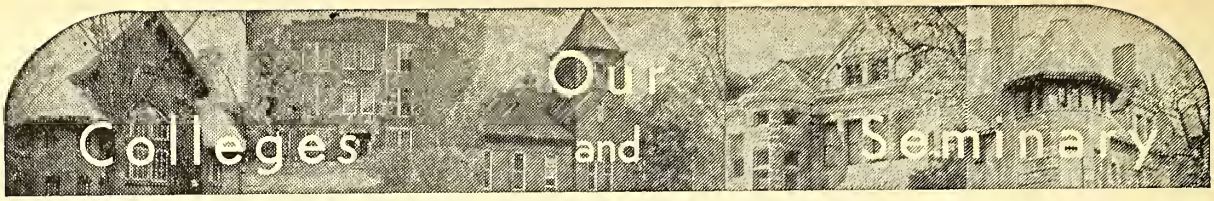
—Topeka Church, Topeka, Indiana: We were very glad to have S. F. Pannabecker, President of the Mennonite Biblical Seminary, present for a week of special meetings Sunday morning, October 30, and continuing through Friday, November 4. On several evenings he showed slides of Palestine and other places in his travels. During the Sunday School hour October 30, Ellis Hargrave spoke representing the Anti-Saloon League. A number from this congregation attended the home-coming activities at Bluffton College. A son Theodore Wayne, came to join the Esko Loewen family on October 7. Twenty-four men from this church attended a Men's Brotherhood meeting of the five churches in this area at the Eighth Street Church, Goshen, Indiana, on October 24. H. S. Bender of Goshen College was the speaker.—Opal King, Corr.

MENNONITE MEN FOR CHRIST

GOSHEN, INDIANA.—A drive for relief funds is being conducted in the five Central Conference churches of northern Indiana by the inter-church men's brotherhood.

The money will go toward the $750,000 relief budget of the M.C.C. for the current year, of which the General Conference share is $160,000.

The drive is to close November 15.



CHRISTIAN STUDENT GROUPS ACTIVE AT BETHEL

The Student Christian Association at Bethel College is quite active. The organization consists of four commissions and three committees. These are the social service. Christian Faith and Fellowship, campus life, and recreation commissions, and the membership, worship, and publicity committees. October 26, the social service commission had a halloween party for the Children's Home in Newton. The children were entertained with singing, a story, outside games and refreshments. The students pay for the expenses of such a service as the children's party out of their own funds which they establish by dues and various drives during the year. The S. C. A. organization as a whole was represented at a recent, so-called cluster conference on the McPherson College campus. Representatives of Christian student associations from the following four colleges were present: Tabor, Kansas Wesleyan, McPherson, and Bethel.

The Student Volunteers, another college organization is also active. It sponsored a Mission Rally in cooperation with the Western District Young People's Union. Leland Brubaker who has just returned from a ten months' tour in China, India, and Europe, and is Foreign Mission Secretary of the Church of the Brethren, was the speaker.

The reunion banquet in the Mennonite Church at Wichita, Friday, November 4th, was a happy occasion for about 85 Bethel alumni teachers. An excellent supper was served by the ladies of the church.

Dr. Walter Hohmann, professor of music, left for Canada on a two weeks' lecture tour November 2d, Wednesday. He will speak on hymnology and history of music and will also help choirs in the communities of Alberta—Coaldale, Rosemary, Calgary, Tofield, and Didsbury.

The welfare activities program of the Mennonite peace group was reviewed at Bethel College by the secretary of the peace section of the Mennonite Central Committee this week, J. Harold Sherk.

MISSION SECRETARY VISITS BLUFFTON

Howard Nyce, Executive Secretary of the Foreign Mission Board, was a campus visitor November 1-2. He spoke in chapel on both of those days, held personal conferences with students interested in mission work, and met with the full-time Christian service group of students.

Harry Rimmer, Christian minister and scientist, spoke in the Chapel service Thursday, Nov. 3. He was holding a week of meetings at the Ebenezer Mennonite Church.

Dr. Sherwood Eddy lectured at the college November 3. He has recently returned from Asia. He described conditions there, especially with relation to the spread of communism. He urged the necessity of Christian nations practicing racial equality and social justice if the forces of communism are to be overcome by peaceful means. At the close he urged students to fully consecrate themselves to the cause of Christ, saying that in the last analysis the important thing is not what is happening in Asia, but what is happening in the hearts of American students.

Pres. Ramseyer spoke on visual education before a group of education students at Ohio Northern University, November 4.

Carl Lehman and members of the peace club attended a meeting on peace at Wilberforce University, Saturday, November 5.

SEMINARY IN UNIQUE TEACHING TECHNIQUE

A unique feature of the educational methods of this term is a series of evaluations of lectures delivered here by Nels F. S. Ferré. The evaluations are taking place on the bus as it returns from the Bethany Biblical Seminary to Mennonite Biblical Seminary. Despite some distraction from traffic as the bus weaves its way through the heart of Chicago's loop, it is possible to have discussion among the students as they are seated in the bus. Melvin Funk, president of the student body, is arranging this series which seeks critically to evaluate the presentation of Ferré.

John T. Neufeld recently wrote a long article explaining the development of Mennonite Biblical Seminary to the people in this immediate section of Chicago. The article appeared in a neighborhood newspaper called the **Kenwood Outlook.** Some of us here from small towns are discovering that huge cities naturally divide themselves into smaller neighborhood areas in which a greater feeling of neighborliness is possible. These areas have their own newspapers, schools, shopping centers, churches, and service clubs. Needless to say, the people in this area have been wondering about the Mennonite people who have been developing the Seminary center, and just what our background and purposes and convictions are. In this article, John Neufeld sought to interpret the Seminary to this community and to explain the Christian convictions which bring us here.

The Vesper speaker on November 20 will be Ernst Crous, visiting lecturer at Goshen College, speaking on the topic, "The Present Situation in the Protestant Churches of Germany."

Habit is a means, not of delivering us from choices but releasing us for higher choices.—Ed. G. Kaufman

Mennonite Youth

"A United Mennonite
Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

What Shall I Do with My Life?

The Godly Task of the Housewife

Helene Wiens Dick

After being graduated from high-school, Esther wanted to get married instead of taking in a year at the church college as her parents wished. After seeing Melvin almost every day for four years and going steady for the past few months, she couldn't bear the thought of being apart from him for so long.

Melvin planned to work in partnership with his dad on the farm. And when he presented Esther with a diamond, that settled it for her.

"I'm promised to Melvin now, and I want to plan ahead with him instead of going to college," she explained to her mother.

Although Esther was a Christian, she wasn't so sure about Melvin. When she asked him, he replied, "I'm as good as the next fellow." It was hard to talk about things like that to him, so the subject was dropped.

She prayed about Melvin. She wanted to do God's will, but surely Melvin was her man.

They were married a few months later. They might as well be, thought the parents, for all they seemed to think about was each other.

Esther enjoyed her housewifely duties. She enjoyed working in the garden. And she loved Melvin. She tried to do everything to please him.

For Sunday dinners she invited her folks over, or his, or some other relatives, or dear friends. At other times they returned the visits.

Then one spring Esther felt played out all the time. In fact she had not felt good all winter. When she said something to Melvin about it, he simply said, "Go see a docter," and dropped the subject. He began complaining about her cooking, that it wasn't up to par.

Melvin's indifference to her ailments hurt her, so she told him no more about them.

"Why do you look so grouchy all the time?" he asked one day. Esther did not answer, but a little later went into the bedroom and shut the door. She began to pray. She had to tell some one about it all. Where was Melvin's love, and where was her love? It seemed all gone. She poured out her grievances to Him.

When she got up from her knees she felt a little better. Maybe things would not get any better, but He knew all about them and would lead her through.

Things did not get any better. In fact, the doctor was very grave after the examination. "After the test we'll know whether the tumor is malignant or not," he quietly told them.

Then came long hospital days—days of pain and thinking. At first everything seemed futile. "O God, what am I here for?" she cried.

She remembered the happy years with Melvin. But God had seldom been brought into the picture. She had not tried to help Melvin find the Christian way. In fact she had slipped back to where he was.

Whenever she felt strong enough, she took her New Testament from under her pillow and read a few verses. When she came to Luke, chapter fourteen, she thought to herself, "I'm like that Pharisee, inviting my friends and relatives for meals who'll invite me back, rather than the poor and weak. But the Pharisee at least invited Jesus also. I can't say as much."

With prayer and confession a new resolve formed in Esther's mind. If God should give back her health, she would not merely live for herself and Melvin, but for Him.

It was months before she felt strong enough to invite some one over.

"Let's have the Smiths over Sunday," Esther suggested one day. "They don't go to church, but we could tell them we are going, so maybe they'll go too, and all come here after the service is over."

Melvin didn't seem to mind. "But aren't you afraid those kids'll break something or scratch the floor?"

"No," Esther could say honestly. "Mrs. Smith has more to do than she can handle, and if I can help her a little, I want to. Maybe I can keep her younger children some time when they go to town."

Melvin looked at Esther in surprise. "What's the idea? I never heard you talk that way before."

It was hard for Esther to explain. She put her hand on Melvin's arm. "I haven't been the kind of Christian I should, Melvin," haltingly she answered, "but from now on, with His help, I want to obey Him and be the housewife He wants me to be."

"You've got something here," Melvin admitted.

"And you, Melvin," Esther went on hopefully. "Wouldn't you want to become a Christian?"

"Well," he shrugged, "I'll think about it."

Melvin did think about it. For one Sunday morning as he sat in the pew listening to the sermon, some months later, he bowed his head and shut his eyes. Some may have thought he was snoozing. But he was making the decision of his life—he asked God, through His Son, if he could belong to Him. He too wanted God's will to be accomplished in his life.

The definition of a missionary has been given in these words by Hudson Taylor:

God's man
In God's Place
Doing God's work
At God's time
In God's way.

Can this be said of you?

Literature for Youth

This is a Publications issue. In this day of an overabundance of literature, the need is to seek constantly to pick out the most useful material from the stock available. There should be some recommendations for the youth in the light of this.

Our recommendations and discussion will center on materials having to do with church youth groups. To recommend specific literature for general reading is beyond the scope of our task. There are certain materials usable by local youth groups which they should know about.

First of all, the materials published by our own presses need to be used. The four-page section of *The Mennonite* called "Mennonite Youth" seeks to keep youth informed concerning their part in the life of the church and what they may do in the life of the church. By reading this section faithfully, you will have good general information concerning the church of which you are a member. For in these pages are the stories of youth carrying on projects at home, serving in service units, facing life's choices and the issues of the day about which they must decide, seeking inspiration in material of an inspirational type. By keeping up on what is written in "Mennonite Youth," you may broaden yourself and feel yourself a part of a larger fellowship. Both are important.

A second effort undertaken this Fall by the Young People's Union is to publish monthly program materials. These materials are designed for use by local societies and youth groups. Each month has a special theme to be followed. For instance, the month of November is stressing Stewardship and December will deal with the Christmas and New Year themes. This literature is being published and sent to all local societies for the present to inform them of this new endeavor. It is hoped this material will prove useful in the giving of programs by local groups. An evaluation of these materials will be made as this project gets a little older.

And do not overlook district publications. The Northern District publishes the *Northern Light;* a Canadian youth paper is being printed with Rev. Isaac Epp of Prince Albert, Saskatchewan, as editor; the Ontario churches publish *Die Vereinsglocke,* and the Middle District publishes *The Vine Press.* These publications seek to keep the local churches informed about District activity.

There are many other publications which might be mentioned. The Christian Endeavor material is being changed and an effort is being made to improve it. Local districts of the C. E. can give information on that. If you are thinking of an effective organization of your youth as a distinct youth group, the "Mennonite Youth Fellowship Manual" is excellent. It is available from the Mennonite Publishing House, Scottdale, Pennsylvania. Here is a manual that very carefully and thoroughly presents the goals, the organization, and the program of a church youth fellowship.

Finally one book might be suggested for leaders of youth. This one presents the general picture of the place and work of youth in the church. It is called *Youth Work in the Church,* by Nevin C. Harner, Abingdon Cokesbury Press. This book has many valuable suggestions and ideas in it giving an over-all view of the work of youth in the church. Leaders should read it to give them ideas as to the nature of their task.

POVERTY

There are very few poor people in this country, but there are many who think they are poor.

In pioneer days, people considered themselves poor if they could not buy coffee; later they thought they were poor if they could not own a parlor organ.

A decade or so ago, every young married couple considered themselves poor if they could not furnish their new home with a davenport and chair to match.

Now we are poor if we cannot drive the latest model car.

Poverty is largely a state of mind. It consists in wanting something we cannot get. The poverty which a man resents is his particular degree of poverty; the cause of his resentment is not actual need, but the fact that other people have more.—*Telescope-Messenger.*

GOD'S WISDOM

"For this reason did God create only one original man, Adam . . . that men might dwell together in peace. One cannot say to his neighbor, 'My ancestor was nobler than thine' . . . for the Holy One, Blessed Be He, fashioned every man in the stamp of the first one . . . " *Sanhedrin,* 37a

THE SERPENT'S SERMON

Sons of men once set upon the serpent accusing him of possessing various evil and unseemly ways unlike those of other more amiable beasts. "Why is it," they demanded, "that a bite from thee in one member of the body causeth thy poison to penetrate into every part?"

"Why do ye take me to task?" the serpent replied in righteous indignation. "Ask your question rather of the slanderer. He speaks in one city of the world and his words cause destruction in another; he may dwell in the West and wreak havoc in the East; or in the East and by his evil tongue cause death in the West." . . . *Adapted from Midrash Tanhuma.*

1900 Jubilee Gems 1950

50th Anniversary
celebration of
General Conference Mennonite Missions in India

The leper hospital at Champa, now one of the largest in India, started with one leper in one hut. The Bethesda Leper Home was begun on Sunday, April 27,1902.

Live Up to Your Name

By M. L. Holfcraft

Do you know the meaning of your name? Or have your friends dubbed you with a nickname more suitable to your personality?

Most of our common names, except those that are "coined" by actors and writers, came originally from words and phrases of ancient language. Perhaps no one source has furnished so many names for American boys as the Bible has—Hebrew names from the Old Testament, Latin and Greek names from the New Testament.

Many of the Old Hebrew names are not so popular today as in the days of our Colonial forefathers, but a few of the more common ones and their meanings are:

John	**Grace of God**
Matthew	**reward or recompense**
Adam	**formed of red earth**
Asa	**a physician**
Reuben	**Behold, a son!**
Michael	**he who is like God**
David	**the beloved**
Manuel	**God with us!**

From the ancient Greeks and Romans come such names as:

George	**a farmer**
Miles	**a soldier**
Martin	**warlike, strong, fearless**
Colin	**victory of the people**
Peter	**a rock or stone**
Paul	**small or gentle**
Gregory	**a watchman**

Many familiar names have come down to us from the Teutonic tribes that roamed over northern and western Europe during the Middle Ages. A few of these are:

Edward	**a guardian of happiness**
Hugh	**mighty, thoughtful, wise**
Geoffrey or Jeff	**one who loves peace**
Francis	**one who is free**
Franklin	**a freeholder** (Who owns the land he works)

Many of our favorite names of today have been adapted from the old languages of Scotland, Ireland, and Wales.

For example:

Keith	**a windy place**
Douglas	**dark, swarthy**
Boyd	**yellow-haired**
Craig	**a rock or stone**
Donald	**a proud chief**
Alan	**one who is fast, majestic, graceful**
Morton	**a great hill**
Lincoln	**a steep place in a river**
Lynn	**a lake or pool**
Lloyd	**brown or gray**

Most of our common names have worthwhile meanings, so live up to your name! If you were called Philip after a favorite uncle, somewhere in the dim past of your ancestry, there probably was a Philip who **a lover of horses,** for that is what the word means. If your name is Russell, there is nothing you can do about your brown or black hair, even if Russell does mean red-headed.

On the other hand, if your name is Emmett, which in the Saxon tongue meant **ant,** don't think you are doomed to be small and insignificant, for does not the ant signify industry, thrift, and cooperation?

So, why not live up to your name?

—Courtesy of *Pilot*

"God's Answer to Life's Need"

by Glen Weimer

God unceasingly upholds life.
God faithfully gives good to each life.
God's willingness to give good is exhaustless.
God gives to the weak—the wonder of endurance;
God gives to the suffering the jewel of patience;
God gives to the aspiring—the glory of an eternal
 purpose;
God gives to the bewildered—an unfailing beacon light.
God speaks the needed word to each quiet soul.
God's wisdom continues to mould each willing life.
God's creativeness continues to set new stars in their
 courses.
God's creativeness continues to rebuild the wasted
 tissues of the body.
God's creativeness continues to bring new life upon the
 earth.
God's creativeness continues to renew the mind of man
 with new truth.
God is the great revealer:
 Showing life in the midst of death;
 Showing good in the midst of evil;
 Showing the diamond in the rock;
 Showing the gold in the mountain;
 Showing the rainbow in the rain;
 Showing the glory in the cross;
 Showing the victory in life's crisis.
God is the secret of spring's return to man's soul.
O Arm of God, upholder of the soul in weakness;
O Love of God, refuge of the love-hungry spirit;
O Heart of God, rest of the wearied heart;
O Will of God, restorer of life to new integrity;
O Hand of God, moulder of the Christlike countenance;
Spirit of God, here is my heart, make it thine—
 Here is my mind, make it thy dwelling place—
 Here is my body, make it thy temple.

—Horizons for Young People

Beyond Our Own

AFRICA. Missionaries may have less than ten years left in which to carry the Gospel to Africa, according to Dr. Raymond Buker, foreign secretary of the Conservative Baptist Foreign Mission Society. Dr. Buker has indicated the belief of government officials in Africa that whites have less than ten years to remain in Africa. "The rising tide of nationalism and communism may soon drive out all foreigners, and, since missionaries are associated with foreign ruling powers, they probably will be forced out in the general exodus. Of course, God can overrule in the matter and keep the doors open, but at the same time, we should be prepared for the natural trends and plan accordingly." —*Gospel Herald*

JAPAN. Lutheran World Relief shipped 839,807 pounds of relief supplies to Japan through Licensed Agencies for Relief in Asia as of July 31. Nearly 6,000 gallons of cod liver oil valued at $15,000, sent to Japan by LWR this year, was used in a campaign for the prevention of rickets in small children. —*American Lutheran*

GERMANY. German church bells will ring again soon because ingenious church members have found that discarded horse shoes can be cast into satisfactory bells. During the war the majority of German church bells and chimes were taken from the church towers. One bell, usually the smallest one, was left for each church, except in rare instances when for aesthetic reasons a large one was permitted to remain.

Now that churches are able to replace their bells, the bronze from which they were formerly cast is not available. The solution was to use horse shoes, of which sufficient quantities can be found in each village smithy.—*American Lutheran*

MEXICO. The campaign against illiteracy in Mexico has been pushed by the present government of that country. In the last three years 1,300,000 Mexicans have learned to read and write.—*Gospel Messenger*

OKLAHOMANS rejected for the fifth time since 1907 a proposal to repeal the constitutional ban on hard liquor. As a result of the vote Oklahoma and Mississippi are the only two states banning liquor.—*Gospel Messenger*

LUTHERAN RESETTLEMENT SERVICE has processed its 10,000 assurance for displaced persons. Each home and job assurance covers 2.38 persons as a worker normally brings his family to America with him. This means that at least 23,800 displaced European Lutherans would become "New Neighbors" in the U.S. before next summer.

About 4,700 additional assurances for approximately 11,200 more DP's are still being sought by the NLC office in order to bring the Lutheran-sponsored DP total to the "fairshare" Lutheran goal of 35,000.—*American Lutheran*

A BIOGRAPHY of Martin Luther, *HERE I STAND*, has won the Abingdon-Cokesbury Award of $7,500. Its author is Dr. Roland H. Bainton of the Yale University Divinity School Faculty. Illustrated with dozens of rare woodcuts from medieval and Reneaissance books, the manuscript approaches the story of Luther's life from both a theological and historical viewpoint. Included are many quotations from Luther's writings and sermons, hitherto unpublished in the English language.—*American Lutheran*

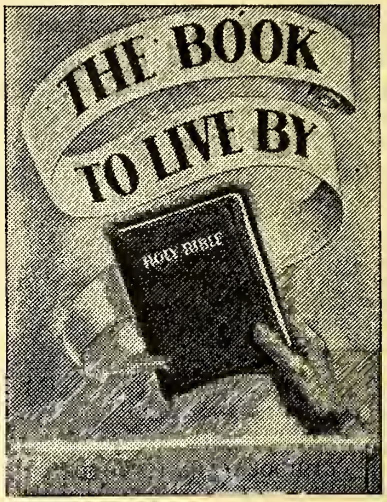
THE MISSOURI SYNOD of the Lutheran Church reports that 1,700 Roman Catholics took instruction and united with its churches this past year.—*The Watchman Examiner*

SWEDEN. *Dagens Nyheter*, leading Swedish newspaper, recently made a study of 20 stenographic records of sermons preached in churches selected at random in order to find out what basis there is for the widespread criticism of Swedish church services. The paper printed parts of the sermons and commented on them. It points out that the sermons have certain obvious merits: they show a spirit of tolerance, they contain no propaganda, they do not attack persons holding opposite points of view, and they are reserved, with no note of condemnation or threat. But, says the newspaper, they are as a whole "dull, indifferent and obscure." It concludes that the preachers are so apprehensive of giving offense that they say nothing at all!—*The Christian Century*.

Gil Dodds, famous American miler, is traveling through Scandinavia for the Youth for Christ movement. In Sweden, he ran a tremendous 1,000-yard race against the Swedish runner Arne Anderson, then preached a sermon to the 4,500 persons gathered for the race.

Please enclose this label when writing.

Thanksgiving to Christmas 1949


THE BOOK TO LIVE BY
HOLY BIBLE

Read carefully and unhurriedly.

These readings feature Bible selections which bring out helpful truths concerning the theme.

Thanksgiving, Nov. 24	**Psalms 23**
Friday	**Psalms 27**
Saturday	**Psalms 103**
Sunday, Nov. 27	**Isaiah 35**
Monday	**Romans 12**
Tuesday	**Isaiah 55**
Wednesday	**I Corinthians 13**
Thursday, Dec. 1	**John 14**
Friday	**Psalms 8**
Saturday	**Revelation 21:1-7**
Sunday, Dec. 4	**II Timothy 2**
Monday	**Micah 6:1-8**
Tuesday	**Acts 17:16-34**
Wednesday	**Revelation 22:1-7**
Thursday	**John 3:1-17**
Friday	**I Thessalonians 5:12-28**
Saturday	**Mark 4:1-20**
Universal Bible Sunday Dec. 11	**II Chronicles 7:11-18**
Monday	**John 4:1-14**
Tuesday	**Luke 10:25-37**
Wednesday	**Matthew 25:31-46**
Thursday	**Exodus 20:1-17**
Friday	**Matthew 6:5-15**
Saturday	**Psalms 119:33-40**
Sunday, Dec. 18	**John 1:1-14**
Monday	**Matthew 5:1-12**
Tuesday	**Isaiah 9:2-7**
Wednesday	**Romans 8:12-39**
Thursday	**I Corinthians 15:35-58**
Friday	**Isaiah 40**
Saturday	**Isaiah 53**
Christmas, Dec. 25	**Luke 2**

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

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MENNONITE BIBLICAL SEMINARY LIBRARY

IN THIS ISSUE

"Raise the Song of Harvest Home"

by Erland Waltner

Freeman Observes Anniversary

Beware . . . lest, when thou hast eaten and art full, and hast built goodly houses, and dwelt erein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and l that thou hast is multiplied; then thy heart be lifted up, and thou forget Jehovah thy God . . . d lest thou say in thy heart, My power and the might of my hand hath gotten me this wealth.

Deuteronomy 8:11-14, 17 (R.V.)

Photo by Lambert, cut courtesy, *Gospel Messenger*

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The Mennonite

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Of Your Pen Acquaintance

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BERTHA MILLAR ("We are Thankful"), Kitchener, Ontario is an active member of the Stirling Avenue Church.

"Reader Says"

Dear Editor:

I am a senior at Wheaton College and chanced to run across THE MENNONITE and read the article on the coming of the Mennonites seventy-five years ago. That was the time that my Grandfather Jacob L. Thomas and my Great-grandfather Derk Tieszen came to Marion, South Dakota. So the article was of considerable interest to me. My Grandfather built a large sod house and barn that year and it was a land mark of the community till it was torn down several years ago.

I am well acquainted with a number of students in Freeman, Bethel, and the Seminary here in Chicago and information concerning the schools was very welcome.

I especially enjoyed the editorials and will look forward to interesting reading material. Enclosed find $1.25 for 6 months subscription to the MENNONITE.

Sincerely yours,
Ralph L. Tieszen
Wheaton College
Box W-438
Wheaton, Illinois

John Enns of Rabbit Lake, Sask. has recently been appointed as director of the M.C.C. Service Unit in Mexico. Mrs. (Aganeta) Enns will do community work and serve as part-time laboratory technician in the regional hospital in Cuauhtemoc.

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

November 24, THANKSGIVING DAY

November 25, Bethel College Corporation Meeting.

November 27, Advent Sunday.

November 28, Winter quarter begins, Bethel College.

November 29 to December 1, Council of Boards Meeting. Mountain Lake, Minnesota.

December 5, Winter quarter opens, Freeman Junior College.

December 11, Universal Bible Sunday.

December 11, Messiah Community Chorus Concert, Memorial Hall, North Newton, Kansas.

December 14, Founders' Day, Freeman Junior College.

December 25, Sunday, Christmas.

NEXT YEAR —

January 1-7, Universal Week of Prayer.

January 3, beginning of Winter Term, Canadian Mennonite Bible College.

January 29 to February 5, 1950, Seventh annual observance of Youth Week.

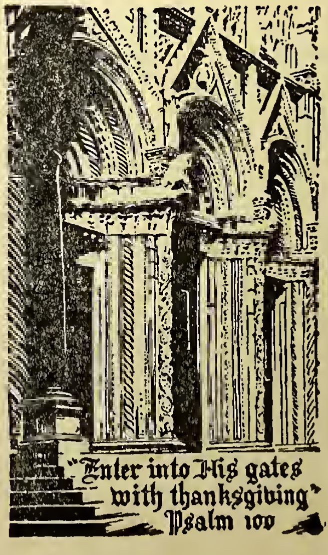
January 30, Second semester classes begin, Bluffton College.

March 12-17, Annual Bible Lectures, Bethel College.

March 17-19, Eighth Annual Rural Life Conference, Bluffton, College, participated in by Friends, Brethren, and Mennonites.

August 23-30, 1950. Tentative dates for the General Conference Sessions, Freeman, South Dakota.

Secretaries of Boards, Committees, Conferences, and Conference Schools on both the General Conference and District Conference level, are urged to send in the dates of important activities for this column in our paper.


"Enter into His gates with thanksgiving" Psalm 100
8441

Editorials

THANKSGIVING OUGHT to be an extremely painful experience for Americans this year. Why? Because we shall be giving thanks for things that don't belong to us. Leland Brubaker, Executive Secretary of the Board of Foreign Missions of the Church of the Brethren has stated that there are more hungry people in China alone than in all Europe. (Has even our relief enterprises a color line?) While we feast at Thanksgiving we take the food out of the mouths of hungry people around the world. While we thank God for our land and its rich bounties, we ought to be conscious of the fact that the recent adjournment of Congress with the accompanying failure to act toward the breaking down of restrictions to certain groups of D. P.'s has slammed the door shut on the opportunity to lift up the downtrodden. Furthermore, Thanksgiving just doesn't make sense while we channel resources and riches into intoxicating liquors, worldly pleasures, and military machines at the very time that spiritual and physical want are stalking the world. The poem on page 4 suggests the only possible way of experiencing a satisfying Thanksgiving this year.

> *We do not have the moral freedom to live as if we don't have the Gospel.*
>
> —Cecil Hinshaw

"COMMUNITY ACQUAINTANCE PROGRAM" is the name that has been given to the new phase of the annual meeting of the General Conference Council of Boards and Committees. The Council of Boards, which is meeting now for the fifth time in its comparatively brief history, was created by Conference action. Since all boards and committees must convene annually anyway and in view of the fact that there are a number of concerns involving several boards, it was decided that all boards plan their annual meeting at one time. On the surface this may seem like unwarranted expense. But when it is considered that most boards and committees must meet once in the course of a year anyway, it will become apparent that this may in reality be a means of implementing Conference action. Especially is this true when it is remembered that Conference meets only once in three years. It is at this point that the Community Acquaintance Program takes on significance. One of the chief values of a General Conference is its promotion of missions, relief, education, etc., in the immediate area where the Conference is held. But obviously, General Conferences are few in number and only certain large, well-equipped communities are in the position to entertain them. This means that most communities and therefore most people miss this opportunity. However, the Community Acquaintance Program has the effect of bringing many of the qualities of a General Conference to some of our smaller communities. In this program the community has the opportunity of a first-hand acquaintance with Conference leaders; furthermore, it hears from the lips of the leaders the most recent developments within the Conference work; and finally, it is the first to hear of the plans for the future. While it is true that the meetings will be exclusively of an informative and inspirational nature, and not involving public deliberation of Conference business, it is nevertheless true that the Conference Community Acquaintance program to be held in Mountain Lake, Minnesota, November 27 to December 1, marks a significant step forward for the General Conference. Perhaps some of our readers in Mountain Lake may wish to give their reaction to the Community Acquaintance Program after it is held.

THE ADVENT SEASON BEGINS with Sunday, November 27. It is uniquely fitting that our Sunday school lessons deal with the prophets in these Sundays that lead up to Christmas. However, there are several dangers always involved in the study of the prophets especially as we see them in relation to Jesus Christ, the fulfillment of prophecy. One of these dangers is that of focusing attention on the specific prophet in such a restricted way that we fail to see their full significance as revealed by the Lord Jesus Christ. While it is true that the prophets give us the highest Old Testament conception of both personal salvation as well as the ultimate triumph of the Kingdom in the Old Testament, it, nevertheless, remains true that their task was more negative than positive. They persistently condemned the sins of the nation and the people. They proclaimed God's inevitable judgment upon sin. They explained to the nation why they were experiencing catastrophe. And, they called individuals and the nation to repentance. But in the midst of this they never forgot the love of God as manifested in the Covenant; they were so convinced of God's convenant-faithfulness to man and they lived so close to God that they could speak a clear and assuring message concerning God's coming work through the Messiah. This is needed today, especially among those who have borne the brunt of suffering in the world's conflicts. We must not stop with our pronouncements of doom upon a sinful world or our extensive diagnoses as to why the world is going through suffering. If we do only that, we are not preaching the whole Gospel. God does not want us to hold up sin. It is rather the Son of Man, if He be lifted up, that "will draw all men" unto himself. Effective Advent teaching and preaching will let all the light and saving power of Jesus Christ be brought to bear upon our lives as individuals and as nations; otherwise, it is not true to the biblical revelation.

THE OTHER DANGER in the study of the prophets is no less disastrous, spiritually speaking. The danger consists in concentrating, more or less, on the Messianic passages in the prophets, and even lifting them clear out of their context; such a procedure is concerned primarily with finding verses in the prophets that can be

(Continued on page 7)

"Raise the Song of Harvest Home"

by Erland Waltner

"Come, ye thankful people, come,
Raise the song of harvest home:"

IN SOME of our churches throughout the country, this hymn, or some similar invitation to praise the Giver of all good gifts, is used to open harvest festival services in this season of the year. Churches are decorated with the fruit of the field and garden. The atmosphere and aroma of God's out-of-doors pervade His holy sanctuary. Faces tanned by a harvest sun gratefully turn toward their Provider. Toil-hardened and calloused hands are folded reverently in prayer. Hearts, long anxious about the ingathering of the summer's crops, now relax in the realization that

"All is safely gathered in,
Ere the winter storms begin."

Voices of young and old, of men and women, of parents and children, are joined harmoniously and vigorously in song, filling the courts of the Lord with a paean of praise,

"God our Maker doth provide
For our wants to be supplied:"
Come to God's own temple, come,
Raise the song of harvest home."

THANKSGIVING PRAYER

I do not thank Thee, Lord,
That I have bread to eat
While others starve;
Nor yet for work to do
While empty hands solicit heaven;
Nor for a body strong
While other bodies flatten beds of pain.
No, not for these do I give thanks.

But I am grateful, Lord,
Because my ample loaf
I may divide;
Because my busy hands
May move to meet another's need;
Because my doubled strength
I may expend to steady one who faints.
Yes, for all these do I give thanks!

—*Alliance Weekly*

The custom of holding annual harvest festivals has its Biblical precedents. The Feast of Weeks, also called the Feast of Pentecost, was actually a harvest festival. It was usually considered a supplement to the Passover. William Smith says: "The people, having at the Passover presented before God the first sheaf of the harvest, departed to their homes to gather it in, and then returned to keep the harvest feast before Jehovah." For this occasion the people were enjoined: "And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you." Moreover, they were exhorted to bring "a tribute of a freewill offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee." Thus, the harvest feast became for them not only an occasion of rejoicing and thanksgiving, but also of dedicating and offering to the Lord a portion of that which he had given them.

Following the ancient pattern, our harvest festivals are also, primarily, occasions for corporate expression of praise to God for his gracious providence. Though men have labored in the sowing, in the cultivation, and in the ingathering of the crops, it is God who has given the increase.

"We plow the fields and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand."

Thoughtless, indeed, is that soul which becomes so absorbed with the gift of God that it is unmindful of the Giver. What an ungrateful wretch is he who takes good things out of God's palm year after year, yet never looks up into His face to say thanks. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Harvest festivals, which do express sincere gratitude to the Lord, are monuments of thoughtfulness in a busy thoughtless world. They are oases of true gratitude in a generation which is a desert of self-satisfaction and unthankfulness. Here people still gather to acknowledge their dependence upon Providence, to express their thanks to a beneficient, heavenly Father, but also to say: "Thanks be unto God for his unspeakable gift."

According to the scriptural pattern, our harvest festivals are also occasions for giving. Shallow, indeed, is a thanksgiving for material blessings, which is unmindful of the needs of fellow human beings. The realization that a loving, heavenly Father has given bountifully and graciously, prompts grateful souls. to share these gifts. Especially is this true when the inequalities among men are recognized. While some receive of the Lord more than bins and barns can hold, others in this world languish in poverty and want. Whether the material or the spiritual blessings of life are considered, the only proper response to a bounteous, God-given harvest is to share it.

Our harvest festivals, therefore, place a considerable emphasis upon the bringing of offerings. Thankful hearts are reminded to consider the Psalmist's question: "What shall I render unto the Lord for all his benefits toward me?" The appalling needs of the world are graphically pictured to the worshipping congregations. Relief workers, home from the battle fronts of the war against starvation, tell of multitudes without the necessities of life while we are in the

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Freeman Observes Anniversary

(Reprinted from the *Argus Leader)*

By Elma Walthner

Argus-Leader Correspondent

FREEMAN, S. D., Nov. 2—The year 1949 marks the diamond jubilee anniversary year of the coming of Russian Mennonite religious group to America. Although some of the immigrant families remained in the east, for the most part they settled in the prairie states and in Canada.

Throughout the summer and fall of this year, celebrations commemorating the event have been held in the Mennonite communities. Last Sunday was the date set for the commemoration services for the Mennonite community in the Freeman-Marion area. Afternoon and evening programs were held in the Freeman College auditorium.

The afternoon's program, attended by about 600, featured recognition of and reminiscences of some of the few old pioneers who remain.

Of the approximately 1,700 who originally came to this section, about 100 are still living, many of whom have now passed their 80th birthday. Among those pioneers who attended the Freeman celebration, six or seven recalled plowing with oxen.

These old folks can recall many interesting experiences — prairie fires, sod shanties and dugouts, the big blizzard—experiences which required much patience and fortitude.

The first schools were held in the homes of the teacher and were of a boarding nature. The pupils remained for the week, and at bedtime the schoolroom was cleared and straw and hay spread on the floor for sleeping.

Worked to Pay Taxes

Because the settlers had little money, the government allowed them to pay their land tax by doing two days' work on the road, so runs the story told by one of the pioneers. For the most part, the workers were young men, but one old gentleman also was present to do his share. It seems that he was not able to do too much work but he was a wonderful entertainer and kept all of the younger men interested. The difficulty was that the young men found it hard to pay strict attention to their work and still get the complete gist of the old man's stories.

Though the government overseer fidgeted, he said nothing until evening. Then he told the young men that they should return on the morrow for their second day's work. To the old gentleman, however, he said that he need not return. In spite of the oldster's protest that he had not yet paid his taxes in full, the overseer insisted in considering his debt paid.

The well-attended evening program featured an illustrated lecture by Cornelius Krahn of North Newton, Kans. Slides were shown of some of the pioneer implements which are at present in the Bethel college muesum. A second address of he evening given by J. D. Unruh of Freeman, who has recently returned from a year of service in Holland doing relief work. The subject of Unruh's address was the present status of the Mennonite people and their place in the future of our country.

Two Branches of Mennonites

Although the Mennonites who came to this country in 1874 came directly from Russia, originally they were of two branches, the Swiss and Dutch Mennonites. Of the Dutch, some had settled in Prussia. These folks were, for the most part, farmers and soon improved the land which they worked. About the middle of the 18th century, Catherine II of Russia, was looking for settlers for the vast agricultural regions of her country. The thrifty Mennonite farmers of Prussia seemed to be the ideal type, so she had her personal representative visit them. Special inducements were offered to get them to come to Russia. They were offered free land, they were to be allowed to handle their own civil government, and they were to be exempt from military service.

In 1786 the first of the Mennonites went to Russia. For about a century the Mennonites remained

(Continued on page 9)

Surviving group of settlers who came to South Dakota in the immigrant group of 1874 standing in presence of a large group who observed 75th Anniversary at Freeman College.

From Behind the Bamboo Curtain

collected by Mrs. P. J. Boehr

A young American missionary in Hopei to her parents:

"I'm hibernating in the kitchen so I can't hear our soldier friends trying the door . . . poor souls-some of them never saw a lock before. There must be a new group in the village for yesterday they came in droves and more wide-eyed than I had ever seen before. At this point I have five soldiers standing at my shoulders watching me type . . . tonight **A** has his usual session called self-criticism meetings. These meetings are one of the more popular inventions of Communism. It assumes that by publicly announcing in a meeting that you've been naughty and forgot to brush your teeth you will have some new power to correct your sin . . . Sometimes I feel terribly sorry for the old timers here . . . We're young . . . and have no past record to warrant special or even normal courtesies. The old missionaries would just shudder to see what goes on here. No privacy whatever . . . . **D.** is 66 years old and not well, and all hours of the night she gets out the bed to let the young rascals plow through the house supposedly to count the 'number of mouths' . . . . For me—tied down to the house—the hardest thing to adjust to is the knowledge that the best thing for our friends to do at this time is to ignore us . . . ."

A Few Other Excerpts

"We all expect the struggle to grow more intense. The bright sunshine to-day has not dispelled the clouds gathering on the horizon. The hard core at the center of this movement is materialistic and anti-Christian. Toleration is a matter of present policy, not a principle."

"There have been great opportunities for service. I have just had an all-day meeting with 12 of our pastors, at their suggestion—splendid fellowship . . . Of course no one knows what is ahead for the Chinese church . . . ."

Liberated for a Slightly Longer Time

From missionaries and other foreigners in areas that have been "liberated" for a slightly longer time than those quoted before (from widely scattered areas).

"The main news is that things have turned out better than the most optimistic dared to hope. The food situation is good, also the supply of cash. The folks (evidentally Chinese) sound in wonderful spirits in spite of all the changes that have taken place. What they are finding hardest is being cut off from the home folks and also waiting to see if they can be of any use in the new set-up. Teachers of all kinds are in tremendous demand but what foreigners can contribute remains to be seen." (This from Manchuria.)

"Although our friends may blow and seem terribly nationalistic and anti-foreign at times, we all have the wonderfully stable feeling that when it comes to a show-down they think nothing of risking their lives to us . . . coffee is very expensive, and tea is practically unobtainable . . . . Rice and flour are very high, but local foodstuffs like vegetables, eggs, corn, and millet are low, and the food prices have remained stable for almost a month. . . . the best way to get their loyalty. (Same writer a week later.) Everything is so uncertain that one feels a bit baffled about making any plans.

"Things are as tight as ever and Christianity seems to be crowded out. We plan one thing after another and always the others stick some meeting of theirs over the same time so we have to call ours off. It's certainly disheartening, though I feel we still can help and we are glad to be on deck . . . . I understand it's not too hard to get a permit to leave the country but almost impossible to get one to come in, so we'll just stay put till we decide to go for good . . . . The turn-over where the under class has the say is very noticeable and the assurance that one is strong enough in one's human strength to carry the high ideals the party has. They are so sure they are equal to it and that God is not needed. I think many of our very enthusiastic students will wake up disillusioned eventually. You can't tell them anything now.

"Conditions seem stable in **P.** The church has regular services each Sunday but that is the extent of permitted activity at present. Evangelization of all kinds is out. The seven residences are now being used for a new hospital . . . .

"I had a fine student who I thought was a real pal and devoted friend. But just after Chinese New Year I had the experience referred to in Psalm 55:12-13 . . . . 'For it was not an enemy that reproached me; then could I have borne it. . . . but it was thou, a man mine equal, my guide and mine acquaintance.'" He was coming frequently to our house merely to get our point of view. He has it, and now all students have been warned it would be unwise for them to come to our home . . . . The only thing that has not changed is the mountain range that still stands majestically to the south and is a constant source of inspiration for we look to the mountains from which cometh our strength.

"This is the way our moods go here—up and down—of late each "down" has been a little lower than the last one, but we will stick until we are convinced that no other way is possible than going.

"The prospects grow more discouraging as the days pass. I have a report from a friend (evidently Chinese) who has taken the special 40 days' training courses concerning the attitude of the new regine to the church and to foreigners. It is said that they do not expect to close the doors of the church but to starve it out by making it difficult for the people to belong to it, and in that way it will naturally close. Likewise foreigners in general and Americans in particular are not to be driven out now, but life is to be made inconvenient for them, so they will gradually leave of their own accord."

(Continued on page 7)

Our Sunday School and the United Evangelistic Advance

(To be read on Sunday, November 27, 1949)

"Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8.) As we come to the end of this month of Evangelism through the Sunday School, We do well to link our thought with the total program of evangelism which our Conference is promoting together with other Protestant churches from October 1949 to December 1950. This total program is known as the United Evangelistic Advance. This Advance calls for "a revival of genuine Christianity on a national and world-scale. The churches need to be saved from their complacency and importance and empowered and inspired to do their appointed tasks."

"AMERICA FOR CHRIST" is the banner under which the crusade is being launched. "Every worthwhile method is to be used to witness and to bring the gospel of Jesus Christ to all men and to assist the denominations in strengthening their churches and their membership both spiritually and numerically.

This Advance is to achieve a five-fold objective:

1. The spiritual renewal of the ministry and membership of the churches.
2. The reaching and winning of the unchurched multitude for Christ.
3. Careful instruction of every new member who is brought into the Church.
4. The enlisting of all members who have moved to new communities.
5. The vital transformation of persons through Christ, so that Christian personalities shall be developed in the home, business, and in all other human relationships in order that these new persons may produce a more Christian society. (Taken from Program of U.E.A. Pamphlet.)

The evangelistic effort through the Sunday School has opened the door for a forward movement with the United Advance. Continue to work and pray for a genuine spiritual revival that will rekindle the fire of religious enthusiasm and zeal. The work of evangelism through the Sunday school is not finished until we have carried the message of the gospel "unto the uttermost part of the earth."—The Evangelism Committee.

From Behind the Bamboo Curtain . . . Cont'd from p. 6

So Far the Quotations

So far the quotations: and the picture is truly a dark picture humanly speaking. As we think of the many thousands of precious souls, the promising young student lives that seem to become prey to these circumstances, the many trying to find escape from the very trying conditions by accepting hopefully the new regime, that would bar them from the only real hope, and of the vast areas in this great land, where these situations are or promise to be taking control, we would confess with Jehoshaphat of old, "We have no might against this great company . . . but our eyes are upon Thee." To the Church of the living God the Lord says also, we believe, "Ye shall not need to fight this battle; set yourselves . . . . and see the salvation of the Lord with you, ... fear not nor be dismayed, for the Lord will be with you."

EDITORIALS . . . . Continued from page 3

mechanically matched with certain events in the life of Jesus. The rest of what the prophet wrote becomes a matter, therefore, of little concern and consequently little known to most people. This cannot be "rightly dividing the word of truth" by any stretch of the imagination. Even in the time of the prophets God was working out His way of Salvation in the very midst of the world's great troubles. Grace came in direct contact with all the sins of that day—national and international as well as personal, sins of the body as well as sins of the spirit. Grace, as someone has put it, has always made it hot for sin of every kind wherever it is found. Let us therefore stop restricting and crippling the Gospel by our methods of Biblical interpretation.—J.J.E.

"IN EVERYTHING GIVE THANKS"

I Thessalonians 5:18

Praise God for every twinge of pain;
Praise God for loneliness and sorrow;
For buried griefs that rise again;
For haunting past and dread tomorrow.
Must we give thanks? Can it be true?
"This is God's will concerning you."

Thank God for all the little stings;
The angry scowl, the spiteful letter;
Thank God for all frustrated things—
The love resigned, the hopeless fetter.
To Thee for these all praise is due.
"This is God's will concerning you."

We know that we must patient be,
And bear the cross without repining,
But this is hard—too hard—and we
Shrink, sore afraid, from such refining.
O Christ, this thing we cannot do!
"This is God's will concerning you."

Dear Father, this is Thy command,
We will obey. 'Tis Thine appointing.
It is not ours to understand
This test supreme, this high anointing.
Hear, sons of God, this message new—
"This is God's will concerning you."

K. Cameron Ward, in *Salvation*

GENERAL CONFERENCE

Community Acquaintance Program

(Public programs to be held during annual Council of Boards Meetings)

Bethel Church, Mountain Lake, Minnesota

November 27-December 1

Sunday, November 27, Afternoon

Mission Rally - Foreign and Home Mission Boards

Evening

Christian Education Rally - Board of Education, the Board of Publication, and the Y.P.U.

Monday Evening

Christian Service Rally - Emergency Relief Board, Peace Committee, and Mutual Aid Board

Thursday Evening

Presentation of Summary of Plans and Budgets, closing with a message of inspiration and challenge to both council and community.

The General Conference Board and committees are planning to be in session on one or more of three days, November 29-December 1.

The General Conference Executive Committee will be in session Monday, beginning at 9 a. m.

The Young People's Union Council will be meeting November 26-29.

Bethel Church is making eight Sunday school rooms and the library available for boards and committees.

WHO'S "FIRST"?

Counting all the "First" Mennonite Sunday Schools and the "First" Mennonite Churches it is surprising how many "firsts" there really are. Guess how many!

The trouble comes when a person like the treasurer or Sunday School secretary writes us and signs the letter or the check and does not indicate for what account it is. He may just sign his own, personal name. Now to what account should that payment go? To his personal account? To the account of the Sunday School? Or to the account of the church? Much precious time is spent identifying letters and remittances without proper designation of the *official* name of the church or Sunday school.

How simple it would be if anyone writing in the name of the Sunday school or in the name of the church would indicate clearly the *name of the church* or the *name of the Sunday school* as follows:

First Mennonite Sunday School (town in which church is located)
Name of the individual (Will Sign here)
Town (May be other than town where church is located)

Young People's Unions, Christian Endeavors, Women's Missionary Associations, and so forth, may well identify themselves in connection with their churches. This is often very helpful in locating them.

Oh yes—you wanted to know how many "firsts" there were, didn't you? The total is: 62.

In South America

Spiritual Intercommunication

by Heinrich Martins

We had the agreeable surprise on August 21 to have dear guests in our home: Brother David Nikkel and his wife who both were on the way back to their home at Witmarsum.

Brother Nikkel has been on a visiting tour in Paraguay, together with Elder David Koop and Rev. Kornelius Janzen, both from Curitiba. They also had attended a ministers conference there. After an absence of one month and a half, Brother Nikkel now was returning. His wife had been going to meet him at Curitiba. After heading the Witmarsum settlement for 12 years, Brother Nikkel had been privileged to see Paraguay with his own eyes. He has been visiting all settlements, and contacting all former or present leaders in the Paraguayan settlements and congregations, and thus was able to form a complete opinion on the economic and spiritual life in the colonies. We listened to his reports with highest interest feeling that the time we could be together was too short. The next morning they continued their way to Witmarsum.

On April 29, we enjoyed the visit of Brother C. J. Dyck, M.C.C. Director for Paraguay. He came from a visit at Witmarsum. Soon the inner contact was found, and discussing the manifold actual problems in the Mennonite colonies the evening hours went by too quickly. The exchange of experiences and expressions proved to us how we are involved in all the events and happenings which affect our colonies in South America. Early the next morning Brother Dyck continued his trip to Paraguay via Curitiba. May God bless this worker and also, through him, the work of the MCC in Paraguay.

Brother and Sister Frank Wiens had announced their arrival for August 31. They also were on their way back from Witmarsum, where they had been visiting for several days. Succeeding Brother and Sister John Kaufman they will be the house parents of the M.C.C. home at Sao Paulo. We were glad to hear that at same they will be the official M.C.C. representatives in Brazil, and that, together with the M.C.C. representatives in Paraguay, they are in charge of representing the interests of the M.C.C. in South America. Soon our conversation turned to the main problems concerning the future existence of our Mennonite settlements in South America, and to what is needed in order to keep and preserve the spiritual values inherited from our forefathers.

When Brother and Sister Wiens left for Sao Paulo that following morning, where they are going to continue their work for the welfare of our Mennonite people, we promised each other to stay in mutual contact. God's blessing be with all workers.

Heinrich Martins
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Elwood S. Shelly

One of the "unforgettable characters, that do not appear in the popular magazines is Elwood Shelly.

Brother Shelly was born with an infirmity of the flesh. In childhood he never could see when it was dark. His school teacher placed him in the front row so he could read what was written on the blackboard. Soon his sight was gone except for large objects. His adult life was lived in physical darkness. He never saw his beloved wife and four children.

He possessed and enjoyed a deep spiritual experience and answered the call to become a minister of the Gospel. For his preparation for this task his faithful wife became his "eyes." She was his reader and tutor and "seminary professor." After his ordination to the gospel ministry by the Eastern District Conference he became a supply and itinerant preacher, in the German and English languages, throughout the churches of the Eastern District Conference, as well as in the pulpits of other denominations in the surrounding area of Pennsburg, Pennsylvania. For extended periods he was the stated supply pastor of various churches of the Conference.

For a period of twenty-five years he was the night operator in the Pennsburg Exchange of the Bell Telephone Company. The most unforgettable observation, as far as the writer is concerned, was his handling of the switchboard depending entirely on his sensitive and trained fingers. When a number rang he located it with his finger-tips. Likewise he also plugged in the connection by locating the proper one with his finger-tips. That he was efficient is attested to by his twenty-five years of employment by the Bell Telephone Company. In this employment he "made expenses" to provide for his family and rear the children. The two sons are ordained ministers of the General Conference. Andrew of Kitchener, Ontario and Paul of Bluffton, Ohio.

Brother Shelly was only physically blind. Spiritually he possessed abundant vision and devotion. He bore his cross in complete faith that "the Lord knew best." He was convinced that "the Lord had need of him" and in that conviction he was willing to labor in the Lord's vineyard till evening came.

Other physical ailments caused him to relinguish both his preaching and his telephone employment about eleven years ago. Total paralysis rendered his body completely helpless from December 27, 1947 till his death, October 18, 1949. Always he possessed inner peace because his mind was stayed on his Lord.

"RAISE THE SONG OF HARVEST HOME"

(Continued from page 4)

midst of plenty. Missionaries, home from the battle fronts of the war against heathen darkness, tell of millions of benighted souls for whom Christ also died but who have none to tell them of this salvation. Then, as ushers wait upon thankful worshippers, now stirred with compassion toward a world in need, they respond in a spirit of gratitude and generosity with what is often the largest church offering of the year.

After the benediction has been pronounced, in some churches it is customary for the people to remain for a fellowship meal. People, thus, not only have the opportunity to worship together, but also to work, to eat, and to visit together. Thus the bond of fellowship in Christ and the sense of Christian community is strengthened.

We might thus think of an ideal harvest festival observance. How important it is to keep the emphasis where it belongs! That emphasis must be upon what the Lord has done, not upon what men can do. Tithes and offerings must be brought humbly in His name, not to parade men's generosity. Fellowship meals must honor the Unseen Guest, and not be only eating and drinking. Yet wherever God is truly honored, there He truly blesses. Such harvest festivals are like cathedral spires pointing a godless world to a loving God and a Christ who saves.

"Thank the Lord! With bounteous measure
He does fill our fruitful land!
All we own and all we treasure
Is the gift of His good hand."

(*The Mennonite Hymnary,* No. 375, 376, 377)

—Reprinted from *Mennonite Life.*

CANADIAN MENNONITE BIBLE COLLEGE

On Sunday November 6th, the College Octet visited the Mennonite churches in Gruenthal and Steinbach, Manitoba. A program of sacred music and an address based on Joshua 24:15, "Choose ye this day whom ye will serve" was rendered.

The Missionary Fellowship Band of the student body has begun to sponsor two noonday prayer meetings weekly. These short prayer meetings are held on Tuesday and Thursday noon during which the work of missions of our General Conference is remembered. The two fields of Montana and Arizona were prayed for this week.

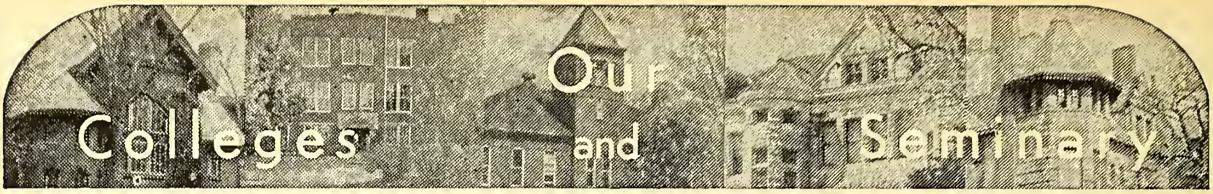
On Tuesday, November 8th, Rev. Herman Neufeld, the former editor of the **Rundschau** a Mennonite paper, was the guest speaker in Chapel.

President A. J. Regier left on Thursday to attend the Manitoba Minister's Conference. The Conference was held on November 10th and 11th at Whitewater, Manitoba.

FREEMAN ANNIVERSARY . . . **Continued from p. 5**

in Russia, but various problems presented themselves. The colonies kept growing and there was not enough land available for all. Then, in 1870 a universal military training act was passed which no longer exempted them. In 1874 about one-third of them came to the United States and Canada.

During the 75 years that the Mennonites have been in America, they have tripled their original number. Although the majority are still farmers, some have taken up other occupations, in the business world, the field of education and other fields. They are still, for the most part, in the midwestern states and in Canada, where their forefathers originally settled.



C. M. B. C. ANNOUNCES WINTER TERM

The Canadian Mennonite Bible College is announcing its work for the winter term. The winter quarter will begin Tuesday, January 3, and will continue till March 24. The work that will be offered is designed especially so that those who do not have the opportunity of attending college the whole year can come and benefit from these courses. It is hoped that ministers, Sunday-school teachers, choir leaders and other church workers will take advantage of the courses offered. One of the outstanding features of the winter term is the Bible Week in College. It is planned to be held during the week of March 12th to 17th. The speakers for this occasion will be announced later.

During the student prayer meeting on October 29th, the Missionary Fellowship Band, a missionary organization within the student body, gave a program on missions. After the meeting the Missionary Fellowship Band was re-organized for the school year of 1949-1950. Henry Gerbrandt was elected chairman to the committee and Benno Toews the faculty advisor.

LAUBACH ADDRESSES SEMINARY

Frank Laubach, well-known throughout the Chistian world for his outstanding experiments in teaching common people to read and write, spoke at the Seminary chapel service this week. Literally millions of people have learned to read as the result of the simple pictorial methods of teaching language which Laubach has perfected. His career illustrates very well the fact that wherever people have loved the Holy Scriptures, there has been an immediate interest and concern for the educational development of people in order to permit them to read the Word of God and to better understand it.

Several women from here are attending the Women's Conference scheduled for November 16 and 17 at Bluffton College in connection with the annual Bible Lectures and Ministers' Conference.

Don E. Smucker addressed a missionary rally held at the Calvary Mennonite Church, Washington, Illinois, on November 3, speaking at both the morning and evening services.

We were happy to have Cornelius Krahn of Bethel College with us last Sunday on his return from his lectures at Goshen College in connection with their celebration of the 75th anniversary of the coming of the Russian Mennonites.

BETHEL OBSERVES HOMECOMING

Saturday, November 12, was Homecoming at Bethel College. With the weather chilly and cloudy and the Bethany team a formidable opponent, the prospects for a cheery day were not as good as they could have been. Then, in the afternoon, the sun came from behind the clouds, and the Bethel football team defeated the Bethany College team 13 to 6, and everything was right for the homecoming celebration.

The homecoming parade consisted of a procession of very attractive floats contributed by the various dorms of the campus. Among the floats there were a horse-drawn covered wagon and one on which Nurse Brown posed ready to administer pep serum to the Bethel football team.

Shortly before 2:00 o'clock, the coronation of the homecoming queen, Catherine Regier, took place, followed by the football game.

At 5:45, the homecoming banquet began. There were more than 500 guests. Delbert Preheim gave an informal dinner speech, followed by the Campus Quartet and the student-organized male chorus under the direction of the John Gaeddert. The toastmaster of the banquet was the president of the student council, Gilbert Goering. Mrs. Anna Baumgartner, Secretary of the Alumni Association, was in charge of the general arrangements for the homecoming day.

At 8:30 p. m., the homecoming guests attended the senior play, "All My Sons," given under the direction of W. T. Wilkoff. The actors brought the message of the play, the selfishness of war, home to the audience very well.

J. W. Fretz and C. Krahn both took part in the first meeting this year of the Mennonite Historical Society at Goshen College. Both Fretz and Krahn are editors of the *Mennonite Quarterly Review,* published by the Society. Krahn is also an editor of the new *Mennonite Encyclopedia* now in the process of being published.

Mr. Willis Rich, Public Relations manager of Bethel College, returned from the longest trip he ever made in the interest in Bethel College, he says. He passed through the states of Minnesota, Montana, Washington, California, and Idaho.

Dr. M. S. Harder, head of the Bethel College Education Department, will instruct in two evening courses during the coming months. The courses are child psychology and advanced grammar. One of these courses is required for the 60-hour teaching certificate in 1952.

MISSIONARY VISITS BLUFFTON

Rev. John Thiessen was a visitor in the Bluffton community during the week of November 6. In addition to speaking in the Mennonite churches of this area, he spoke in chapel on the morning of the 10th and met with students planning to go into some

(Continued on page 13)

Jottings

—**Wayland Church, Wayland, Iowa:** On Sunday, October 30, our congregation had dedication services for our new church windows which have been installed recently. We rejoice because they give added dignity and beauty to God's house. In a few weeks we are expecting the portable canner in our locality. We are joining the other two Mennonite churches in this community in canning meat for relief to be distributed by the M.C.C.—Anna E. Mullett, Corr.

—**Herold Church, Bessie, Oklahoma:** Mrs. P. M. Pankratz passed away on September 30, and funeral services were held at the church on October 3, with burial at the church cemetery. On the evening of October 19 the sisters of the congregation celebrated the birthday of Mrs. Dahlenburg, our pastor's wife. Our mission sale was held and brought $628.75 Communion was observed on October 30, and the annual business meeting took place on November 8, P. P. Sawatzky is a patient at the Elk City Hospital, Mrs. Louis Law at the Sentinel Hospital, and T. H. Kliewer is a patient at home.—Mrs. H. B. Schmidt, Corr.

—**New Hopedale Church, Meno, Oklahoma**: Sunday evening, October 23, E. W. Zimmerman brought an inspiring message and a report of the work of the Northern Bible Society. On Tuesday morning, October 25, this congregation was happy to participate in the "ground breaking" for the new church building, joining with Nehemiah of old saying "Let us rise up and build." Neh. 2:18b. Work has begun on the new parsonage and is progressing nicely. Plans are being made for a Thanksgiving and Mission Festival.—Alvin Ratzlaff, Corr.

—**Immanuel Church, Delft, Minnesota**: Since the resignation of our pastor, Victor Graber, we have been praying to our Heavenly Father that He would send us another shepherd for this flock. God has answered our prayers and Thomas R. Walker from Los Angeles, California, will serve as pastor beginning the second Sunday in December. On November 20 we will observe our Annual Harvest and Mission Festival. G. Christian Weiss from Kansas City will be the speaker. From November 13-16 C. Rueben Lindquist, Chairman of the Berean Mission, will be with us for services and will also show pictures of Africa. On October 23 the male chorus surpised our pastor on his birthday. A short program was given and a social followed.—Mrs. R. Goertzen, Corr.

—**Hereford Church, Bally, Pennsylvania:** The Ladies Aid Mission Society Anniversary was held on Friday evening, October 22. At this time two gas ranges, a gift to the Society, were dedicated by a full-course dinner served by the ladies of the church. The families of the members were the guests of the evening. Mr. and Mrs. Delvin Kirchofer, of the Brook Lane Farm, near Hagerstown, Maryland, were our guests and gave a vivid picture of the work being done at this Mental Rest Home. On Saturday afternoon, October 23, Rosie Masemore and Howard Kahler were married in our church, Saturday, October 23, Rev. Elwood S. Shelly was laid to rest. Although blind practically all his life, he led a life dedicated to God. Two of his sons followed him into the ministry; Paul, a teacher at Bluffton College, and Andrew of the Kitchener Mennonite Church, Canada.—Mae Latshaw, Corr.

—**Tabor Church, Newton, Kansas**: On September 25 it was our privilege to have the John Thiessen's, missionaries to India. with us during morning services and the second of October he showed us some of his pictures of India. October 9 Miss Marie J. Regier, China missionary, gave us a report of conditions and prospects of mission work in China. The Western District Ministers' Conference was held in our church October 11. Rev. H. B. Schmidt has again begun a Catechism Class. Three of our older members have been called home by our Lord in the last few weeks. They are Mrs. P. J. Unruh, J. B. Thiessen, and our beloved Elder, P. H. Richert, who had been ill for nearly four years.—Corr.

—**First Church, Aberdeen, Idaho:** Wilma Harder was ordained as a missionary during the morning services on October 23, with H. N. Harder officiating. Miss Harder is to serve in Morocco under the Gospel Missionary Union. On November 6 our pastor started a series of inspiring messages on the Epistle of Peter. We are looking forward to great blessings as we think through the writings of one who actually walked with our Lord. Three Hege brothers in cooperation with the Jake Toevs family are making a valuable gift to our church in having a complete new public address system installed. This system will also include large amplifiers in the belfry so that chime music can be played as a public service feature.—Corr.

—**Salem Church, Freeman, South Dakota:** Robert Waltner, who has spent the past three years in China as a relief worker, returned home on October 23. The seventy-fifth anniversary of the Mennonites coming to the Freeman vicinity was celebrated on October 30 with afternoon and evening meetinge. Highlights on the programs were reminiscences by several older persons, historical facts by J. M. Hofer, and an illustrated talk by C. Krahn of North Newton, Kansas. A survey checking on the number of living pioneers revealed thirty-seven Swiss, thirty-one Low German, and some Hutterities which were not surveyed. Of the number surveyed, thirty-three are over eighty years old.—Alice Kaufman, Corr.

—"**The Touchstone**" is a unit paper published bymonthly by the members of the Topeka State Hospital Service located at Topeka, Kansas. Several of the Mennonite members are contributors to the Psychiatric Aide Training School administered by the Menninger Foundation.

—**First Church, Madrid, Nebraska:** J. E. Kaufman of Elyria, Kansas, who has just returned from a two and a half year tour in Brazil, Paraguay, and Columbia, South America, has been with us in a series of meetings from Tuesday, October 25, through Sunday, October 30. Tuesday evening he gave a message on "The Mission of the Church." The following evenings he showed slides of the settlements and work of the Mennonites in South America, also of the mission work in Colombia. Each evening an evangelistic message followed the showing of the slides. Sunday morning his topic was "The Glorious Gospel." We are very grateful to Brother Kaufman for these services.—Corr.

—**For sale**, 280 acres southwest of Greensburg, Kansas, near Greensburg General Conference Church. Generous terms. Submit bids to conference trustees C. H. Goering, Moundridge, Kansas, or John W. Unruh, Newton, Kansas.

—**Wanted**, young married couple to work on farm in Idaho. Good pay. Attractive position. Inquire J. W. Fretz, Board of Mutual Aid, North Newton, Kansas.

Into the Beyond

IRVIN E. GUNSAULS, Wadsworth, Ohio, born March 15, 1862, a member of the First Church, Wadsworth, Ohio for 69 years, and died October 30, 1949.

JACOB B. THIESEN, Newton, Kansas, born October 30, 1866, a member of Tabor Church, farmer, and died October 8, 1949.

MRS. PETER C. KAUFMAN, Burrton, Kansas, born August 28, 1863, a member of the Bethany Mennonite Church, Kingman, Kansas, and died October 21, 1949.

Mennonite Youth

"A United Mennonite
Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

"We Are Thankful"

Author: Bertha Millar

AT this season especially, these three words are heard again and again. We experience a certain activating joy in expressing a part of that thankfulness which we feel. Let us now consider a few of those gifts for which we are thankful.

We are thankful for life! We're glad to be alive! We are thankful that God breathed into the nostrils of man the breath of life and man became a living soul.

I thank Thee just for life
The chance to live,
To be alive! So great thy gift,
If thou dost nothing give
Beside, it is enough,
To breathe Thy air,
To walk this mountain sod,
To feel the play of mighty winds,
To look Thee in the face,
And call Thee God.

—R. S. Cushman

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But we are not merely alive. We are alive for something. Different persons are more alive to different aspects of life but there are those fundamental areas to which we all can, and should be alive.

We are thankful we are alive to beauty. Not as alive to beauty as we should be, perhaps, but a fuller awareness of beauty can be developed.

Somehow our thoughts carry us away when the last strand of sunset enhanced by the night's first star, lifts our eyes upward. Somehow when we inhale the mysterious beauty of a flower or follow the fluttering beauty of a butterfly, we experience a new gaity ourselves. We appreciate the stately beauty of the soaring eagle, the home beauty of the cricket's song. But if we are truly alive to beauty we will see her, not only in the fine tracery of spider webs like old lace held in the hands of two red roses, not only in trees sheeted up in frosty snow, not only in these which beauty paints so vividly we cannot overlook them, but are stirred and filled with admiration and gratitude each time we step into nature's wonderland—if we are truly alive to beauty we will be aware of her presence in all. Wordsworth stood on London Bridge and saw the great smoke-covered city. Some would have seen bold ugliness but Wordsworth's soul was tuned to beauty and he wrote: "The city now doth like a garment wear the beauty of the morning."

If we tune our lives to beauty we shall be aware of beauty in all things. We shall have within our reach unbought satisfaction beyond all value of money. We have deliverance from materialism when we are sensitive to beauty. To some the splendor of a falls is blotted out by calculated kilowatt hours. To some a tree is just so much potential lumber; they do not see it as with "leafy arms lifted to pray."

Thank God we can be sensitive to beauty, experience the pleasure sensations it gives—be set free from the bonds of materialism. Thank God that in the beauty we see the work of His hand.

Thank God we are alive to people. Someone has said that the worst kind of shallowness is self-absorption. Unhappiness and disappointment are written in the life and even in the face of those who are so absorbed in self that they are dead to others. They miss the joy of helping others. They miss the joy of sharing: sharing of possessions and sharing experience. How often have you discovered a rainbow and called to someone else to come and view it, too? You appreciated it far more when you knew that someone else was enjoying it with you.

We are alive to people—alive to their needs. We know that their primary need is God. Thank God we are alive enough to people to know that they are looking at us to see a partial revelation of God there.

We are alive to people we have never met. We are stirred to new loyalties by the saints of old and we desire to leave our best for those who are yet to come.

We are alive to books. Books are free tickets to many lands: to foreign countries, the land of the microscope, to the land of fiction or make-believe. Let us express our thankfulness for books by being more alive to them, more alive especially to the Book of which God himself is the author.

We are alive to poetry. Anatole France has written: "A beautiful poem is like a violin bow drawn across the fibres of our soul, setting not only the thoughts of the poet but our own souls singing." The poetic psalms express these things which we feel and would like to express. Through poetry we see new, fresh beauty where we have overlooked it before. We realize that in the midst of the same environment we can learn to feel as the poets have felt. Poetry quickens our imagination, helps us to think loftily (for poetry is the language of quality not of quantity); poetry reads the face of beauty.

Often these songs of the poets are enhanced by the beauty of music. Thank God we can be alive to music, not to the hearing of it alone but to the making of it also.

"Music is the most perfect symbol of life,
God is its author, and not man, He laid
The keynote of all harmonies; He planned
All perfect combinations, and He made
Us so that we could hear and understand."

Music:

"Tis not in the high stars alone
Nor in the red-breast's mellow tone,
Nor in the bow that smiles in showers,
But in the mud and scum of things,
There alway, alway something sings."

Through music we express ourselves. There is music for every mood. Music lifts our thoughts upward. It is "the incense which carries our prayers up to God." The Great Composer of all harmonies speaks to us through music.

Thank God we can hear music in the birds of the air, the insects of the fields, "the crash of the waters on the rock-ribbed shores" and even in the clatter on the city streets. Yes, God is everywhere and if we allow this Master Musician to tune us we will hear his voice through all.

Thank God that we can be alive to truth. Alive to the truth about ourselves: we need not rationalize, alive to the truths that science reveals. We are thankful that we have been given discerning minds to seek out truth. It is the coward mind that will not seek for truth. Some men would side-step and pass by those truths they are not brave enough to meet. When they pass by such truths as: "All men have sinned and come short of the glory of God" they are left dead to the greatest area of their lives. They are left dead to God.

We are thankful that we are alive to God. Our awareness of God is difficult to analyze. Isaiah was aware of Him as high and lifted up surrounded by six-winged seraphim. Ezekiel had visions of moving wheels with rings. We are aware of him in reborn people. We are aware of potential divineness in all people. What does it mean to us to be alive to God? It means that we know we have been redeemed and thus alive to God. And we are grateful. We are conscious of God's direction in all that we do and we submit ourselves actively to his will.

We are filled with a passion that others might be alive to Him, too. We are aware of God's nearness. We worship him as the Great Creator and yet we are so intimate that we talk with each other as closest friends.

We love Him. We put Him first: before all else, before all others.

Sometime during this thanksgiving season, will you visualize in-so-far as is possible, just what your life would be if you were not alive to God. When I see the utter emptiness of my life if I did not know God I wonder how people who do not know Him have anything to live for at all.

God gives life-purpose, happiness, meaning. He is present in every detail of it.

This thanksgiving season we are thankful anew that we have been redeemed: made alive to God. Our thankfulness awakens within us a desire that others too may know God, that they may be personally alive to Him.

Sometimes when I come bursting into God's presence like a child greets his mother when school is let ut, I am sobered when I think of the Old Testament high priests who, alone, could enter this Holy of Holies and commune with God there. Sobered?—Yes. But joyfully thankful also, because of God's great goodness we can come into His presence and talk with Him as friend with friend.

Our priesthood—our invitation to intercede for others—is not only a responsibility. It is something for which to be thankful. We are thankful that we are alive to God that we can come to God through Jesus Christ and plead for others.

Alive to God! I cannot express what it means to me. I cannot even fully fathom it. The words which come to me are those which came to you: "I am thankful." We are thankful—thankful that we are alive, alive to beauty, alive to people, alive to books, alive to poetry, alive to music, alive to truth. And most of all we are thankful we are alive to God. May our lives so radiantly express this thankfulness that others may desire to be alive to God also.

VOLUNTARY SERVICE NOTES

About forty American and German young people who had participated in voluntary service in Europe took part in a reunion held on September 25 at Ronneberg Castle, Germany, the location of one of the M.C.C.'s first volnntary service projects in Europe. Speakers included Guy Hershberger and Franklin Littell of the United States and Christian Schnebele and Otto Witt of Germany. There was in the meeting a strong conviction that voluntary service is making a good contribution in the total witness in Europe.

Ina Plank, R.N., and Clara Schellenberg who have completed their terms of service in the Mexico unit are returning at the end of October. Nurses for replacement and additional work are needed by the unit of Mexico.

CORRESPONDENCE OPPORTUNITY

We have a number of requests from persons in Germany and other countries who wish to correspond with a friend in America. Anyone interested in such a foreign correspondent should write to the M.C.C. office, Akron, Pennsylvania, giving personal information such as age, interests and occupation. Such correspondence should be entered into seriously and not merely for curiosity reasons.

OUR COLLEGES . . . . Continued from page 10

type of full-time Christian service. At the later meeting he spoke on how to know God's will in our lives. In the chapel service he stressed the need for Christian helpers in India of various types, not only of the evangelistic type, but also those with a knowledge of social and political science as well as agricultural and scientific leaders. These can all make their contribution to the Christian emphasis in India.

Larry Gara, a teacher in Bluffton College last year who was sent to prison for advising a student who had refused to register to follow his conscience, it to be released on parole December 6. His case has been heard by the appeals court in Cincinnati but no decision has been announced. One wonders at the fact that top-ranking communists have been granted bail pending their appeal from conviction, but Gara was denied bail during the appeal period and had to spend his time in prison.

We're So Comfortable

By Martha Kennedy

THOSE three words have been haunting me ever since last summer when we took a Polish friend to visit one of our boys' camps. In chatting with the leader, he said, "I don't think you people can realize the conditions in Europe today." And the young man said, "No, I don't think we can. We're so comfortable here."

Ever since I've known that particular boys' leader, he has gone "all out" for boys' work. Nobody could accuse him of resting comfortably while others did the hard things. He wasn't defending us, he was apologizing for us.

Granted that a great many people have spent long hours packing and sorting bales for overseas, the majority of us have just hunted something out of the attic that we didn't need or want, anyway. It is that way with so much of our giving. Sometimes I think we haven't touched the fringes of real sacrifice for the work of the Kingdom and for world brotherhood. Years ago Dr. John R. Mott said in effect that if we didn't leave our comfortable homes and go over as missionaries, the day would come when our boys would go over as soldiers, and how true it was! We are beginning to realize now that it is a great deal better to be a missionary than to be a soldier, but we had to learn our lesson the hard way.

The first half of my life was spent "just around the corner from the church." Then we moved into a suburban area, where the minister had to travel several miles in all kinds of weather to three outside charges, where the young people and the C.G.I.T. and the Sunday School and members of all other organizations had to walk some distance unless they were fortunate enough to get a drive, and where a bad storm canceled everything. It wasn't quite so comfortable. In the winter every bit of church work was an effort. I began to realize how much had been done and how very much more could be done by big churches for little, isolated churches. I thought of the young man who could have sung in one of the big comfortable city churches but who preferred to drive out into the country to help the little country choir. One of the finest bits of service I ever heard of was done by a Men's Brotherhood who doubtless would have enjoyed a comfortable Sunday-afternoon nap, but instead got into their cars, and drove to different little fishing villages along the coast, taking to them a bright, friendly service of inspiration and song. I once listened in on a conversation about it. The visiting minister who was supplying the regular minister's vacation said, "They gave me ten dollars. I preached both morning and evening and then," he chuckled in warm approval of what happened, "they dragged me out in the afternoon to give an address with their brotherhood down along the coast somewhere."

Another minister, listening in, who knew the congregation well, laughed as he said, "Brother, you weren't working for an easy church; you were working for an active church."

"Woe to them that are at ease in Zion."

—Onward

Comments by the Editor—

"Did I Say Thanks?"

YOU have been visiting in a friend's home. They have been treating you with the finest hospitality going out of their way to make you feel welcome and at home. Your every need and comfort has been provided for. If you stayed over night, the best room and the best of everything is provided. At meal time, the best food is served in the best manner. A special treat is provided in the evening before retiring. Your host and hostess has shown real concern for you.

Then you leave all a-thrill over your specially lovely visit. And suddenly the horrible thought comes to you, "Did I say thanks?" One of the basic social requirements is to express gratefulness. Thank-you-notes are standard. Social expressions of thanks-giving are a natural part of our vocabulary. After such lovely hospitality, it would be a major blunder to have failed to say thanks.

You have grown up in a kindly, considerate home. Devotion to God and Christian virtues have been standard fare in the family and in the church. That has been your atmosphere in which you grew. You have received good training, have had opportunity to develop yourself, to use the abundance of things society has developed and offers you. You have had good friends, places to go, a great variety of entertainments to enjoy, a work to do, just about everything a person would want to ask for. And all this has been yours without your asking while your brother in another land grovels in a makeshift room in the rubble of a once noble city. It all has come so easily. It comes without our asking.

And for all this, did you give thanks? If the Christian gospel is anything, it is a Gospel of gratefulness. Thanksgiving is at the heart of the Christian gospel. Only when we find it possible to be deeply and genuinely grateful for our every gift can we begin to catch the spirit of Christ. By cultivating a Gospel of Gratefulness in our souls, we need not be horrified at the thought, "Did I say thanks?" E. L.

Christmas Bundles Total 13,000

The packing of 1949 Christmas Bundles has been completed and shipments are on the way to the various countries. The approximate 2,300 received at Kitchener were sent to Germany. From the United States, the number sent to various countries is: Germany, 4532; Paraguay, 1508; Italy, 1014; England, 69; France, 262; Belgium, 520; Japan, 498; Java, 403; Holland, 485; Austria, 997; Philippines, 500. New Testaments in the proper language were enclosed with each bundle.

WANTED: GERMAN QUARTERLIES

We have considerable call for unused copies of the German Sunday School Quarterlies for the fourth quarter, 1949. If your church or Sunday has any which you are not using please send them directly to the Mennonite Publication Office, 722 Main, Newton, Kansas. Credit will be allowed for whatever is received.

By-ways of Bible Knowledge

Some famous Bible Manuscripts

by Roderic Dunkerley

IT WAS, of course, not until the fifteenth century that printing was invented and that the first printed Bibles were made. That means that for much the longer part of its existence the Bible has been written by hand. Many thousands of these manuscript Bibles have survived to our day and the study of them is a most interesting and important business though intricate and highly technical.

Quite naturally they are found to differ in various respects. It is very difficult to copy out any fairly long piece of writing without making any mistakes. Anyone may test this for himself by writing out one or more chapters of the Bible and then getting someone else to check it over. Even if great care is taken, some errors will almost certainly be detected. And the copyists of the Bible manuscripts were after all only human. Tired monks who had had bad nights or who suffered from indigestion or who were cold and hungry and wanted their dinner! It is no wonder that sometimes they spelled words wrong or left out a line or tripped up in some other way. There are thousands of such differences in the manuscripts, and students have to sift these out and assess the worth of different manuscripts and endeavor to trace back the text toward the original writings. For, of course, none of the "autographs," as they are called, or primitive books written by the authors themselves are now extant. They have long ago disappeared through the ravages of time.

Generally speaking it is the oldest manuscripts that are the best and least corrupted by these errors, because, of course, mistakes tended to persist, being copied and handed on from manuscript to manuscript. There are some exceptions to this rule, because, for example, a tenth-century copyist might use a fourth-century manuscript from which to make his copy, and it might, therefore, preserve a better and purer text than a ninth-century copy made from a seventh-century book. But broadly speaking, the older the manuscript the better. New discoveries of very ancient manuscripts are, therefore, exciting events for Bible scholars, and they may help us materially to get back to the oldest and most original version. And this may be important, for though as I have suggested many of the differences between manuscripts are merely trivial mistakes there are others which are of real importance.

Even in the Authorized Version we occasionally find notes in the margin which tell of uncertainty about the text owing to differences in the manuscripts. See, for example, Luke 17:36, where a note informs us that "This verse is wanting in many Greek copies." But between the time of the Authorized Version (1611) and the Revised (1881) a great many more and earlier manscripts were discovered, and the science of assessing their various readings made great progress. As a result we have in the Revised Version many such marginal notes—in fact, it may be thought too many of them, for constant references of that kind are rather bewildering to the ordinary reader. At times, however, the points raised are of importance and do help to an appreciation of the original form of Bible documents.

Probably the most startling of these notes is the one at the end of Mark's Gospel—"The two oldest Greek manuscripts and some other authorities omit from verse 9 to the end. Some other authorities have a different ending to the Gospel." The two manuscripts referred to are those known as the "Vatican" because it is in the Vatican Library at Rome, and the "Sinaiticus" because it was found in the monastery of St. Catherine on Mt. Sinai. The story of how it was discovered there in 1844 by the great scholar, Tischendorf, and some years later acquired by him and deposited in the Library of St. Petersburg is one of the romances of Bible scholarship. It will be remembered that some years ago it was sold by the Soviet government to the British Museum. Perhaps it should be remarked that the omission of the last twelve verses of Mark in these manuscripts does not prove that the Gospel originally ended without any story of the resurrection. It is much more probable either that the original ending was lost—perhaps because the end of the manuscript was torn off, or that Mark never finished his work—perhaps because he was hauled off to prison at the time of Nero's persecution.

Another famous manuscript of the New Testament is known as Codex Bezae. Codex means a book with pages in contrast to the old type of roll-book. This manuscript was given by Theodore Beza, the friend of Calvin, to the University of Cambridge in 1581. It is in both Greek and Latin, and it contains some remarkable readings, as, for instance, the strange little tale of the man working on the Sabbath, to which I referred in an earlier article.

This manuscript was probably written in the sixth century and so is not as old as the two mentioned above, the Vatican and the Sinaiticus, which belong to the fourth century, probably about A.D. 325. At the date when the Revised Version was being made these two were, as already stated, the two oldest known copies of the New Testament. Since then, however, other discoveries have been made. In 1892, two remarkable sisters, Mrs. Lewis and Mrs. Gibson, visited the same Mt. Sinai monastery and found some palimpsest leaves of a fifth-century Gospel manuscript in Syriac, containing the earliest known rendering of the Gospels into Syriac and including some strange readings. A palimpsest, by the by, is a twice-written manuscript; the original writing has been more or less erased and another written on top of it, some homily or life of a saint; the task of deciphering the underlying script is, of course, very difficult and highly technical.

Finally, in 1931, a very important group of eleven papyri was published, which are called the "Chester Beatty papyri" after the purchaser and owner of them. These contain considerable portions of the Bible, and

(Continued on page 16)

X-021

Mennonite Biblical Seminary
4614 Woodlawn Avenue
Chicago 15
Illinois

Please enclose this label when writing.

IT'S YOUR MOVE

Lots of people are moving around these days. One way to help everybody is to secure from your local post office a supply of cards giving both your old and new address and send them to every magazine to which you subscribe.

Beyond Our Own

CHINA.—Seventy American Protestant missionaries resident in Shanghai have signed a petition urging "positive steps" toward restoring normal trade relations between the United States and China. The petition also called for "the continuation of friendly relations between the American and Chinese people." The petition, which was also signed by thirty-four other American residents, including business and professional men, was handed to the American Consulate here for transmission to the State Department in Washington.—*The Watchman-Examiner.*

INDIA.—Before India attained her independence, there were 601 states. There are today only some 25, and they will be units in the Union of India. The majority of them have merged. The bigger states, like Mysore, Travancore, Cochin, and Baroda, retain their individuality.—*The Watchman-Examiner.*

The Seventh Day Adventists sent 267 missionaries overseas during 1948. In addition, the General Conference returned 168 missionaries who had been on furlough to their mission stations. The Conference designated for overseas work $8,731,024 of its 1949 budget of $13,446,801.—*The Watchman-Examiner*

OTTAWA, CANADA.—Before the end of the current session, the Canadian Parliament is almost certain to plan the end of circulation in this country of crime comic magazines.—*Christian Science Monitor.*

GERMANY.—Further demolition of churches has been ordered by occupation authorities in the Soviet Zone of Germany, according to church sources in Berlin. The sources said that instructions have been issued for the immediate razing of 7 churches in Alt-Landsberg, Bucholz, Strehlow, Bliesdorf, Muenchsberg, Kottbus, and Seelow. Reason given for the demolitions, according to the church authorities, is the urgent need of building material for living quarters on new farms established under orders of the Soviet Military Administration. Already 14 churches are said to have been pulled down to supply material for the new construction. Twelve of these churches were described as being in perfect condition, and the other 2 as having suffered only minor damage during the war. —*The Watchman-Examiner*

CONFERENCE STEWARDSHIP THERMOMETER

As the conference year is nearing the end more and more of our church members show an increased interest in the progress being made to meet the budgets of the conference boards. I shall, therefore, give the following information to show the relation of the receipts to the budgets as of October 21 instead of waiting until the end of the last quarter of this year.

Board or Committee	Budget	Receipts to 10-31-49	Per Cent of Budget Received
Emergency Relief Board	$293,250	$ 95,729	33
Foreign Mission Board	260,000	171,429	66
Home Mission Board	60,800	39,374	65
Biblical Seminary	56,000	39,051	70
Peace Committee	35,000	4,862	14
Board of Education	17,250	11,937	69
Board of Publication	10,666	5,720	54
General Treasury	10,350*	3,734	36
Young People's Union	4,000	3,149	79
Women's Missionary Association	2,825	1,658	60
Mutual Aid Board	1,125	1,194	106
Laymen's Bible Fund	1,000	2	-
Doctrine and Conduct Committee	500	725	145
	$752,760	$378,564	50

After the report was printed last month a good number of indivduals asked the question: Why is our giving for conference purposes so far below the budget needs? Please take this question to our Lord in prayer. You will notice that while ten months of the year have passed, we have met only 50% of our budget needs.

As the conference boards and committees meet in a Council of Boards at Mt. Lake, Minnesota on November 29 and 30 and December 1 to discuss the needs of our conference and to plan the work for the coming year, we ask for your earnest and sincere prayers that all plans for the coming year will be directed by God's Holy Spirit.

Sincerely,
A. Theodore Mueller, Office Manager

*Includes $6,000 for the Minister's Aid Fund; the balance is for expenses of the General Conference Executive Committee, the Historical Committee, the Pension and Minister's Aid Committee, the Church Unity Committee and the Minister's Placement Committee.

BIBLE KNOWLEDGE

(Continued from page 15)

as scholars date them from the second and third centuries it will readily be seen that they are deemed of very great value. One manuscript has about a quarter of the Gospels and is assigned to the first half of the third century—a hundred years earlier than the two great codices, the Vatican and the Sinaiticus. Another has nearly the whole of the Pauline Epistles, written about A.D. 200. Some of the Old Testament fragments are older still. All this is of immense importance in providing very ancient evidence regarding the way in which the Bible and, particularly the Gospels, were first written. Sir Frederic Kenyon says, "No other ancient book has anything like such early and plentiful testimony to its text." (Copyright—1949)

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Volume 64 November 29, 1949 Number 47

Light of Light, we humbly pray
Shine upon Thy world today;
Break the gloom of our dark night,
Fill our souls with love and light,
Send Thy blessed word again,
"Peace on Earth, Goodwill to
Men."

—Advent Hymn Number 68, MENNONITE HYMNARY

8747

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The Mennonite

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Of Your Pen Acquaintance

JOHN SUTHERLAND BONNEL, ("America for Christ"), New York City, is pastor of the Fifth Avenue Presbyterian Church. He is widely known as an author as well as a preacher.

ROBERT G. MILLAR, ("Emotionalism"), Kitchener, Ontario, is an active layman in the Stirling Avenue Church.

JUSTUS HOLSINGER, ("Third of the Pagan Trinity"), La Plata, Puerto Rico, serves as the director of the La Plata Mennonite Project which is operated under the Mennonite Central Committee. He taught History in Political Science at Bluffton College for two years before going to Puerto Rico.

"Reader Says"

Dear Editor:

I would like to add my echo to what Harold Regier wrote recently in "The Reader Says" column (October 11th issue) regarding the reprint out of the "Covenant Weekly" referring to our grain marketing system.

It is regrettable that the author in the "Covenant Weekly" would put out such misleading information regarding the grain and milling industries. The editor of "The Mennonite" undoubtedly reprinted the article in good faith by assuming that the other author knew what he was talking about. Such is not the case, however.

I know nothing about the bakery business, but I have been in the grain business over fourteen years, and have done business with a number of mills. I'm sure you will find that the grain and milling industries operate on one of the smallest margins of profit of any business in the country. This is possible largely because grain firms and mills can hedge the grain which they buy on the Board of Trade. If it were not for the Board of Trade, farmers would get a good deal less for their grain and consumers would have to pay more for their flour. By hedging their grain, the grain and milling industries do not have to take the risk of losing money on a rising or falling market. They can then follow the market either up or down without loss, and, of course, without additional profit above their regular margin. You will find that elevators and mills follow the Board of Trade markets up or down very closely on grain that is hedged.

There is a booklet entitled "Grain Marketing Efficiency, the story of The Kansas City Board of Trade" put out by that organization, which explains the operations of the Board of Trade very well. Anyone interested can undoubtedly get a free copy of it by writing the Educational Committee, Kansas City Board of Trade, 10th and Wyandotte Streets, Kansas City, Missouri.

Arnold Reimer
1006 North 14th Street
Beatrice, Nebraska

(One question still left in the minds of many despite the seeming benefits rendered to society by the Board of Trade is whether any institution is to be evaluated primarily by its results; when it is known that thousands of people in many walks of life are gambling their money through this institution one is inclined to wonder whether the price that is paid in terms of character is worth the seeming benefits derived. The Editor.)

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

November 29 to December 1. Council of Boards Meeting. Mountain Lake, Minnesota.

December 5, Winter quarter opens, Freeman Junior College.

December 11, Universal Bible Sunday.

December 11, Messiah Community Chorus Concert, Memorial Hall, North Newton, Kansas.

December 11, Bluffton College Choral Society presents 53rd rendition of Messiah.

December 14, Founders' Day, Freeman Junior College.

December 25, Sunday, Christmas.

NEXT YEAR —

January 1-7, Universal Week of Prayer.

January 3, beginning of Winter Term, Canadian Mennonite Bible College.

January 29 to February 5, 1950, Seventh annual observance of Youth Week.

January 30, Second semester classes begin, Bluffton College.

March 12-17, Annual Bible Lectures, Bethel College.

March 17-19, Eighth Annual Rural Life Conference, Bluffton, College, participated in by Friends, Brethren, and Mennonites.

April 9, 1950, Easter.

May 28, 1950, Pentecost.

August 23-30, 1950. Tentative dates for the General Conference Sessions, Freeman, South Dakota.

Secretaries of Boards, Committees, Conferences, and Conference Schools on both the General Conference and District Conference level, are urged to send in the dates of important activities for this column in our paper.

Editorials

IN LAST WEEK'S ISSUE of the MENNONITE, an item in the Bluffton College news raised a basic question about the quality of American freedom as of today. Larry Gara, a teacher at Bluffton, who was imprisoned for influencing a non-resistant who had already made up his mind not to register long before he met Gara, was denied bail while awaiting a hearing in the Federal Court of Appeals. At the same time outspoken communists in New York are released on bail. The inference that might be drawn from this is that it is a worse crime to have a godly conscience than it is to be an atheistic Communist. It is interesting to note that Father James M. Gillis, C.P.S., a Catholic columnist writing in the *Catholic Chronicle* (incidentally, the judge who sentenced Gara is Catholic) says:

"The idea of the court that sentenced him seems to be that you may follow conscience if you feel that you must, but that if you do, you must be punished. Which, to say the least, is a queer interpretation of the natural and constitutional right to freedom of conscience. It seems to be on a level with the Communist position that a citizen may practice religion if he wishes, but that if he does, he must starve . . . .

> In Christian work one's words have the amount of weight that our lives give them.—Milo Kaufman.

"The newspapers, like the White House and the Department of Justic, are embarassed. They don't know what to say, so they say foolish things. One of the most ambitious and pretentious of them, *The York Times* says with incredible fatuity, 'the laws of a community, or a state or a nation are, in a democracy, the collective conscience of the people.'

"There is, of course, no such thing as a collective conscience. If anything is the world is individual it is conscience. It is a basic principle of Christian ethics that a man's conscience is strictly his own. On his fidelity to his own conscience he stands or falls. By it he is to be judged. By it he is to be saved or lost. He must not abandon his own conscience and substitute some other man's. He cannot, when conscience speaks, turn a deaf ear to it and take refuge in public opinion.

"The Rev. Donald Harrington, minister-elect of the Community Church in New York City, reminds the *Times* that what it calls the "collective conscience" has been guilty historically of vast crimes such as lynching, slavery, war, imperial exploitation and conquest. Also he says: 'Our civilization is dying because the individual conscience has surrendered its integrity and responsibility to the collective institutions of the state which are guided more by expediency than by moral principles.' The reverend gentleman is, in those two statements, correct."

SPEAKING OF MISSIONS, *Time* recently called attention to a Welsh missionary who went to China to share the good news of the Gospel. Before she went she instructed her parents never to pay a cent of ransom in case she were taken; "God is sufficient," said she. Then she found that as long as she had a British passport she had a certain sense of pride. Finally she tore it up and became a citizen of China. Having returned to England for a visit she has remarked that though China may throw out all foreigners, she will always go back because she is Chinese now. One has the feeling that if large areas of the world that seem to be slipping back into the hand of Satan are to be won back to Jesus Christ, more of the spirit and action of the above disciple of Christ must be manifest. If Christians enjoy privileges not known by those they are seeking to win to Christ there will be an inevitable barrier. This applies to Christians in the homeland as well as those on the foreign field. The above individual was simply acting like Jesus Christ did who, though he was God, identified himself with sinful man in order to lift man out of his sin to sonship. But somehow we have fallen for the deadly heresy of making Christ all Saviour and not example. We say it is presumptious for sinful man to try to imitate Christ. But unless we insist upon taking seriously the matter of discipleship we make the very salvation which He wrought for us "in his own body on the tree" a farce to the world.

AN UNHERALDED NEWS ITEM appearing in an insignificant place in an internationally known paper called attention to the fact that the followers of Ghandi have interceded in behalf of the assassin. They stated that Ghandi would not have wanted his assassin executed—therefore their plea. We are not here trying to put Ghandi on a level with Jesus Christ who was God as well as man. In fact, while Ghandi had a high regard for Jesus Christ, he never became a Christian. But isn't it a terrifyingly sad state of affairs when men in non-Christian lands act more like Jesus Christ than so-called Christians who in their self-righteousness have their emenies—the so-called war-criminals—executed for wrongs of which they themselves are guilty? We shouldn't be surprised to find India closing doors to our evangelists if our own expression of the Gospel is unchristian. Let us pray that the doors may be opened to our evangelists but, by all means, let us repent and confess our sins in associating ourselves with systems that destroy the very life we are seeking to redeem. Only then will the Gospel of our evangelists make sense to non-Christian peoples.—J.J.E.

The State

Third of the Pagan Trinity

by Justus Holsinger

The third god of our present civilization is that of "nationalism." During the 19th century there arose a strong spirit of nationalism closely coupled with the spirit of materialism and racial superiority. By nationalism we mean the spirit of devotion and worship of the national state. Man is endowed with the capacity to worship and some will choose to worship the state rather than the true God. Some prefer to worship their material possessions, others their racial heritage, and others the national state.

When the spirit of patriotism becomes so high that a man will put the state above God, this constitutes worship of the state and is termed nationalism. It seems absurd in peacetime to think that one would worship the state and yet we know from recent experience that in time of war there are many who put their devotion to the state ahead of their devotion to God.

> It would appear, therefore, that when man permits the state to conscript his human energy for the defense of the state, he is recognizing the state as sovereign rather than God.

Began with Divine Rights of Kings

The spirit of nationalism seems to have developed from the idea of divine right of Kings. According to the divine right theory the king was God's lieutenant on earth and being thus he could do no wrong. Thus the king took on a semi-divine character and any subject who would dare to disobey his order was in theory and fact disobeying God. As the national state grew and republics replaced monarchies the divine right theory was carried over and the national states assumed a divine character and demanded allegiance from their subjects.

The State Cannot Be Sovereign

The question of reconciling state sovereignty with individual liberty is an-age old question and is yet debated among political scientists. The state is not a creation of God but of man and can therefore be no more divine than man himself is divine. The state is a human, rather than a divine institution. If God is sovereign, which we believe him to be, the state cannot be sovereign because two sovereign powers could not exist side by side, if the term sovereign means "supreme." The state has assumed its sovereignty for the sake of expediting its law among its subjects. If we concede that the state is sovereign and can exercise its power at will upon its subjects, then we can only conclude that a subject of the state cannot refuse to answer the call of the state, regardless of his relationship to God. If we accept God as the sovereign power of the universe and the state as a human institution, then our supreme allegiance is to God rather than to the state. When we disobey laws of the state we are disobeying rules of human conduct made by man. We are obligated to comply with those rules unless they are counter to the laws of God. When they are counter to the rules of human conduct as set by Jesus in the Sermon on the Mount, then it is within the rights of man to abide by the laws of God, since God alone is sovereign.

Whether Capitalistic or Communistic

The spirit of nationalism is quite strong in the world today. In all totalitarian states whether capitalistic or communistic, the subjects are required to worship the state. They are not permitted to recognize a power above the state. The subjects of a totalitarian state put their complete faith and trust in the state and depend upon it for personal security backed by material force. Rather than to place their faith in a living God who created the material resources, they choose to place their faith in a human institution which claims possession of those resources. Man prefers material security offered by the state of spiritual peace offered by God. There are many examples of history to prove that faith in the national state is a futile faith since national states decline in power as their material resources decline.

The State Did Not Create Man

Jesus in a few words established the principle of the Christian's relationship to the state and to God. When he was confronted with the question of paying taxes to the state he said that the individual should render to the state the things which belong to the state and to God the things which are His. Since the coin was created by the state, it should be returned to the state. God alone can create human life, therefore human life should be returned to God. The state places the value upon the coin, but only God can place a value upon human personality. Thus the state has no right to conscript human life for the purpose of protecting its material resources against other states. It would appear, therefore, that when man permits the state to conscript his human energy for the defense of the state he is recognizing the state as sovereign rather than God. He is giving his allegiance to man and his institution rather than to the Creator of man. This constitutes placing one's faith in nationalism rather than in God. Not until a great portion of the world's population places its faith in a living God as the sovereign power of the universe, and accepts the principles of human conduct as taught by His Son rather than place its faith in man, his institutions, and his resources, can peace and happiness come to the human family. Any civilization which places its faith in the creation rather than the creator is comparable to the man who built his house upon the sand.

The Gospel of Jesus Christ is not only a gospel for all men, but it is a gospel for the whole man.—*Evangelical Visitor*

From the Home Mission Front

Mountain Workers Fellowship Conference

collected by A. J. Neuenschwander

AFTER much hoping, dreaming, and praying the Board of Home Missions was able to inaugurate a new chapter in our Southern Mountain Mission Work, the Mountain Mission Workers Fellowship held at Pine Mountain School, Incline Kentucky, August 29-31. John J. Plenert, Acting Secretary of the Board for three months, formulated the program and secured the speakers in cooperation with the workers.

Bible study, evangelism and music, were the three assigned topics, but the program provided for some recreation, fellowship, and leisure. In the information sheet sent out inviting the workers to the conference, they were told to "bring nature study books if interested in birds, trees, and flowers."

Walter J. Dick, Pastor of the Second Mennonite Church, Philadelphia served as Bible Teacher and leader of music, while Rev. Solomon Mouttet, director of the "Go Ye Mission," taught the Evangelism Course and Rev. Plenert acted as director for the Conference.

It was our plan to share one or two pictures of the group, but those that had cameras took only colored pictures, therefore we must let word pictures suffice.

Lorraine Burkhalter, Box 122, Newport, Tenn., Marie Liechty, & Lillian Lehman, Box 293, Greeneville, Tennessee.

We share a few reports written by some that attended the Conference.—A. J. Neuenschwander, Sec.

From Barbourville, Kentucky

"Praise God from whom all blessings flow."

It is with great joy and praise in our hearts that we write this report on our time spent at the fellowship of the Mountain Home Mission Workers. We had not realized how much our souls were hungering for such a spiritual treat until we arrived at the lovely place chosen for the conference and fellowshiped together in the Lord. No lovelier place could have been chosen than the Pine Mountain settlement school. The hospitality was wonderful. It was such a joy to meet the Plenerts and to receive the blessings of studying the book of II Timothy with Walter Dick. How this encouraged us with new zeal to be "good soldiers of the Lord Jesus Christ."

S. Mouttet highlighted the days spent at Incline, by encouraging us to go on to do greater things for the Lord expecting greater things from Him. How we praise Him for what He is able to do for His honor and glory, if we are but willing to yield fully to Him. We realize more than ever before that God cannot use His all-mighty power unless we permit Him to do so by faith and yieldedness. He can only use us as we yield to Him. We have yet to see what great things He can do through His own who are willing to burn out for Christ.

The time spent together in prayer and testimony —what a joy to the heart! Then, too, knowing some of the problems that confront each one, gives us a greater interest and effectiveness in praying for one another.

How we praise the Lord for the wonderful privilege of such a spiritual treat as we had together in His Name. May the Lord greatly bless those who made it possible. Joyfully in Christ,—The Carl O. Wahlstedts.

From Greeneville, Tennessee

The time spent at the conference at Pine Mountain School in Kentucky was by no means lost, but was well worth while. It was an inspiration to find all present interested in using every opportunity to win souls for Christ and to learn of the work in the various fields where others of the General Conference are laboring. I was glad for the opportunity to meet fellow-workers.

My personal testimony is that I was weary after 13 weeks of camp this summer—blessed weeks with 1,069 boys and girls attending. Then another week of our own worker's conference with business sessions and also spiritual food and fellowship was enjoyed. But I went to Pine Mountain with some reluctance, feeling rather like just relaxing at home. I am so glad I didn't miss it, for the weariness was forgotten in the rich spiritual fellowship with others attending the conference, and the blessings received through the Bible Study given by Walter Dick and the messages on Evangelization by Mouttet. The personal testimonies from the workers were a spiritual uplift.

I am happy that it was possible for me to attend and grateful to those who arranged the conference and made it possible for us to have this time of refreshing together in such a beautiful, comfortable location.—Marie Liechty.

From Cumberland, Kentucky

"Thy Name is as ointment poured forth." (Song of Solomon 1:3). Those two days spent apart from every-day activities brought to me much of the cleansing and strengthening ministry of God's Word, which is always as "ointment" to our minds and hearts, also something of the fragrance of the Person of our Lord Jesus Christ and the sweetness of Christian fellowship. The Bible studies from II Timothy

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From the Mission Front

"What of the Night" in Colombia?

The following letter was sent to all missionaries in Colombia by a fellow missionary of the Inter-American Missionary Society. At our station meeting last night it was decided I was to mail you a copy and ask you to publish a call to prayer in THE MENNONITE, if there is still time, or possibly let the churches know somehow or other to pray for Colombia on Sunday, November 27. Signed, Mary Becker.

(This letter reached the Editor too late to be printed prior to November 27; but the need for prayer prevails. J.J.E.)

Medellin
October 20, 1948

Dear Fellow-Missionary:

This morning in a time of prayer, the Lord impressed upon me the idea of writing you about a leading which seems to be of divine guidance.

All of us are deeply conscious of the tragic hours through which our beloved adopted country is passing. Yesterday a headline in one of the Medellin dailies put it this way: "Choose on November 27 between a battle or one hundred years of slavery." Perhaps that is too sharply defined, in a sectarian political spirit.

However, many of our beloved missionaries and national workers do not need to read in the newspaper of the violent conditions which reign throughout the length and breadth of this Republic. Many of you have been in the midst of it. Some of you have suffered personal injuries. All of our fields are threatened by the enemy of God's work. Others have had to be closed due to impossible situations.

Is it not true that most of us have had to confess that ONLY GOD IS SUFFICIENT FOR THIS HOUR? Can we fail to comprehend the tremendous issues at stake, and what will be the tomorrow of Gospel work in Colombia?

It may well be that November 27 will be but another stage in a continued series of crises. But, at least it is a most important one.

None of us can ever know the pattern of the future, but we can cry unto the God of all grace who has designed that pattern and who knows the "end from the beginning." Would not our UNITED PRAYER, sincere, fervent, and persevering, be pleasing to our God at this time?

Some of us will be declaring a Day of Prayer on November 26 or 27. Others will be uniting in mission fellowship, others in the native church groups. There will be fastings and nights of prayer no doubt.

But, there has come to my mind this morning in the quiet hour, another thought. All of us are backed in the homeland by a gratifying number of Prayer Warriors, those precious ones who remember us at the Throne of Grace. Perhaps it would amaze us if we could tally the number of those who are praying for ALL OF OUR WORKS. We have prayer circle bands, missionary prayer bands, days of prayer, etc., in the States, groups which are anxious to have "something definite" to pray for.

Would it not be of spiritual value in our crisis here in Colombia, to suggest to each of our home boards that our praying constituency be invited to participate with us in this challenge? Could not November 26, perhaps, or some other day near the elections, be declared as a day of UNITED MISSIONARY PRAYER FOR COLOMBIA?

May God lead us all. Our prayer may make the difference between a Colombia still bound by her centuries-old traditions and a NEW COLOMBIA FREED BY OUR LIBERATING CHRIST and the power of His glorious gospel!

In His fellowship,

William Gillam

PRAYER REQUEST

The Board of Foreign Missions asks the Conference to remember them in prayer while they are in session at the Council of Boards, Mountain Lake, Minnesota, November 29 to December 2.

Mountain Workers Conference . . Cont'd from p. 5

by Walter Dick were helpful and interesting. The special musical numbers were not only enjoyable but gave me a real lift spiritually. Prayer fellowship with fellow-workers from different parts of our country and Canada was refreshing. As we shared our privileges, responsibilities, problems, encouragements in prayer and discussion, the Lord reminded me again that as Christians we are about a sacred business, seeking to win souls to the Lord Jesus. How watchful we must be lest anything of ourselves give a false impression of Him Whom we represent! It is after all, not so much our job to get souls out of sin as it is to get them to see JESUS. That Name must be preached but if there is anything "big" about this business of Christian service it is that practicing of the sweetness and power of the Name in all things, places and circumstances; and this includes all Christians and not just a few ear-marked "missionaries." This responsibility calls for much prayer help one for another. Let us be faithful.

Personally, I want to thank members of the Home Mission Board and all who had a share in making such a conference possible—your prayer help, time spent in planning it, gifts to support it, some of you giving of yourselves to be used in a "little" conference with a few of God's "little" children who want to fill the "little" place He has chosen for us faithfully, victoriously, and joyously that souls might be saved.—Margaret Slotter.

From Incline, Kentucky

"Come ye yourselves apart and rest awhile." This invitation of the Lord Jesus to His disciples can as profitably be heeded today. They had been with Christ as He so continually ministered to the multitudes, but He very likely saw heart needs in them, as well as in the multitudes. To meet these needs He invited them to come, as a group of His own, apart with Him for awhile. While to gather may have

(Continued on page 11)

America for Christ

by John Sutherland Bonnell

THE United Evangelistic Advance, which is launched today in all parts of this nation, represents one of the most significant happenings in the church life of America during this century. It is supported by almost the whole of Protestant Christianity in this country. Thirty-eight major denominations are behind it, eleven more than the twenty-seven included in the membership of the Federal Council of Churches. Before this movement will have reached its climax fifteen months from now we confidently hope that forty-seven million Protestants will be caught up in the onward sweep of this spiritual advance. Even the slogan adopted for this nation-wide mission is significant: "America for Christ." You will note that it does not say "America for Methodism," or "Lutheranism," or "Episcopalianism," or Presbyterianism" or "Catholicism," but "America for Christ."

Our Lord said: "And I, if I be lifted up, will draw all men unto me." This spiritual advance will seek to exalt Christ, and the attractive power of this supreme Personality of the ages and the eternities will draw all men to Him.

Our Hope in the Man Christ Jesus

Our world has reached a dreadful impasse. It is rent asunder. One half of the world is arrayed against the other half, and these two segments of humanity are eyeing each other with suspicion and hate and fear. If the tension continues to mount it will take only a spark to kindle a conflagration that may well consume civilization. No nation or people will be exempt. In the words of the spiritual "There's no hiding down here." We have developed comprehensive methods for settling international disputes by arbitration. The United Nations Organization is an effective political instrument **IF IT CAN BE MADE TO WORK**. So also was the League of Nations. We have the machinery for peace, but we lack mutual understanding and trust and good will. There never can be peace in the world until the will to peace exists in the hearts of men.

Did we say, "There's no hiding place down here"? The Bible says there is:

"A man shall be as a hiding place from the wind and a covert from the tempest . . . . As the shadow of a great rock in a weary land." (Isaiah 32:2).

For Whom Christ Died

He is the man Christ Jesus. His personality alone is great enough to unite people of all classes and races and creeds. We must cease to think that any segment of humanity is beyond the reach of His power. For instance, even devout Christians of the Western world think of the people of Russia and her satellites as enemies to be feared and hated and opposed. Isn't it passing strange that we haven't thought of them as persons for whom Christ died? If the Gospel is the power of God unto salvation why shouldn't it save the Communists, too? Dare we pray for this? Is this too hard a task for Christ? Did not the risen Saviour lay hold of Saul of Tarsus on the road to Damascus, the ablest and bitterest enemy of the early Church and transform him so that the savage persecutor became the greatest of the Apostles, and at last laid down his life in the service of the Gospel he had blasphemed?

Here is the promise of God:

"If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (II Chronicles 7:14.)

From Every Pulpit — A Call to Prayer

From every pulpit in America let us hear a call to prayer. Prayer prepares the hearts of men and women for the Divine visitation. It releases God's power.

Let us form prayer groups in our churches, with business and professional associates. A prayer group may start with just two persons. Let every Christian who is a shut-in dedicate himself and herself to a ministry of intercession for this great evangelistic advance and for the conversion of America.

One of the most notable revivals in the history of modern England began through humble intercession. When Dwight L. Moody made his first visit to England he found that the man who had invited him there had died while Moody was crossing the Atlantic. He was almost on the point of returning discouraged to America when the Reverend Mr. Lessey of North London invited him to preach on the following Sunday. At the morning service Moody experienced a sense of futility and felt as though he were beating the air, but at the evening service everything was changed. The hush of God descended upon the congregation, and when the service ended hundreds crowded forward asking: "How may we find Christ?" This was the beginning of a mighty revival that shook the British Isles.

The Power of God Fell

Mr. Moody was amazed to discover that this great awakening had its origin in the prayers of an invalid woman in Mr. Lessey's congregation. Almost a year earlier she had seen an item in a newspaper that a Mr. Moody had been holding successful meetings in America. From that moment she made it her daily prayer: "O God, send this man Moody to our church in London." When she learned to her astonishment that Mr. Moody had preached at the morning service in her church she and her sister spent all of Sunday afternoon in prayer. At the evening service the power of God fell, and the revival began.

Let Christians of every denomination join their hearts and voices in a mighty volume of intercession to the Throne of Grace that God will manifest Himself in this nation with Pentecostal power. Then in truth shall we win America for Christ.—A radio address delivered on Ocober 2, 1949 and printed by permission of John Sutherland Bonnell.

Paraguayan Colonists Hopefully Planting Crops

AKRON, PENNSYLVANIA.—"Paraguay has had exceptionally fine weather the past several months with temperatures ranging from 60 to 90 degrees during most days. The rainy season has finally come and all Mennonite colonists are busy and hopefully planting. Several areas in the Neuland colony of the Chaco have received as much as eight inches of rain. The corn in Friesland and Volendam already looks very promising and most people will also be able to enjoy watermeloms by Christmas time. Grasshopper poison has been sent to the Chaco early to enable control, should they again make their appearance this year. This poison is being made available to the colonies free of charge by the government.

"The seasonal drop of the water level of the Paraguay River has come very suddenly this year and the larger boats no longer go up the river from Asuncion. This has created a serious shipping bottleneck, also affecting our colonies. However, since many items had been stockpiled by the colonies in anticipation of the shipping shortage, we are confident that no undue hardships will result. The river usually rises considerably by Christmas and becomes normal by January.

"The brethren C. N. Hiebert, J. W. Nickel, C. C. Peters, and Peter Klassen, Brazil, are proving a great blessing to many as they carry on their spiritual ministry among all colonists, for they not only preach the Word of God, but also give friendship and understanding, uniting brethren here with our North American brotherhood."—Cornelius J. Dyck.

Recent word from Paraguay states that the official currency exchange rate has been changed from 3.67 to 7.99. This step of devaluation is similar to that taken recently by England and Argentina. The extent to which this will affect the colonies and the M.C.C. work there, is not known as yet.

New Relief Center is Located in Vienna

A recent development in the relief program in Austria is the acquistion of a large house to serve as unit headquarters, and center from which to carry on the program. Until now the unit members have lived in various locations in Vienna, making it difficult to organize coordinated unit activities through which contact could be maintained with people of the area. This center, with adequate room for community services as well as office and rooming space, will make a good contribution to the life and work of the Unit. It represents another step in the direction of the spiritual "plus" service in the relief program in Austria.

Children's Home in Germany Opens

Bad Duerkheim Children's Home is a new relief project in Germany. Since October 15, forty undernourished and underprivileged children from various South German cities have been cared for. It is planned that each group of children will be served for a three-month period, then return to their homes so that other groups may be similarly served. This is the first children's home of this type to be opened in Germany by the M. C. C. Bad Duerkheim is located near Neustadt, in the French Zone.

Samuel Gerber Itinerary in the United States

After spending some time visiting Mennonite churches in Canada, Brother Samuel Gerber will contact numerous Mennonite communities and churches in the United States. During the period of November 9 to 16 he will be in California and Colorado; November 16 to 24 in Newton, Kansas; November 25 and 26, Chicago, Illinois; November 26 to December 3, Goshen, Indiana; December 3 and 4, Orrville, Ohio; December 4 and 5, Scottdale, Pennsylvania; December 5 and 6, Akron, Pennsylvania; December 7 and 8, Harrisonburg, Virginia. Brother Gerber, an active evangelist and president of the Mennonite Conference in Switzerland, is visiting the churches in the U. S. and Canada upon invitation of the Mennonite Central Committee. According to present plans, he will leave for Europe on December 10.

Mennonite Aid Notes

It was recently announced that Mennonite Central Relief Committee (Western Canada) desires to make a special plus contribution to the Mennonite immigrants in Paraguay, and for this purpose is collecting funds to purchase needed machine tools for Neuland and Volendam colonies. C. T. DeFehr will assist in the selection of the tools.

Recent mention was made of the currency devaluation in Paraguay, making 7.99 the present official exchange rate. Indications are that the government now intends to enforce the handling of all foreign exchange through the bank, with severe penalities for violation of the new regulations. The country of Paraguay has taken this measure in order to help stabilize its economy.

On November 18 Jacob and Maria Guenther and their six children ranging in age from 3 to 12, arrived in New York. This Mennonite family is formerly from the Ukraine, later was located in Bachnang Camp, and now upon their arrival in the United States will be at home at Mechanicsville, Md., where their sponsor, Samuel Stoltzfus, has provided employment and housing for the family. The parents of Mrs. Guenther came to the United States with another group of refugees early this year.

Favorable reports have been received from sponsors of non-Mennonite DP's whose coming has been arranged through the MCC. Indications are that most of these people are making satisfactory adjustment to their new circumstances.

Address for Clothing Gifts

Persons in the eastern area sending clothing contributions by freight or express should use the address, "Mennonite Central Committee, Akron, Penna." rather than Ephrata, Pennsylvania, since an additional delivery charge is made by the Ephrata station for parcels delivered by them. Parcel post articles may be addressed to either place as in the past.

Our
Colleges and Seminary

SEMINARY HEARS CROUS

The Vesper address of Dr. Ernest Crous of Goettingen Germany, was deeply appreciated. To those of us who have grown up under the separation of church and state in America, his message clearly seemed to reveal the superiority of this system as over against the state church. It also showed that despite the great weaknesses of the church in Europe, it still was the only institution to survive and it was the first institution to survive and it was the first institution to bring help to people in need. For those of us here at the Seminary it was interesting for him to raise questions about the training of ministers in the state universities of Germany and the fact that there will be fewer trained ministers available for the church now. The message concluded by showing the revival of biblical reading in Germany and the much closer bond of fellowship among all Christians who have suffered, both Protestants and Catholic.

At the Bluffton College Bible Lectures, President S. F. Pannabecker read a paper on "The Meaning of Church Discipline for our Conference Churches," and John T. Neufeld discussed the problem of "Evangelism in the City Church."

Walter Gering of the Eden Church at Moundridge, Kansas, has concluded his work here as visiting lecturer in Bible and the Rural Church. We deeply appreciated his contribution in teaching, in leadership at prayer meetings and in the chapel services, and in the fellowship which he was able to have in a more intimate way with the students.

The next speaker will be Robert Kreider who will discuss the spiritual meaning of relief work.

BLUFFTON BIBLE LECTURES WELL ATTENDED

The series of Bible Lectures by Dr. Carl C. Rasmussen was well attended and very much appreciated. He spoke in simple terms of some of the common problems of religious life. The Women's and Ministers' conferences were also well supported, the attendance at the women's meeting reaching a new high this year.

Laurence Burkhalter, teacher of band and orchestral instruments, gave a concert in Ramseyer Chapel the evening of November 21. Mr. Burkhalter is an accomplished violinist. Last year he was concert master of the Northwestern University Symphony Orchestra.

Faculty members attending the meeting of the Council of Church Boards at Mountain Lake, Minnesota include J. S. Schultz, Harry Yoder, Paul Shelly, E. J. Bohn, and Lloyd L. Ramseyer.

Pres. Ramseyer is to be one of the speakers at a college visual-aids conference at Oberlin College December 3.

The Messiah is to be given in the high school gymnasium at 8:00 p.m. December 11. Soloists for the occasion are Beulah Temple Nietz, Wallridge, Ohio, soprano; Marion Blakeman, Toledo, Ohio, contralto; Carlton Eldridge, Springfield, Illinois, tenor; and, Samuel T. Burkhard, Columbus, Ohio, bass. Mrs. Nietz and Mr. Burkhard are Bluffton College graduates. This will be Mr. Eldridge's third appearance here as Messiah soloist.

SHIRER ON BETHEL MEMORIAL HALL SERIES

William L. Shirer, noted author and radio commentator, will be the speaker at the Bethel College Memorial Hall Series, December 6, in the Memorial Hall, North Newton, Kansas. Mr. Shirer has chosen as the subject of his lecture "The State of World Affairs."

Sunday, Nov. 13, students and other residents of the Bethel College campus had the choice of attending two events. Dr. Charles Clayton Morrison, fomer editor of the noted CHRISTIAN CENTURY (Interdenominational magazine) spoke in a Newton church under the auspices of the ministerial alliance of Newton. A Mission Rally, sponsored jointly by the Student Volunteers of Bethel College and the Youth Section of the Western District Conference, was held in Memorial Hall. Rev. D. J. Unruh of the First Mennonite Church in Newton, spoke on the challenge of missions at the fellowship hour. The main speaker in the evening was Dr. Leland Brubaker, of the Mission Board of the Church of the Brethren, who had for his topic "Fearless, Happy, Trouble Makers."

At Friday morning's chapel hour, Miss Waltner of the Bethel College Art Department oriented students concerning this department. Miss Waltner exhibited beautiful rugs, plastic products, and pottery made by her classes.

The greatest attraction of all events during the week was the Hungarian String Quartet which gave the opening concert of the Bethel College Memorial Hall series, November 17. More than 2000 attended the evening concert.

The 52d regular Annual Meeting of the Bethel College Corporation convened November 25, 1949, in the Memorial Hall.

Two courses that will appeal especially to those interested in agriculture are given by Bethel College during the winter quarter beginning November 29th. The courses are: Fundamentals of Animal Husbandry and Agricultural Economics.

For the benefit of those engaged in work that affords that spare time only during the winter months. Bethel College offers the following courses in the evenings:

On Monday and Wednesday evenings. Woodworking and Welding. On Tuesday and Thursday evenings Practical Electricity. The time for the night courses is 7:00 to 9:30 p.m.

Jottings

—Calvary Church, Barlow, Oregon: The Women's Missionary Society sent twenty-four baby layettes, several comforters, nine mending kits, and over 200 pounds of new and used clothing for overseas relief. The Paul Roths and Mr. and Mrs. August Rabe spent several days vacationing along the Washington and Oregon beaches. The young people from the Grace Church, Albany, rendered the program at our church Sunday morning, November 6. Three of our young folks are attending college this year, Miss Gloria and Glorene Hostetler, and their older sister Betty.—Mrs. Ivan Learfield, Corr.

—Pulaski Church, Pulaski. Iowa: J. N. Smucker, Bluffton, Ohio, was the speaker for our annual "Christian Life" meetings from October 31 to November 6. His theme was "The 'I Am's' of Christ." On Sunday, November 6, twelve new members were received into the church, two by the right hand of fellowship, and ten by baptism. Communion was observed in the evening. Other visiting speakers in recent months have been L. L. Ramseyer, August 21; Harry Yoder, September 18; and S. F. Pannabecker, October 23. World communion was observed October 2 through the annual county communion service in Bloomfield. Harold E. Fey, managing editor of THE CHRISTIAN CENTURY, was guest speaker. On November 24, Thanksgiving Day, Harold Vercler of Washington, Illinois, will be with us and show slides of the work among the Paraguayan Mennonites. As a money-raising project, the young people have been picking up corn for farmers on Saturday afternoons.—Corr.

—First Church, Pretty Prairie, Kansas: A. J. Dyck, pastor emeritus of the Hoffnungsau Church, Inman, Kansas, in the absence of our pastor preached a German sermon last Sunday that was greatly appreciated. Miss Evelyn Voran told of her summer work among the feeble-minded in a New Jersey hospital, and Miss Hazel Graber showed pictures of her summer trip in Europe Sunday evening. A group of girls from the Bethel Deaconess Hospital, Newton, will bring us a program in the near future. A. C. Shultz of Chicago will hold evangelistic meetings here November 13 to 20 inclusive.—Ralph Krehbiel, Corr.

—Bergtal Church, Pawnee, Rock, Kansas: On November 6 a fellowship dinner was served in the church basement honoring the John E. Kaufman's. In the afternoon a program was given with installation services for J. E. Kaufman as our minister and elder by J. B. Schmidt. Missionary John Thiessen spoke to the Mission Society in the afternoon of October 26, giving an outline of Mission Work in India these fifty years, and in the evening he spoke to the congregation and showed colored slides. The Christian Laymen's Crusade held a week of meetings during October 30 to November 6 inclusive in Pawnee Rock. The afternoon Bible study hour was held at the Methodist Church and the evening meetings were in the High School auditorium.—Mrs. John K. Friesen, Corr.

—Hoffnungsau Church, Inman, Kansas: A number of women of the Happy Hour Circle, with their husbands, had the joy of witnessing for Christ to young men of Kansas State Reformatory at Hutchinson. Testimony was given in form of Scripture, prayer, poems, songs, and themes. Our prayer is that it will have fallen on frutiful grounds. Again the relief meat canner has made its appearance in our community. Willing hands and special efforts made it possible to fill a total number of 1784 cans of beef and lard. On November 4 and 5 the C. E. sponsored an adult retreat at Camp Fellowship at Goddard, Kansas. J. E. Hartzler, D. C. Wedel, and Henry Fransen served us very effectively on the retreat them, "Hands,"—such as praying hands praising hands, working hands, playing hands, and united hands.—Mrs. Albert M. Ediger, Corr.

—Zion Church, Souderton, Pennsylvania: The annual rendition of *The Messiah* will be on Sunday evening, December 4. Plans are also being made for a second rendition on Sunday afternoon, December 11, which will be broadcast directly from the church over station WBUX.—Corr.

—First Church, Beatrice, Nebraska: The Board of Trustees announced a series of special services in keeping with the emphasis on evangelism during the month of November. Marvin Dirks, of the Mennonite Biblical Seminary, Chicago, will be the special speaker. Our two Mennonite Churches are joining in these services. —Corr.

—Springfield Church, Pleasant Valley, Pennsylvania: On November 3-6 we had special services commemorat the 125th anniversary of the erection of the present building. On Saturday evening an ingathering of gifts was received for the building fund. Approximately $2700 was received including pledges. Rev. J. J. Plenert, Lansdale, delivered the Bible lectures and there was special music each evening. The pastor, Rev. W. W. Shelly, was in charge of the service Sunday morning.—Mrs. LeRoy Meyers, Corr.

—Zion Church, Donnellson, Iowa: On October 16 we observed our annual Harvest Home Festival. The Harold Ratzlaff's were with us for all three services. Following the basket dinner at noon, a short dedication service was held in the schoolhouse at which time it was dedicated as the Fellowship Center. The offerings for the day amounted to about $215. The Women's Societies have sent Christmas bundles, packages of used clothing for relief, and a barrel of canned goods to an orphanage. Harry Yoder had charge of the Sunday evening service recently and showed pictures from Bluffton College. Orlin Frey, field secretary of the Middle District Young People's work, was with us one Sunday in September. In the evening he showed slides at the Young People meeting.—Corr.

—Johannestal Church, Hillsboro, Kansas: J. J. Voth brought us the morning message on November 6 while J. M. Regier was at Bethel Church at Fortuna, Missouri. Voth spoke on "Faith." We canned 1076 cans of beef for relief.—Mrs. Arnold A. Plenert, Corr.

—Bethel Church, Inman, Kansas: Our Charity Society meets twice a month, one night gathering and one day meeting. We sew clothes, make comforts for relief, and bandages for the foreign field. We also gathered the small Bible pictures and the Sunday School picture rolls and send them to the mission field. The younger girls have been fixing greeting cards for refugees in South America. We have undertaken to sponsor a mission program every fifth Sunday of a month, the proceeds going to missions. For the October program we had Miss Penner, a refugee from Germany, now one of the foreign students in Tabor College, to speak to us.—Mrs. Dave Enns, Corr.

—West Zion Church, Moundridge, Kansas: Harold Burkholder of the Grace Bible Institute, Omaha, Nebraska, conducted a week of evangelistic meetings in our church. In addition to the evening meeting he also conducted a Bible study hour each morning. These evangelistic services were well attended. Dwight Wiebe of Tabor College presented his prize-winning peace oration at a meeting of the C. E. Society on Sunday evening, November 13.—Mrs. L. L. Lehmberg, Cor.

—Goshen, Indiana: J. S. Slabaugh, physician of Nappanee, Indiana, was married to Miss Lulu Ann Summer, Mobile, Alabama, at the home of Dr. J. E. Hartzler, Goshen, Indiana on November 17, 1949, in a quiet ceremony in the presence of a number of relatives. The Slabaughs will live in Nappanee where the doctor has been practicing for a number of years. Both the doctor and his bride have been well and favorably known in and about Nappanee, Elkhart, and Goshen for a number of years.

—Bethany Church, Freeman, South Dakota: November 6 we had our annual Mission Harvest Festival with morning and evening services conducted by J. E. Hartzler. At noon many members and friends enjoyed a fellowship dinner in the city hall. Meetings were continued during the week through November 13 by Hartzler using St. Paul for his topics. At present we are collecting money for the meat-and-lard drive sponsored by the M.C.C. The ladies packed used clothing at their last aid meeting. Their last bake sale amounted to over $75.00. The proceeds are to be used in furnishing the new church kitchen.—Corr.

—Bethel Mission Church, Winnipeg, Manitoba: The annual fall mission sale of the ladies was held on October 27. A large number attended and the bidding was very good. The proceeds went for missions. Over 200 members and friends partook of the Lord's Supper Sunday morning, November 6. Benjamin Ewert was confined in the hospital for a month but is now at home progressing satisfactorily. Mrs. I. I. Friesen also had an operation recently and her friends wish her a speedy recovery. Menno Klassen showed pictures of his work in Paraguay at the C. E. program on November 13. The Men's Brotherhood arranged for a church clean-up at their last meeting—storm windows were put up and some floors were sanded.—Corr.

—First Church, Halstead, Kansas: The Harvest Festival was observed in our church on November 27. On the evening of November 10 the annual church business meeting was held under the chairmanship of Oscar Erdman. Ernest Mueller was elected to succeed him for the new year. Other new church officers were elected. The Social Committee had charge of the church dinner. Miss Florine Dirks, missionary to Africa, was guest speaker at the Dorcas Mission Society on November 2. The Student Volunteers of Bethel College presented a program at the Christian Endeavor services November 6. On November 8 the Mary-Martha Mission Society held its annual Family Night program. The Thanksgiving topic was used.—Betty Franz, Corr.

—Bethel Church, Inman, Kansas: Sunday evening, October 30, the Sewing Circle sponsored Miss Renetta Penner from Germany who is now a student at Tabor College. Miss Penner related some of her experiences in Germany during the war. On November 16 we again began our winter Wednesday night Bible study and prayer meetings.—Corr.

—Meadow Church, Colby, Kansas: We had revival meetings November 6-11, the theme being "What it costs to be faithful." It cost Abraham the yielding of his only son. It cost Esther the risk of her life. It cost Shadrach, Meshach, and Abednego to be cast in a fiery furnace. It cost Daniel to be cast into the den of lions; it cost Stephen's death by stoning; it cost Peter a martyr's death; it cost Christ His life. Curt Boese from Carnegie, Oklahoma, gave inspiring messages, and the attendance was good.—Mrs. Peter J. Franz, Corr.

—Lind, Washington: Miss Janet Soldner was a guest speaker at a recent morning service. A wire recorder has been used to record our morning services and then it has been taken to a few of the shut-ins and played to them for their benefit.—*The Workers' Exchange.*

—New Hopedale Church, Meno, Oklahoma: Our new pastor, Arnold Epp, took over his duties at our church September 1. On September 18 we had the installation exercises. Our congregation has a large building program. We are building a new parsonage and also a new church building at the same time. October 25 a brief ground-breaking exercise was held on the site of the new church building, after which a bulldozer and tractors with scrapers began excavating the basement. At present the basement and foundation of the parsonage and half of the walls of the church are completed. Until the basement of the church is completed. our services are held in the auditorium of the Oklahoma Bible Academy.—August Schmidt, Corr.

Mountain Workers Conference . . . Cont'd from p. 6

involved effort, yet it meant rest in that their thoughts were centered in Him with the purpose of fellowship for the good of their own souls, rather than the immediate good of others.

That is the experience that seemed to be unanimously ours as the Home Mission Workers met at Pine Mountain School in Eastern Kentucky. Some traveled far to have the fellowship of two days but found it a very profitable time. We trust this may be our experience again and that a bit longer time together may be possible.

For us, the conference came at the beginning of our school work for this year and meeting others in similar work was helpful and encouraging. As we begin to face, publicly, the opposition of Satan through anti-Christian officials we ask your prayer help for us all that children be reached with the gospel. Just last evening a school boy on the road asked when the Bible teacher was coming back, saying, "We miss the Bible stories." Pray that as we teach they may be as eager for the Saviour as for the stories of Him.—Elsie Pfister.

From East Freedom Pennsylvania

We had been looking forward with great anticipation to this time of fellowship and relaxation. So when the time finally came for us to attend the conference, we went expecting the Lord to do something for us and He has proven faithful again. One of the things that impressed me was the fact that all the workers seemed to have been looking for a time of spiritual refreshing so the unity of purpose was evident. Since most of us never, or hardly ever, get an opportunity to hear other preachers and teachers, we all received a great deal of help from the Bible study especially since the book discussion dealt with the problems that we all have in our fields.

Our personal contacts with the workers and the times of prayer fellowship served to strengthen each one of us and we went home feeling better fitted to cope with our problems as we find them in our respective fields. Mouttet's lectures proved to us that people still want the truth and that men and women will respond when the gospel is presented to them in love.

Our only criticism is that of the little boy who said that his piece of cake had a taint: "T'aint long enough." We hope that this can be made an annual conference. We do not consider it a luxury but rather a necessary time of revitalization.—Very sincerely, Randall A. Heinrichs.

From Greenville, Tennessee

As we drove up to Pine Mountain School on the evening of August 29, it was with a feeling of not knowing just what to expect, yet anticipating a time of blessing in the Lord as we would have our first Mountain Workers' Mission Fellowship Conference. In the short interval of about fifteen minutes between our arrival and supper, we had already spoken with workers from Canada, Pennsylvania, North Carolina, and Kentucky, all of whom were strangers to us except the Hollimans of North Carolina and Miss Pfister, whom we had the pleasure

(Continued on page 14)

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Odd Egyptian and Biblical Cures

If you lived in Egypt at about the time of Moses, and you developed spots before your eyes, and your eyes, ached so that you were going blind, you would have gone to an Eye Specialist. He probably would have given you a poultice of powdered onions.

For way back those many centuries ago, the "Medical Profession" was at such a high state of specialization that even then certain doctors treated nothing but specific ailments, even as modern specialists do today.

The eye specialist would very likely have given you first a lotion made of dried myrrh crushed in sour milk. Then the powdered onion poultice. Remembering how our eyes water when we cut onions, the powdering certainly would have started the tears to flow, which is exactly what the doctor wanted.

But—suppose this failed to help. The third step was even a queerer one. He would remove the water from the two eyes of a pig, mix collyrium (a medicated eye-wash used today) and redlead and wild honey with this water, crush it all into a paste and inject it into your ear. How would you like to put all that into your ear to help your eye?

We know these unusual practices about the ancient medical arts of the Egyptians because of a book that was discovered about 75 years ago. This book which is really like a collection of odd facts and folk lore something like our cook-books, is now known as the Papyrus Ebers, because it was translated by a German named Ebers. Some authorities call it the oldest book in the world, as they say it was written about 1500 B.C.

The Papyrus Ebers contains all the medical lore that was practiced by the Egyptians and which had been passed down traditionally from the earliest wisemen. It contains some most unusual "cures."

At that time the Egyptians obviously believed that it was not a natural thing to be sick and to die. If you become ill or a tooth ached, they thought an evil spirit had entered into your system, or some enemy had put a hex on you. Thus it was up to their physicians to drive out this evil by harsh methods.

They believed that if a human's parts became old or diseased, they could be helped by animal remedies. You could inherit certain virtues of the animal. Reverently, in a special ceremony, they would eat bear-fat to prevent baldness; or rub their bodies with snake-oil to cure bronchitis or to make muscles limber for athletic contests. Or they would eat the raw pancreas of a sacred goat, believing that the gods would bestow good luck—and lo! modern doctors use raw pancreas for insulin in Diabetes!

They also used parts of elephants, lions, camels, crocodiles, and particularly the hyena, for in the Papyrus Ebers the hyena is used in 79 different prescriptions.

Yet in many ways we use some of the same ingredients today. All our comic-strip characters place a hunk of raw meat on their eyes when they have a black eye. Little do they realize they are following a time-honored custom of the Egyptians who officially were told to put a "baked ox-liver" to "cool a hot eye."

Also they knew the correct values of opium, copper-salts, and one of their simplest purgatives was castor-oil. They used gargles, salves and inhalations, and even had some rough idea of the surgical use of the knife.

The Egyptians' ideas spread, and became the foundation for many of the Roman and Greek medicines. Yet Pliny had his own unique version. He told the Romans that ground-up mummies were excellent to soothe a tooth-ache, and that radishes were wonderful to cure "ulcers of the lungs." The next time your lungs ache, grab a radish and see if Pliny was right!

The learned men in the cities of the Bible lands copied freely from Egyptian lore. Many took their training in Egypt and absorbed all the theories and practices taught there. Remember that Moses learned from the Royal Court Teachers, who copied from the clay-tablets of those like the Papyrus Ebers.

But the common people were apt to shy away from these new-fangled notions. When they were sick, many more times they turned to their religion with presents to their gods rather than to their physicians. In Rome, if a young mother fell ill, she prayed and offered sacrifices to the fourteen special gods and goddesses who must be appeased before she could be well. Each had a temple erected to him or her alone, beside general temples like the one erected to the God of Fever!

One of the worries of the Old Testament times was: Should the people take their ills to the doctors, or should they heed the new teachings of the Prophets of the Lord, or should they pray to their old gods? Even kings were enticed by Moses' teachings, but not always enough to put their trust in the Lord. The Bible tells us that King Asa "was diseased in his feet until his disease was exceeding great, yet in his disease he sought not to the Lord, but to the physicians."

The Prophet Isaiah warned the people against placing confidence in Egyptian medicine. He said: "Woe to them that go to Egypt for help."

And Jeremiah quotes that the Lord as saying: "Cursed be the man that trusteth in man and maketh flesh his arm and whose heart departeth from the Lord."

The Old Testament is concerned mostly with the hygiene of the times. Sir William Osler says that the Old Testament betrays both Egyptian and Babylonian influence, particularly in connection with social medicine. Little is mentioned about cures in the Bible, except the miraculous ones of Our Lord, when even the dead were raised!

So, if your eyes burn now, and you are tempted to try hog's eye-wash, remember Isaiah's warning,—and don't try Egyptian cures!—Courtesy of *Pilot,* youth journal of United Presbyterian Church.

Comments by the Editor—*"Whose Birthday Is It?"*

WE ARE entering the Christmas season these days. The Christmas season seems to get earlier each year. This is particularly true during and since the war. The "Shop Early for Christmas" slogan became a necessity during the war to make any contacts across seas by Christmas season. Business is loathe to permit that season to be any shorter—say, for instance, from Thanksgiving to Christmas!

But, with Christmas upon us, one is brought to raise the question, "Whose birthday is it we are celebrating?" On Christmas day, we exchange gifts; dad gives gifts to mother and the parents give gifts to the children, and Johnny gives a gift to his latest girl friend. Cousins remember cousins, grandmothers remember grandchildren. It is all a very nice custom. But, we are driven to raise the question, "Whose birthday is it?"

In a time when commercialization has practically "taken over" the Christmas season, it at times becomes difficult to plumb the deeper significance of the day. But many of the customs and practices which are gathered around the day, we would be loathe to give up. Exchanging gifts, decorating trees, singing carols, the Christmas shopping rush, the buying of a tree, candy, nuts, the Christmas program at church—who would want to give all that up?

Amidst all the fun and bustle, there may be a few moments for quiet thought, the reading of the Christmas story, the realization of the keen joy of having a Christ come to earth. When that note has rung in our hearts, we will know whose birthday it is.—E.L.

Emotionalism

by Robert G. Millar, Kitchener, Ontario

I would that thou wert cold or hot. Rev. 3:15

MANY Christian youth are in a quandry over the question of the relationship of emotion to religion. This is to be understood. There are many denominations or religious groups that stress emotionalism which are no doubt accomplishing great things in the work of God's kingdom. Yet there are many emotional groups that contain certain factors that are rather disagreeable to the greater portion of orthodox Christianity. What place has emotion in our Christian attitudes, worship and congregational fellowship?

Perhaps it would be profitable to examine the place that emotions play in every day life. Psychologists tell us that during highly emotional states there is a rise in blood pressure, an improvement in muscle tone throughout the whole body, an increase in the number of red corpuscles, a reduction of conscious fatigue, and if the body is wounded, a more rapid coagulation of blood than what is normally experienced! Truly desirable in critical circumstances. Everyone knows instances where the impossible has been accomplished by individuals in a moment of crisis. The extra power, drive, strength or impetus is provided by strong emotion! Yes, emotions play an important part in the drama of secular activity. Perhaps the three strongest emotions are anger, fear, and love.

The Bible frequently refers to the emotions. The word compassion appears about thirty-seven times. The word love appears at least two hundred and fifty times, and most of the other emotions are referred to, such as hate, joy, yearning, envy, jealousy, pride, humility, etc. Christ is referred to by Isaiah as the "Man of Sorrows." Christ is spoken of as visibly weeping on more than one occasion. *The whole Bible is, in fact, a revelation of an emotion*—the love of God!

Now emotion is not to be reserved for rare or exceptional occasions in relation to our spiritual life. Rather it should be present and assisting in *all* phases and aspects of our spiritual activity.

In our church, each Sunday morning, service is accompanied by a great deal of emotion. To begin, the minister, the choir, the entire congregation stand to their feet. The organ swells out the majestic strains of "Praise God from whom all blessings flow." The congregation and choir join in a great ovation to the Almighty God. Our hearts are lifted on wings of praise before the Omnipotent. The atmosphere is pregnant with a sense of reverence, awe and majesty! Emotion? Certainly! And providing the very core and essence of that initial part of the service.

There should also be a certain amount of emotion present when we give. "The Lord loveth a cheerful giver." Joy should accompany our giving. There should be a spirit of magnanimity and love for fellowman, of loyalty to our faith, a sense of duty towards God. An offering should never be taken in a church but what these emotions are present.

There should also be, in the life of every individual that is born again, a time when he surrenders fully to his Maker. This requires something more than intellectual assent. This requires a fervor, an enthusiasm, yes, an *emotionalism* that is above and beyond mere intellectualism. There must be a decrease in love for self. There must be an increase in aversion to sin. There must be larger and purer love for God! This will put a person on fire for God! This will produce results in the work of the kingdom. The meager missionary efforts of those educated to modernistic theology and intellectualism stand in sharp contrast to the vigorous and effective efforts of those who have based their faith in experiential Christianity. Out of the abundance of the heart the mouth speaketh. No emotion—no abundance of the heart. No abundance of the heart—no ability to speak of salvation effectually!

We must admit, however, that there can be excess of emotions. Fire is desirable, but not wild-fire. Harm can be done by zeal without direction. God is a God of order. Our services should be orderly. God is also a God of reason. Yet, even here, while very particular about our own group, we should be very slow to disparage the efforts of other groups. If God hath blessed, who are we to question? If some of their converts do lose their experience, we must remember that perhaps the same individuals would never have come to any decision otherwise, in the first place. Seek not to reveal the differences of others, but rather seek to work toward the common upbuilding of His eternal kingdom.

Finally, having realized the advisability and necessity of emotion, let us proceed to establish, a positive method of approach.

First, let our hearts be clean toward God. Let us have the work of the kingdom foremost in our thinking.

Second, let us not *seek* great emotional blessings. They are the gift of God. They are not to be sought after, but to be humbly received.

Third, let us not quench the Spirit. If we are moved to shout—shout; To rejoice—rejoice: To sorrow—then let us sorrow! Seek ye first the kingdom of God and *let the emotions take care of themselves.*

Let our impetuosity be seasoned with deliberation; the intensity of our fervour regulated by reason; our ardor tempered with the wisdom of past experiences.

Nevertheless, may He never spue us from His mouth because we are lukewarm. Let us rather be hot with the fire of His love within and burning with a desire to present and to serve our risen Lord!

Mountain Workers Conference . . . Cont'd from p. 11

of meeting at the General Conference held at Berne, Indiana.

Supper the first evening already was a pleasant experience. It seemed good to be able to compare experiences with others engaged in similar work. The round tables at which the meals were served were ideal for round-table discussions!

Approaching the beautiful stone chapel for the evening services we could scarcely believe it was not a dream when we heard the sound of a well-played pipe organ. Back there surrounded with native forest and mountains! This was really a wonderful place to "come apart and rest awhile."

The first evening's service of testimonies was very refreshing. It was soon evident that we were one in Christ although we had come from places far apart. The songs and messages of all the sessions were a blessing and an inspiration. We also enjoyed the pleasant associations with the John Plenerts, the Walter J. Dicks, S. Mouttet and the other mission workers and were impressed by their spirituality, zeal, and love for Christ.

Those few days were a time very profitably spent and we shall be looking forward to a similar conference in the future.

As a result of the conference we shall naturally be more interested in the work of those whom we met there. Already we have noticed a picture, overlooked before, of the Frank P. Dycks of Toronto, which appeared in the MISSIONARY NEWS AND NOTES some months ago.—Lillian Lehman.

From Paint Rock, North Carolina

"And this gospel of the kingdom shall be preached

(Continued on page 15)

There Is A Difference

Some folks would say that a Christian is one who "doesn't." He doesn't drink. He doesn't dance. He doesn't swear. He doesn't work on Sunday. He doesn't go to movies. He doesn't cheat. He doesn't lie, *etc.*

Others would rather say that a Christian is one who "does." He does go to church. He does read the Bible. He does pray. He does take an interest in his community. He does give to benevolent causes. He does speak the truth. He does give you an honest deal *etc.*

Still others might suggest that a Christian is one who "is." He is honest. He is truthful. He is just. He is kind. He is considerate of others. He is temperate, *etc.*

There is a difference between *doing* a particular act of kindness and *being* a kind of man. Someone who is not a good tennis player may now and then make a good shot. What we mean by a good tennis player is the man whose eye and muscle and nerves have been so trained that you can rely on him to make good shots almost all the time. A poor tennis player may make a particularly good stroke because he lost his temper and hit very hard. He is still not a good tennis player. So we can not say that a good tennis player is one who makes a good shot.*

A Christian is not one who "does" or "doesn't" but one who "is." He is so changed on the inside that he is basically an honest man, a loving man, a sacrificing man and a worshiping man. He may play a wrong stroke once in awhile but you can rely on him because he is fundamentally a "good player."

To have that inner core changed is a miracle. Jesus called it being "born again." Paul put it like this, "Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come." (II Corinthians 5:17 R.S.V.).—Editorial *The Workers' Exchange.*

*Illustration from *Christian Behaviour* by C. S. Lewis.

Handbook to the Mennonite Hymnary

Here is what has been accomplished by November 8 by young people's organizations:

Total number sold	927
Y.P.U. Commissions	$280.50
Local Societies Commissions	$516.48
Total Earned	$796.98

Your youth organization may also sell Handbooks. Write the Mennonite Publication Office, 722 Main, Newton, Kansas.

WANTED: GERMAN QUARTERLIES

We have considerable call for unused copies of the German Sunday School Quarterlies for the fourth quarter, 1949. If your church or Sunday School has any which you are not using please send them directly to the Mennonite Publication Office, 722 Main, Newton, Kansas. Credit will be allowed for whatever is received.

Volunteers of General Conference in M. C. C.

November 15, 1949

Name and Home Address	Parent's Name	Place of Service
1. Darrell Albright, Pretty Prairie, Kansas	Ben J. Albright	Paraguay
2. Marvin D. Bartel, Halstead, Kansas	David A. Bartel	MCC Headquarters - Material Aid
3. Emma Bergen, Alberdeen, Sask.	Isaac F. Bergen	Brandon, Manitoba
4. Erna Derksen, Abbotsford, B. C.	Peter F. Derksen	Brandon, Manitoba
5. Roland Ediger, Buhler, Kansas	Mrs. D. J. Ediger	Topeka, Kansas
6. John Enns, Teddington, Sask.	Jacob J. Enns	Mexico
7. Mrs. John Enns, Teddington, Sask.	Abraham A. Friesen	Mexico
8. Paul Esau, Whitewater, Kansas	Edward Esau	Europe
9. Galen Flickner, Moundridge, Kansas	E. E. Flickner	Europe
10. Warren Fuller, Mt. Lake, Minn.	Orlando Fuller	Topeka, Kansas
11. Lawrence Harder, Mt. Lake, Minn.	Jacob J. Harder	Reedley, California
12. Raymond Harnly, Manheim, Penna.	David E. Harnly	Topeka, Kansas
13. Henry E. Jantzen, Plymouth, Nebr.	Henry B. Jantzen	Europe
14. Allen Dale Kaufman, Galva, Kansas.	Joe P. Kaufman	Nat'l Training School - Wash. D.C.
15. Peter Klassen, Rabbit Lake, Sask.	T. J. Klassen	Mexico
16. Ralph Lehman, Castorland, N. Y.	Samuel Lehman	Topeka, Kansas
17. Mrs. Ralph Lehman, North Newton, Kans.	C. B. Goering	Topeka, Kansas
18. Marie Lohrenz, Mt. Lake, Minn.		Mexico
19. Eleanor Mathies, Cottom, Ontario	Abram Mathies	Mexico
20. Alfrieda Regier, Moundridge, Kansas	Dietrich Regier	Mexico
21. Elizabeth Regier, Burrton, Kansas	Albert Regier	Mexico
22. Vernon Schroeder, Canton, Kansas	Ed. D. Schroeder	MCC Headquarters - Material Aid
23. Harold W. Voth, Newton, Kansas	Henry C. Voth	Mexico
24. Wilbur Wiens, Inman, Kansas	Ed. E. Wiens	MCC Headquarters - Material Aid
25. Harold Fast, Mt. Lake, Minn.	Henry M. Fast	Reedley, California
26. Howard Goering, Moundridge, Kansas	Henry A. Goering	Reedley, California
27. Ernest Hiebert, Mt. Lake, Minn.	Ernest W. Hiebert	Reedley, California
28. Walt P. Neufeld, Inman, Kansas	J. B. Neufeld	Reedley, California
29. Harlo Schmidt, Buhler, Kansas	C. J. Schmidt	Reedley, California

The following are short-term workers:

Name and Home Address	Parent's Name	Place of Service
30. Menno Ediger, Inman, Kansas	J. H. Ediger	Topeka, Kansas
31. Esther Wiens, Inman, Kansas	Mrs. H. W. Wiens.	Topeka, Kansas

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Mountain Workers Conference . . . Cont'd from p. 14

in all the world for a witness unto all nations; and then shall the end come." (Matthew 24:14).

In the light of the glorious Gospel of our Lord and Saviour Jesus Christ, and for a greater vision of Mountain Work, especially that of personal evangelism, and to meet our fellow-workers who are laboring in other parts of the mountains, we had the privilege as a group of workers to meet for a three day Conference at Pine Mountain School, Incline, Kentucky. Praise be to Him, and a hearty "Thank you" to our Home Mission Board and others that had a part in making such a Conference possible.

Speaking in our own behalf, we will try and share some of the joy received, although it seems to be greater than could be emphasized or expressed by words. The Gospel songs were made real again, wonderful testimonies were given, Bible study and messages on evangelism given by real men of God. Many prayers went up to the throne of Grace. The fellowship of Christians made our hearts burn within us. To sum it all up, we would be forced to say there was "joy unspeakable and full of glory." Truly it was a real time of fellowship.

For several months we had been looking foreward to our first Mountain Workers' Conference, not giving it much thought as to what kind of a place back in the mountains would be the most suitable place to meet to our surprise upon arrival at Pine Mountain School. We found plenty of room for every one, good conveniences, and an ideal place to look forward to for another year. We trust that these Conferences may be able to continue.—Mr. and Mrs. Andrew Holliman

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THAT'S RIGHT - - JUST WRITE

for your copy of the

1949

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(Sent only upon request. No orders accepted after December 30, 1949).

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Beyond Our Own

SAN FRANCISCO—Eight thousand persons attended the opening session of the 56th triennial general convention of the Protestant Episcopal Church here and heard President Bishop Henry Knox Sherrill declare that "today's tragedy" is that "we have forgotten our dependence on God."—*The Protestant Voice*

NEW YORK CITY.—The World-wide Bible Reading program, promoted each year by the American Bible Society from Thanksgiving to Christmas, is sponsored by a Laymen's Committee headed by President Truman. This group gives national sponsorship to the movement in cooperation with the American Bible Society and state and local Bible Societies. The program enjoys active assistance by church people and denominations in the United States and countries overseas, and by community and civic groups, service clubs and societies. Ministerial executives, governors of states and leaders in other walks of life give it unqualified endorsement. More than 14,000,000 copies of the lists of readings have been prepared by the Society this year for use in following the program.

OKLAHOMA CITY, Oklahoma—Protestant forces in Oklahoma won a resounding victory as voters crushed the latest attempt to repeal the state's prohibition laws. The victory climaxed one of the most aggressive drives to influence state legislation ever conducted by religious groups.—*The Protestant Voice*

TOKYO—The United Church of Christ in Japan (Kyodan) has 129,102 members, according to its official Year Book for 1949, which has just been published here.—*The Protestant Voice*

BUNKER HILL, West Virginia — Bunker Hill Methodist church has adopted a new way to raise money for mission work.

Each person who attended Sunday school early in the summer was given a baby chick The Sunday school members brought back to church, three months later, the grown chickens—and sale of the poultry netted $140 for a tuberculosis hospital in India.

COUNCIL BLUFFS, Iowa (RNS)—Forty-one floats—each representing a Christian hymn—highlighted the annual Theme of the community religious festival which was "Sing Unto the Lord."—*The Protestant Voice*

Please enclose this label when writing.

IT'S YOUR MOVE

Lots of people are moving around these days. One way to help everybody is to secure from your local post office a supply of cards giving both your old and new address and send them to every magazine to which you subscribe.

NEW YORK—The East Harlem Protestant Parish, which operates in one of the world's worst slums, takes the view that whatever happens in its teeming and highly explosive area is the church's business.

That is why its four pastors summoned East Harlem residents through a loud speaker mounted on the steps of the Church of the Saviour to a mass rally, where they signed a petition to the Mayor, demanding speedy inspection of the tenements in their district.

The incident which touched off the mass gathering occurred when Mrs. Mary Garcia, an 18-year-old, expectant mother was severely injured in her apartment house. She was on her way to a clinic when the third floor landing suddenly collapsed, carrying her through two stories to the first floor.—*The Protestant Voice*

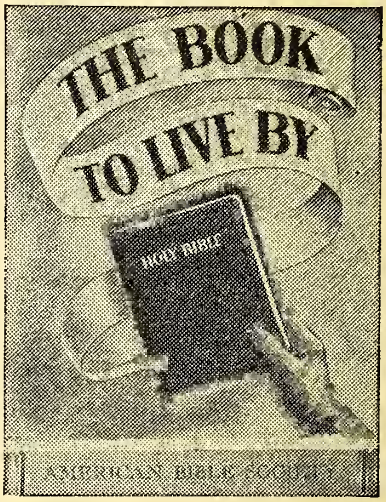
Levi Jackson, a Negro, was elected captain of the Yale football team about a year ago. Much newspaper comment followed. Recently, three of Yale's six senior societies voted him eligible for membership. This is a step even more significant than to elect a Negro as captain of a football team or president of a senior class as was done in another leading college.—*Gospel Messenger*

ELGIN, ILL. The Brethren Service Commission has arranged a series of one-month tours for members of the church who want to visit and live with the "common people" of Europe, it was announced here today by W. Harold Rowe, the commission's secretary.

The first tour party left New York on September 25, and was under the direction of L. W. Shultz, a former representative of the commission in Europe.

"The tour will be a 'mission of fellowship and goodwill,'" said Shultz before sailing. "We shall visit the common people in their homes, in their fields, and in their shops. We shall witness the effect of our relief program by visiting with those who have received our cattle and our commodities. We shall expect to bear a message and testimony of interest and goodwill from America."

Thanksgiving to Christmas 1949



Read carefully and unhurriedly.

These readings feature Bible selections which bring out helpful truths concerning the theme.

Tuesday	Isaiah 55
Wednesday	I Corinthians 13
Thursday, Dec. 1	John 14
Friday	Psalms 8
Saturday	Revelation 21:1-7
Sunday, Dec. 4	II Timothy 2
Monday	Micah 6:1-8
Tuesday	Acts 17:16-34
Wednesday	Revelation 22:1-7
Thursday	John 3:1-17
Friday	I Thessalonians 5:12-28
Saturday	Mark 4:1-20
Universal Bible Sunday Dec. 11	II Chronicles 7:11-18
Monday	John 4:1-14
Tuesday	Luke 10:25-37
Wednesday	Matthew 25:31-46
Thursday	Exodus 20:1-17
Friday	Matthew 6:5-15
Saturday	Psalms 119:33-40
Sunday, Dec. 18	John 1:1-14
Monday	Matthew 5:1-12
Tuesday	Isaiah 9:2-7
Wednesday	Romans 8:12-39
Thursday	I Corinthians 15:35-58
Friday	Isaiah 40
Saturday	Isaiah 53
Christmas, Dec. 25	Luke 2

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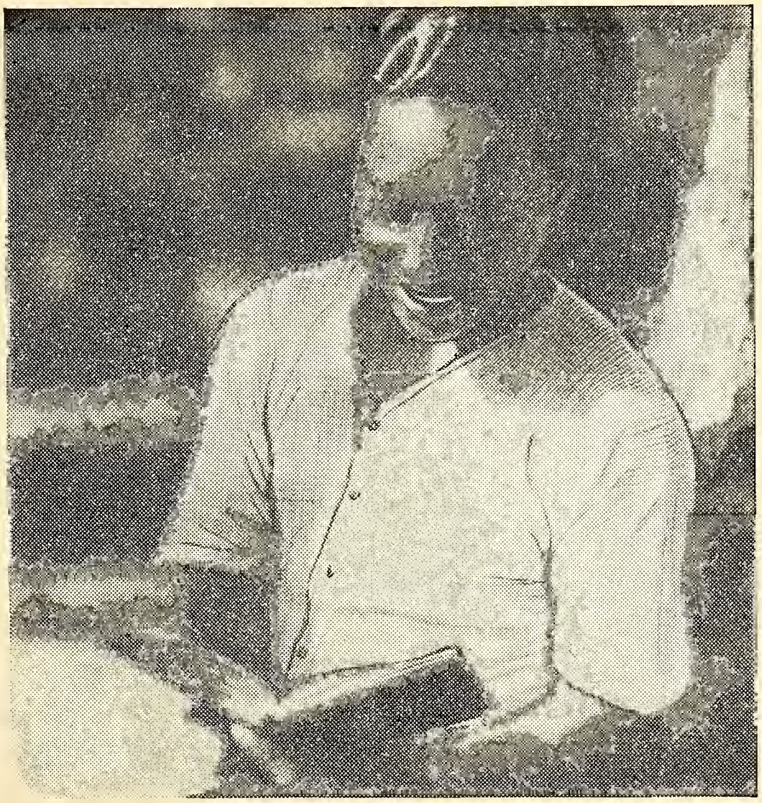
The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Volume 64 — December 6, 1949 — Number 48

I will gather all nations and tongues; and they shall come, and shall see my glory . . . ., and I will send . . . . unto the nations, ... to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the nations. Isaiah 66:18, 19. R. V.



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Native Christian in Truk (So. Pacific) reads from his Bible. This is the only book in his language. It was published by the American Bible Society.

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The Mennonite

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Of Your Pen Acquaintance

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Official Annoncement

TO THE MINISTERS OF THE GENERAL CONFERENCE

Dear Brethren:

About a year ago I wrote a little article in *The Mennonite* entitled, "Do Mennonites Keep Their Promises." It dealt with the commitment that we as a General Conference made to our C.P.S. boys regarding help in financing their education. I must confess now that at the time I wrote that little article I felt that here was one instance where Mennonites will not keep their promise.

But I was wrong and, in this instance, very glad to have been wrong. We have kept our commitment to these boys and now have only about $4,200 left to complete the CPS Educational Rehabilitation program. In view of the fact that this originally represented a project of more than $50,000 and that we have now reduced this to the relatively small figure of $4,200, it would seem regrettable to default at this time.

Calling the above fact to the attention of all our congregations will, I believe, suffice in meeting our remaining obligation and I am writing, therefore, to ask that each of you kindly do this with his particular congregation. Contributions may be sent to: General Conference Headquarters; 722 North Main Street; Newton, Kansas.

Thanking you for your cooperation now, as also in the past, I remain

Sincerely yours,
R. C. Kauffman

"Reader Says"

Dear Editor:

Just a few lines to let you know that we arrived at our home on October 22. Our 18 months' stay in South America was pleasant in many respects. Much remains to be done yet, especially in the new colony.

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

November 29 to December 1, Council of Boards Meeting. Mountain Lake, Minnesota.

December 11, Universal Bible Sunday.

December 11, Messiah Community Chorus Concert, Memorial Hall, North Newton, Kansas.

December 11, Bluffton College Choral Society presents 53rd rendition of Messiah.

December 14, Founders' Day, Freeman Junior College.

December 25, Sunday, Christmas.

NEXT YEAR —

January 1-7, Universal Week of Prayer.

January 3, beginning of Winter Term, Canadian Mennonite Bible College.

January 29 to February 5, 1950, Seventh annual observance of Youth Week.

January 30, Second semester classes begin, Bluffton College.

March 12-17, Annual Bible Lectures, Bethel College.

March 17-19, Eighth Annual Rural Life Conference, Bluffton, College, participated in by Friends, Brethren, and Mennonites.

April 9, 1950, Easter.

May 28, 1950, Pentecost.

August 23-30, 1950. Tentative dates for the General Conference Sessions, Freeman, South Dakota.

Secretaries of Boards, Committees, Conferences, and Conference Schools on both the General Conference and District Conference level, are urged to send in the dates of important activities for this column in our paper.

When we left Philadelphia on August 17 the foundation of the new church was about complete. Another church in Neuhalbstadt in the new settlement is something that should be thought of in the near future. When we left it was very dry. No rain since April, and a letter from the Chaco informs us that they had a light rain in September. They planted watermelons and a few other things, but that has since dried up again. Volendam and Friesland fared better. Corn was knee high when we left in September. Also the orange and lemon groves had an abundance of fruit. Efforts were made to find a market for some of their large logs. The group in Buenos Aires is settled to a good extent, and all have found work in the city. They have rented a small Baptist Church which they can

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Editorials

IS YOUR BIBLE STUDY Bible-centered or Christ-centered? This may seem like a very queer question to ask, but it is one that is far reaching in its implications. The question that is raised is this. Does your concern with the Bible end with understanding and harmonizing its various parts into a consistent whole? Or is your concern with the Bible also directed by such questions as how does this or that passage help me more fully to accept Jesus Christ and be obedient to His will? After all, the New Testament was written because Jesus Christ lived, died, and lives again, and the Old Testament has its large significance because of the Messiah who came as its fulfillment. Christ was sent into the world to save men and to show them the way to live. He was not sent just to provide another character for the Bible. There is a danger of substituting an understanding of the Bible for true Christlikeness, the very end for which God has given us the Bible. Furthermore, if Christ is the true fulfillment of the Old Testament, then surely all parts of the Old Testament as well as the New Testament are to be understood in the light of the life, teachings, and death of Christ. As someone has stated, if we are truly Christian we will interpret the Bible by Christ, not Christ by the Bible. We cannot live on the ethical or ritual levels of the Old Testament because Christ has risen above them and asks us to live above them because we are "risen with Christ." Let us not make the mistake of those of Jesus' day who were so concerned about the record that they failed to recognize Him of whom the record spoke. To these Jesus had to say, "You search the scriptures, because you think that in them you have eternal life; and it is they that bear witness to me; yet you refuse to come to me that you may have life." (John 5:39, 40 R.S.V.)

> Therefore I deem it needful and willwell, sincerely to warn and admonish my beloved readers, not to accept my doctrine as the Gospel of Jesus Christ until they have investigated for themselves and found it to agree with the Spirit and Word of the Lord, that their faith may not be founded on me nor on any other teacher or writer, but solely on Jesus Christ. (II:248b).—Menno Simons.

THE RACE TO CAPITALIZE on the spirit of good will and benevolence characteristic of most people at Christmas time is on! Undoubtedly, most readers of these lines have already been contacted by at least a half a dozen worthy appeals and possibly one or two of not so worthy a nature. This is the time not to put the clamp on our desire to share as the appeals grow in number. Our concern ought to be o give more and more; for the Christmas Gospel ells us that God gave all, not for the deserving, but or the undeserving. But with the repetition of the ppeals there is a correspondingly growing need for discerning mind. No one can give substantially to ll appeals that come. It is very possible that many n trying to do so will find themselves in one of two ositions. Either they run out of resources by the time the church makes its strong appeals in the holiday season or else their benevolent spirit has been exhausted after having responded so many times already, and they turn on the church in criticism saying that the church is always after money when the church makes its Christmas appeal. How shall we determine, then, to what causes we shall give and how much we shall give? In this as in the allocating of the rest of our income the key word is *responsibility!* What is God holding me responsible for? If by choice I am a member of a certain church family, or if by choice a congregation is a member of a given group of congregations with a definite missionary, relief, and educational responsibility, it would be as morally wrong for me as an individual or for my congregation to withdraw support from this immediate responsibility in favor of something that seems to have more of an appeal—this, we say, would be as morally wrong as a father's suddenly providing the bread and butter of another family. In common language this is called desertion. Of course, every family has also an obligation to the society which provides certain blessings; so, too, every Christian and every congregation will feel this larger responsibility. Each will be deeply aware of the fact that if all gifts are for the group itself it will lose vision; if all gifts are for outside purposes one's own household becomes a liability to society and all benefits of the gifts going elsewhere are cancelled out by the condition at home. One leader, who has studied the matter of stewardship exhaustively, has said that a Christian ought to give 85% of his tithe or gift to the church leaving the other 15% for community charities. It is not too much to say that not less than 85% of all gifts to the cause of Christ should go to the local church with not more than half going to home needs of the church and the rest to the work of the Kingdom for which the larger organization, of which this church is a member, is responsible. If some such plan based squarely on responsibility as understood under the guidance of God is decided upon, then we will give with discernment and to the glory of God!—J.J.E.

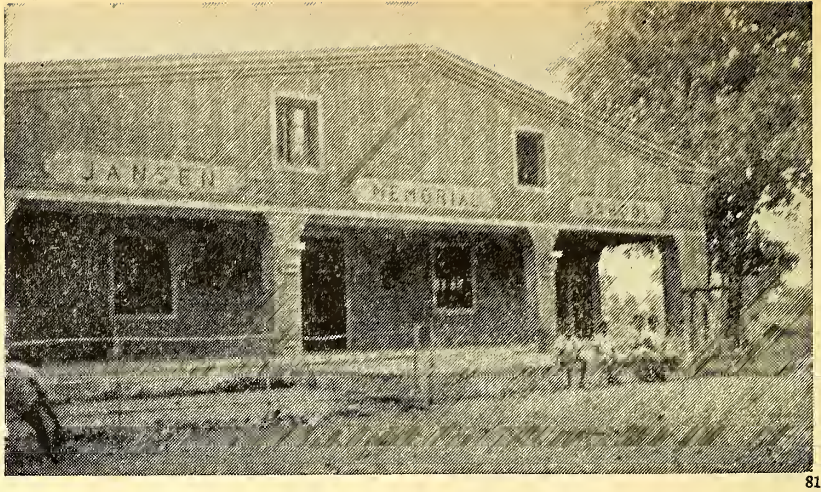
A PRESS report in the *New York Times* for August 21 stated that because there had been no indication that the Communist government in Hungary would hold the traditional ceremonies in honor of St. Stephen, patron saint of the country, the Voice of America would broadcast observances that day. The material to be broadcast, it was reported, would include recordings of a mass in honor of St. Stephen, celebrated in St. Pat-

(Continued on page 10)

From the Mission Front

Snapshots From the Janzen Memorial School

by S. T. Moyer



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COME with me on a tour of the Junior Memorial Middle and High School.

The cold season is on. The sun has just arisen. I wish you could see those little fellows scamper back to their Boarding Home. They have just finished their daily setting-up physical training period. Three groups have had this drill this morning, one of girls, one of about 70 big boys, one of about 70 little boys. It is a great thing to build the body.

How would you like to get up on a chilly morning, before sunrise, and get off to distant spot, for group calisthenics? It is a part of the daily program for the students. "Know ye not that the body is the temple of the Holy Spirit?" (I Corinthians 6:19).

Snapshot Number Two: Bible is Taught

Do you see that young Indian woman going there? She is carrying in her arms some materials to give a flannelgraph Bible lesson. She is one of our teachers, Miss S. Asna, daughter of a former preacher and evangelist. For two reasons she has attended a summer retreat on child evangelism. The Bible is taught in all classes. All students attend these classes, which always open with prayer. "Thy Word have I hid in my heart that I might not sin against Thee." (Psalms 119:11).

Number Three: Morning Chapel

I believe you would be thrilled seeing 189 youth of India, 90% of them representing our churches in India, march in for morning chapel. To work with them is a unique opportunity.

First is inspection in their class rooms. Are the hands and finger nails clean? Hair combed? Clothes properly adjusted? Desks clean and in order?

The gong sounds. In they come. Before the class period, daily chapel brings them first of all into the presence of God, His will, His revelation through His Word and His Son. We believed that "The fear of Jehovah is the chief part of knowledge." (Proverbs 1:7. R.V.).

Number Four: Manual Labor

It is the hot season, before the rains really break. School has begun for a new school year. Every student takes part in some form of manual labor. There is one group carrying out manure from pits in baskets for the rice fields. Another group is digging and sweating, digging like North Americans did when I was young, and sweating only like one can sweat in the hot season in India. Rice fields are prepared. Gardens are dug, planted, and weeded. Fruit trees receive attention. Cloth is woven from thread. Sewing classes turn the woven cloth into clothing. Poultry house is kept clean and in order. Furniture is made in carpentry shop for class rooms. "We exhort you to work with your own hands;" "If any will not work, neither let them eat." (II Thess. 3:16; I Thess. 4:10,11).

Number Five: "Floored"

Sometimes they almost "floor me in my Bible class. Here is a sample. "Why does the Apostles' Creed state that Christ died, was buried, descended into hell, when He told the thief on the cross that 'this day thou shalt be with me in paradise'?"

Number Six: Permanent Recognition

We are happy to report that permanent recognition has been granted by the government, as a recognized high school. Though this is explicitly thus stated, it is also stated that it will be conditioned on fulfilling the recommendations of the report of the last school inspector. Nevertheless this means much in this day when so many cross currents are blowing in India. "Moses was instructed in all the wisdom of the Egyptians, and he was mighty in words and deeds." (Acts 7:22).

Number Seven: Evangelistic Effort

The government holidays are on. All boys who did not go home are out in two camps headed by two of the masters, out in an evangelistic effort. I think you would have been more than thrilled, if you had walked home that night after an open air meeting in a village some distance from camp and had heard the group sing lustily as they walked through the night.

To get to this distant village they had to go on empty stomachs and then eat when they returned. Their bed was a blanket spread over a sprinkling of straw on the mud floor of a village church. Another day one of the boys was working and teaching a backslider, the latter was so deeply moved that tears came into the eyes of the old grey head. Jesus was twelve years old when He said, "Know ye not that I must be about my Father's business?"

Photographically Speaking of Colombia

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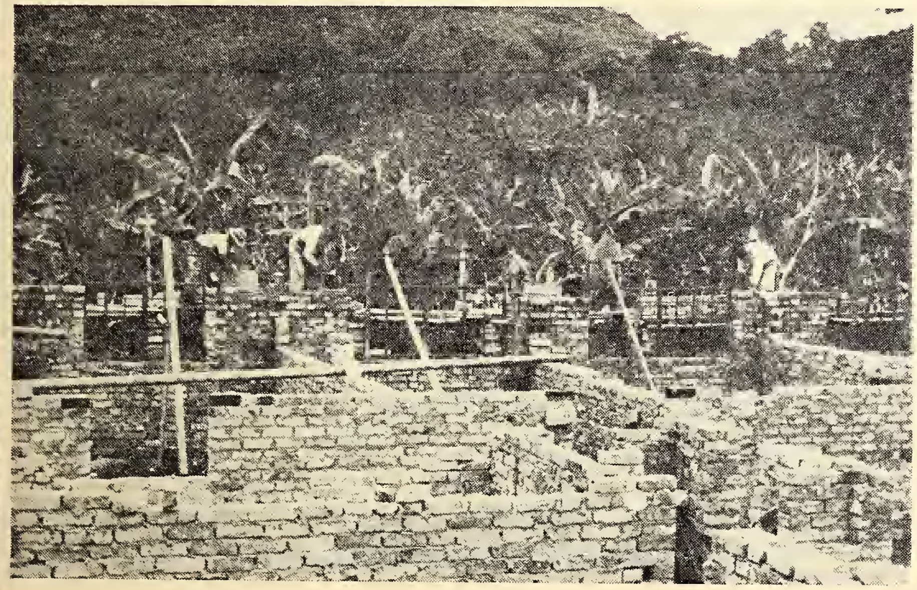
Most recent recruits to join staff in Colombia are the Arthur Keisers.



The dormitory of the new school in Cachipay, Colombia, in process of construction.

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The new school building at the Conference Mission Station at Cachipay, Cundin. Colombia. The garden and main mission building are in background.

8726

The Greatest Letters Ever Written

by Francis C. Stifler

Secretary for Public Relations American Bible Society

MOST people, I have discovered, do not like to write letters but everybody likes to read them. Personal letters, not written for publication, are the clearest reflection of the writer's mind and heart and are the most trustworthy kind of historical evidence. There is something peculiarly precious about a personal letter from one you love. And when, as it happens now and then, some one becomes famous and his biography is being written, his letters prove invaluable for they let us into the very inner chambers of the great man's soul.

The New Testament is rich in original letters—letters that were, for the most part, written with not the slightest idea of their ever being published. Letters comprising almost one-fourth of the New Testament came from the pen of one man, the Apostle Paul. A recent writer has described him as a human tornado. He wrote with veritable gusts of argument and passion; he traveled with a feverish zeal that brought upon him enough calamity to have killed a dozen men; he challenged the current religious cults of his time with a courage that seemed foolhardy. He was a frail man with some chronic physical limitation but he drove on to accomplish maybe more than any other man who ever gave himself in complete surrender to the Lordship of Christ.

> You cannot read anywhere in Paul's letters for half an hour without feeling that Jesus Christ was to him really alive—the same yesterday, today and forever; that nothing has ever touched or altered, or can touch or alter the person of Christ.

This vivid spirit left us thirteen of his personal letters, long for letters but for the most part constituting the shorter books of the Bible. It is not an exaggeration to say that these spontaneous, informal writings have had more to do with the shaping of human history than any other writings, except the four Gospels, that have ever been penned. Paul's are not light reading, but they are so important that an honest man ought to make a special effort to master them as he does the technical books he studies to gain his livelihood.

Here are two suggestions that will help anyone. First read at one sitting the Book of Acts, especially from the beginning of the eighth chapter. This much of the book compromises only about 50 pages of ordinary size and gives you the picture of the beginnings of the Christian movement with Paul as the chief actor. You can read these chapters in about an hour.

My other suggestion is that you invest in what is called the Parallel New Testament. There are two books with this title, alike in that they represent on each page in one column the familiar King James text, and in the other, one of the modern English versions. My point is this—that not a few of the difficulties you have with Paul lie in the archaic English of the King James version—and by looking across the column the modern translation may clear up your difficulty.

But whether you read Paul's letters in modern English or not, you will find yourself reading them to immense profit if you will be on the lookout for his great thoughts which keep recurring again and again.

Look for Paul's confident affirmations of faith. Paul was sure of himself because he was sure of Christ. He did not just drift into his surrender to Christ. For him it came only after a major battle. You cannot read anywhere in Paul's letters for half an hour without feeling that Jesus Christ was to him really alive—the same yesterday, today and forever; that nothing has ever touched or altered, or can touch or alter the person of Christ.

Paul keeps saying in one way or another that in Christ we are more than conquerors. To him the overpowering idea is that Christ lives. The inexhaustible source of such conviction is Paul's experience on the Damascus road. Luke tells the story in his ninth chapter and reports Paul's telling it twice more, once in Jerusalem where he spoke in Hebrew, and again before the Roman King Agrippa at Caesarea, where he spoke in Greek.

For us the conversion of Paul is one of the greatest facts in history. Let the psychologist call it whatever he wants to. We must judge it by its results. From that moment on one of the most brilliant well-balanced scholars in history drove himself back and forth over the Roman Empire, determined to know nothing but Christ crucified as his emancipator. If Paul had been some deranged neurotic that would have been the end of the story—but see what has come of it. Out of this liberation of Paul's spirit came the Book of Galatians, which has rightly been called the Charter of Freedom and the basis of real democracy. Out of Paul's conversion came the Book of Romans which gave us both the Reformation under Luther and the Great Revival under Wesley. The day Paul met Christ on the Damascus road was Emancipation Day for every Christian. So I say read Paul looking for his great affirmations.

Then, read him for one other thing. Look for this toward the close of most of his letters.

In these concluding exhortations he invariably exhorts his readers to lead good lives. He out-does himself in this, not only in the matchless 13th of First Corinthians, but in the 12th to the 15th chapters of Romans. Get out your Bible and read the 12th

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Our
Colleges
and
Seminary

BETHEL CONSIDERS TWO-YEAR DEGREE

The Bethel College Corporation meeting was held in the Memorial Hall, Friday, November 25.

Then President Ed. G. Kaufman introduced his report for Bethel College for the year 1948-49.

Arnold Funk of the Bruderthal Church, Hillsboro, Kansas, was re-elected as a Western District Conference representative on the Bethel College Board of Directors. Gerhard Zerger of the Eden Mennonite Church, Moundridge, Kansas, was re-elected as the representative of the Corporation on the College Board.

The last part of the afternoon session was devoted to discussion of the following issues:

1. A proposed plan to introduce an Associate Arts degree, to be given after a two year's course at Bethel.
2. The problem of how many and what kind of students Bethel College should have.
3. A new building and finance program. Besides the new library which is only partly completed, the following new buildings are needed: a men's dormitory, and a girls' dormitory.
4. Plans for raising money for the college were discussed. These included a long term campaigning plan for funds, extending over six years and eliminating the present sporadic campaigns.

Samuel Gerber, pastor of a Mennonite church in Switzerland and president of the Conference of Swiss Mennonites, spoke in chapel Monday morning, November 21st. The redemption through Christ, he said, is a wonderful opportunity for young people to make much of their lives.

After his speech the students had the novel experience of hearing a real Swiss yodel.

Dr. J. W. Fretz, head of the Social Science Department, was a speaker at a meeting of the south-central association of Social Services at the Allis Hotel at Wichita, Friday, November 18, 1949.

Walter H. Hohmann returned from his two-week Canadian tour last week. Dr. Hohmann worked with choirs in six different places in the province of Alberta, giving each group a few days, three at the most. The work consisted in instruction in hymnology and in choir practice. At the request of the people, he prepared a choir program given at each place on the concluding evening.

Dr. H. A. Fast, who has spent more than a month on a lecture tour in Canada, is scheduled to return this week.

MENNONITE BIBLICAL SEMINARY

Pastor Samuel Gerber of Switzerland arrived on Friday, November 25. John T. Neufeld, our Business Manager, met him at the station and then took him on a tour of the city. Following this he came over to the Seminary Headquarters where the German speaking students and staff members enjoyed his rich fellowship. Hanno Klassen of Heidelberg, Germany, was among the group having a visit with Pastor Gerber. This was particularly interesting to Hanno because he had just received word that his father had gone through Switzerland from Germany and visited in the Mennonite congregations there.

The second term started Tuesday, November 29. The present student body will remain for the second term and, in addition, it is expected that several new students will enroll.

Among our visitors during the week end of November 19-20 were the parents of Delbert Schrag, Marion, South Dakota. From Meno, Oklahoma, came Mr. and Mrs. Jacob Ratzlaff, parents of Missionary Harold Ratzlaff who is studying here this year, and his brother Mr. and Mrs. Norman Ratzlaff and their two children.

Among our visitors during the Thanksgiving period were Mr. and Mrs. C. W. Claassen of Newton, Kansas, visiting here with Mr. and Mrs. Don E. Smucker and family. Mrs. Mary J. Waltner, and Mr. and Mrs. Ray Waltner and children of Freeman, South Dakota were visiting with Mr. and Mrs. Delbert Schrag.

A number from here have left for the Council of Boards meeting in Mountain Lake, Minnesota. Rev. A. J. Neuenschwander, Wadsworth, Ohio, and Dr. J. S. Schultz, Bluffton, Ohio, stopped at the Seminary for a short visit before going on to Mountain Lake where they were going to attend the meetings.

With thankful hearts for the goodness of the Lord, with expectancy for the special blessings coming during the Christmas season, and with a sense of progress as each new term goes by, we look forward to the beginning of our next quarter's work.

BLUFFTON COLLEGE

Miss Brenneman, professor of English, attended the National Council of the Teachers of English meeting in Buffalo, November 24, 25. She is a regional director of this association, a position which she has held for several years. Dr. J. S. Schultz attended the meeting of the National Institutional Teacher Placement Association in Chicago during the Thanksgiving vacation period.

A lecture was given in the Chapel Wednesday evening, November 30, by Karl H. Maslowski. This lecture was illustrated by the use of motion color film, showing birds, mammals, and scenics. Mr. Maslowski is on an Audubon screen tour.

Three Gospel Team groups will travel during the Christmas vacation period. Two men's teams will go West and a women's team will travel in Pennsylvania. The women's team is composed of Vernieta Conrad, Doris Roberts, Claire Landis, Muriel Ross, and a speaker still to be selected. One of the men's groups consists of Donald Yaussy, Robert Riley, Donald Wismer, and Ralph Weber, with Dale Dickey as the speaker. The other consists of Darrell Sellers, Claude Boyer, George Eicher, and Samuel Buhler, with Robert Ramseyer as the speaker.

CHRISTIAN education has something special to accomplish in its total program, along with the adaption of the individual and the educational process to Christ. Yet perhaps it is at this point where Christian institutions fail.

If the Christian educational institution fails to develop *intellectual sympathy* in its students—*i.e.,* an appreciation for varying points of view, within the framework of secure personal Christian convictions—it has indeed failed miserably. The primary purpose of such institutions is not to pigeonhole "facts" in a student's mind. It is rather first to inculcate a Christian point of view under the searchlight of its *critical, yet sympathetic* scrutiny.

Struggle of Beliefs for Supremacy

A great part of the history of civilization, and especially that aspect which might be designated Christian, has been concerned with the struggle for supremacy of ideas and beliefs. The pages of Christian history are stained with the blood of those who had personal convictions and who stood by them. In many instances their blood was shed not by pagan persecutors but by other Christians who in this struggle of beliefs desired to dictate to the consciences of these martyrs their own interpretation of Christian revelation.

Impatience at Sinai

In a striking manner this struggle and the many unfortunate detours which Christian civilization has had to take along the way toward realization of God's Kingdom on earth are exemplified in the movement of the Hebrews toward the Promised Land. You will recall the vivid account, given in Exodus and Deuteronomy especially, of the long trek which these great people made and the circuitous route which they followed. From the bondage of their Egyptian taskmasters they marched through difficult terrain until they came at last to Mount Sinai, where in an illuminating series of experiences, through the instrumentality of Moses, God sought to reveal to them the basic principles of their law. While Moses tarried in the mountain, the people became impatient with the seemingly slow method which God was using to reveal his mind to them. The record tells us the infamous story of how, inspired by this impatience, the people persuaded Aaron to let them build a golden calf—*a human device designed to bring God down to them and simplify the process of revelation.*

As we of the twentieth century view this amazing history in retrospection, we recognize the folly of Moses' people along with the limitations of religion based upon law alone. In our minds we criticize the Hebrews for their disobedience to God and their impatience with His method of revelation. We today like to differentiate between the incomplete revelation of God in Moses' time and our own full revelation through Christ and our Scriptures. And well we might! However, in this we tend to overlook the fact that God's revelation to man still proceeds at God's own pace and not at our confused, impatient rate.

I. The Mountain of Weak Religion: Sinai

As Mount Sinai stands historically as a mountain of weak religion because of the powerlessness of the law by itself to save the Hebrews from themselves, likewise it symbolizes something real in our own experience today. In many respects we as Christians have not advanced beyond a point in our experience comparable to the Sinai experience of the people of Moses' day. In our impatience with God's mysterious revelation of himself to us, and in our failure to admit the limitations of the human mind and of language, we also construct an idol. This idol is the HUMAN WORD, at whose shrine we worship in our attempt to make God's revelation fuller and more in keeping with our earth-bound prejudices. We worship this idol until our worship is of the latter and not of the Spirit. There is none of us who does not at some time worship at the shrine of this god.

There exists the confused notion in the minds of many of us that conviction in our own beliefs necessitates utter militant antagonism against those who differ with us relatively or even radically. This confusion manifests itself both in one's relation to individuals and to groups other than his own. In this attitude are implied at least two notions. On the one hand, there is a manifest exaggeration of our sense of our own importance and the superiority of our own mental and spiritual capacity as over against, on the other hand, the implied inferiority, mentally and spiritually, of those convictions do not coincide exactly with our own. At least momentarily we forget that we are all under the judgment of God and have no right to exercise spiritual or intellectual dominion over another. Our sin is the intellectual pretension to having absolute knowledge of God's mind. We forget that the greatest of our minds are limited in their capacity to understand and define what is true in all matters of human interest. We overlook the patent fact that our *minds* are as much corrupted by sin *as any part of our being* and that all of our utterances, therefore, need to be viewed in the light of God's condemnation upon all human sin. The return to Sinai in our day is an oft-made excursion in which all of us at one time or another have participated.

We might well give ear to the admonition which God pronounced to Moses' people at Sinai when he declared: "You have dwelt long enough in this mount: turn you and take your journey." The admonition would advocate for us *a renunciation of our worship of the human word* and would appeal to us to *return to the worship of Christ* "in spirit and in truth."

The evacuation of the Israelites from the region of Sinai and their journey to Kadesh Barnea was considerably retarded, as we all know, by circuitous wanderings in the mountainous region of the Seir highlands. The distance to the edge of Kadesh Barnea ordinarily consumed eleven days, but Israel, retracing

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her steps many times, stretched this relatively brief period of travel into confused wanderings of many years duration. One cannot help noting at this point the possible comparison of this slow progress of Israel in reaching the Promised Land with our equally slow pace at permitting God to bring us into the Kingdom of His Son. Secularists today put many of us Christians to shame in their frank recognition of the limitations of human reason and the "conditioned" nature of all of our thinking. Even Marxism, the basis of modern Communism, realized this, while 19th and 20th century Christians have tended to create the impression that human language is a perfect vehicle for the conveyance of divine truth.

II. Mountain Range of Confused Wanderings: Seir

The Seir region where Israel camped for so many years is really not a single mountain but a range in which it was quite easy to wander and lose one's way. Moses and his people, according to the record, "compassed Mount Seir many days." (Deut. 2:1). Finally God spoke through Moses to the people, saying: "Ye have compassed this mount long enough: turn you northward." Seir stands out in the experience of the Hebrews as the locality of repetitious wanderings and confusion. Vicious circles—which are circles without a tangent—were made by them until only a stern command from God could break the inertia of their wanderings.

1. Mountain of Religious Prejudice

Our journey to the Kingdom of God has been disrupted considerably by *our* encirclement of at last three mountains in the modern counterpart of the Seir highlands. The first mountain which we have been encircling for too long a time is the mountain of religious prejudice. It is well recognized in our day that prejudice of various kinds constitutes one of the cancerous sores in modern society. Usually we hesitate mentioning religious prejudice for fear of being misunderstood. But the opposite of religious prejudice does not constitute superficial "toleration" of any and all religious beliefs. It rather recognizes the fact that much religious sectarianism masquerades under the banner of Christianity while actually it constitutes an effort to impose a narrow, limited human system of ideas on a particular group or segment of society.

Religious prejudice becomes manifest in at least two forms. In the one case it is the prejudice of one religious group against another group. Israel believed, under the influence of its henotheistic idea of God, that it carried Jehovah with it in the Ark, taking Him through the lands of other gods as the sole custodian of Him. It is possible that we today as sectarians are under the illusion that God can be enclosed in our human creeds and carried about with us, as we oppose Catholics and Jews who presumably are to be verbally (if not actually) slaughtered like the Amalekites? As a result of our particular prejudices we concoct terms of derision by which we stereotype people by assuming that they all fall into neat classes, such as "Catholics," "Jews," "Communists," etc. In opposing such tactics let us not be accused of declaring as true all that the Catholics or Jews teach. We are simply denouncing a practice and method for which we believe there is no scriptural basis. Such stereotyping is not borne of love and compassion toward those whom we consider to be outside the true Christian fold.

> to be central to our understanding of the
> th the *sword* and killing with the *word*?

The second type of religious prejudice is manifested in the relations between individuals within single groups. It arises from the failure to recognize the fact that, in as much as no two people have exactly the same background of personal experience, differences in belief necessarily arise even within the bounds of a single Christian group. It is superficially easy to stereotype someone with whom I might disagree on particular issues as being either a "Fundamentalist" or a "Modernist," or even an "Atheist." Irreparable harm has been done to the character of innocent Christians who, having been misunderstood or misinterpreted, have been neatly thrown into the classification of one group or another.

Let us not forget that Paul recognizes in I Corinthians 14 that there are variations in human experience and gifts. There apparently are "tongues" (*i.e.,* expressions of experiences) which are not easily conveyed in human language. Our creeds are but partial manifestations of what divine truth is. The true, final test of religion is not absoluteness of creed nor even correctness of doctrine but rather something which mere words can neither camouflage nor reveal: namely, reflected Divine Love.

We Mennonites consider the matter of conscience to be central to our understanding of the Gospel. Yet what is the difference between killing with the *sword* and killing with the *word?* Amazingly enough, we can be extremely tolerant and loving when it comes to respecting the conscience of one who disagrees with us in the matter of participation in carnal warfare. But it is also strikingly true that we can be extremely intolerant and unloving when it comes to respecting the conscience of another person on matters of religious belief outside of the scope of the war issue. But this makes a farce of conscience, since respect for conscience if applied to one issue in the Christian life must necessarily apply to all differences of belief. This is something which we as Mennonites have too consistently not practiced. How, for instance, can I condone and justify the right of a Mennonite or a non-Mennonite to bear arms and continue my fellowship with such a person while, on the other hand, I break fellowship with another individual who refuses to bear arms but whose theology disagrees with mine to one degree or another. This is manifest inconsistency in the practice of respect for conscience. Let us repeat, *respect for conscience applies in principle to all matters of Christian belief.* (Continued on next page.)

2. The Mountain of Racial and Social Prejudice

A second mountain around which a vicious circle is being perpetuated is the mountain of racial and social prejudice. Presumably no Christian, especially not a Mennonite, believes in the racial and social superiority of one group over against another. However, the facts would seem to indicate otherwise. There are prejudices against Negroes and between groups of different cultural backgrounds in Christian—yes, Mennonite—communities. While such individuals would openly confess adherence to no doctrine of racial or social superiority, yet there are definite prejudices of this sort perhaps unconsciously adhered to by people who call themselves Christians. What is the reason for this? Let us recall our assertion earlier that the cause of modern idol worship is two-fold: namely, (1) the exaggeration of our own importance, and (2) the insinuated mental and spiritual inferiority of others. We submit that racial and social prejudice in Christian communities can be at least in part attributed to that aspect of original sin to which all of us are prone: namely, the pretension of our own importance. My prejudice against those of other races and social groups is at least the partial result of my pretension—unconscious desire—to be God. Christians do not like to admit their susceptibility to this, but even this refusal partially substantiates the point. It is quite natural for us, as ministers or laymen, to want to suppose that *our* point of view is the absolute one. And a mere denial of this in theory does not cover its prevalent practice among Christians. We know how modern psychology has unearthed the fact that more of our action comes from unconscious motivation than we care to admit. Christians should be first to recognize this form of sin.

3. The Mountain of War

Finally, the vicious circle of vicious circles is that which is perpetuated around the mountain of carnal warfare. Lest we as Mennonites come to believe (in our admittedly perfectionist ethic) that because we refuse to participate in actual military operations, we therefore typify the Christian way of life, let us recognize the main point of our sermon. War as we know it today is in fact the culmination of the prejudices and pretensions which we have been discussing—and in which all of us participate at least to some degree. Therefore, there will be a glaring inconsistency in our thinking and living unless we attack this vulnerable point in our Christian thinking and practice. We need to say, as the spirit of Christ must eventually lead us to understand, that "war and fightings" among us come from such lusts in our members. (James 4:1).

III. The Mountain of Decision: Calvary

There is another mountain which we need to stop circling in order to ascend. This is the mountain of necessitated decision: Calvary. In fact, ascent to the summit of this mountain will render well nigh impossible our encirclement of the mountains of Seir. For Mount Calvary is the mount of the crucifixion of our wrong prejudices and ungodly pretensions. It is the mount where cross-bearing makes impossible the peacock-like pose of pride and self-importance.

If we must tred in circles, if we must draw circles, let them be *circles of loving inclusion rather than hateful exclusion.* The lines of Edwin Markham express our thought:

> He drew a circle that shut me out—
> Heretic, rebel, a thing to flout.
> But love and I had a wit to win:
> We drew a circle that took him in!

We have encircled the mountains of religious, racial, and social prejudice long enough. Let us turn and take our journey.

EDITORIALS . . . . Continued from page 3
rick's cathedral by Monsignor Bela Varga, former speaker of the Lower House of the Hungarian Parliament, with Francis Cardinal Spellman presiding. Parts of the sermon by Rev. Emory Lengyel were also to be beamed to Hungary during the 3 p.m. broadcasting period. St. Stephen is reported to have "ruled Hungary as its first Christian king for thirty-eight years, beginning in A.D. 1000." The Voice of America radio broadcast is paid for by the United States State Department, whose expenses come from the taxes of the American people. Undoubtedly, many would like to ask under what power or authority the State Department authorizes the beaming of a Roman Catholic mass into a foreign country whose domestic politics are in confusion at the present time because of political and social strife between the government and the Roman Catholic hierarchy.—*The Watchman-Examiner*

The Greatest Letters . . . Continued from page 6
chapter of Romans and as you read it, remember that these few words have had more to do with making your world a better one than Paul's was than possibly any words ever written. As you read them, too, just consider their timeliness, and do one more thing—check your own life against them and resolve that beginning today, you will not be overcome with evil but will overcome evil with good.

MENNONITE MEN FOR CHRIST

MEN'S BROTHERHOODS

LIND

The Men's Brotherhood at a recent meeting accepted the project of providing a small house for one of the aged women of the church. The men now plan to build a two-room house doing all the work themselves.

NEWPORT

Two weeks ago the men replenished the wood supply for the furnace in the church. A number of our men are at Wenatchee working in the apple harvest.—*Workers' Exchange,* Pacific District.

Jottings

—Emmaus Church, Whitewater, Kansas: In cooperation with the Conference Evangelism Emphasis Period, three Mennonite churches of this community had a series of meetings with Rev. W. F. Unruh as speaker. Our relief committee bought $200.00 worth of soap, socks, and candy to be distributed in a camp in Germany at Christmas time.—Marie E. Fast, Corr.

—Reedley, California: November 6 the new auditorium of the church was dedicated. Rev. Reynold Weinbrenner, now of Los Angeles, was the guest speaker of the morning. In the evening service the music department with its several organizations rendered a musical program.—*The Workers' Exchange.*

—Mennonite Communities NOTE: Young Mennonite dentist completing training June 1950 wants to locate in Mennonite community. Any community interested please write to: Carl Friesen, 1117 North 7th Street, Lincoln, Nebraska, or J. W. Fretz, Board of Mutual Aid, North Newton, Kansas.

—Deep Run Church, Bedminster, Pennsylvania: Arthur Voth, a former relief worker in Europe, recently showed pictures of his work while there. The Women's Missionary Society sponsored an all day of quilting recently. Our pastor, J. Herbert Fretz, has begun a series of five sermons. These sermons will attempt to answer three basic questions about the Bible. What is the Bible? What does the Bible say? Is the Bible true? The subject of the message on Thanksgiving Day was "Thanks-Giving—A new word." An annual congregational meeting was held after the Thanksgiving service.—Corr.

—Beatrice Church, Beatrice, Nebraska: A. W. Friesen spoke and showed pictures concerning his work among the refugees in South America. Four babies were consecrated during our worship service on November 20. A Thanksgiving offering for the needs of the Conference amounted to $358. Special Evangelistic Services with Marvin Dirks as our speaker were held during Thanksgiving week. He also conducted a choir school before the worship service each evening.—Donald Claassen, Corr.

—Goshen, Indiana: Peter Dyck who, together with his wife Elfrieda, has rendered outstanding service in the movement of Mennonite refugees from Europe to Paraguay, is attending Goshen College and will also give considerable time to editorial work on **DER MENNONIT,** German monthly published by the Mennonite Central Committee. The parental home of Mr. and Mrs. Dyck is in Canada.

—First Church, Paso Robles, California: The inspirational messages by J. J. Esau were enjoyed by all present for one week. Mr. and Mrs. Henry Claassen celebrated their Golden Wedding in the circle of their children, relatives, and friends. Rev. Austin occupied the pulpit one Sunday. The "King's Four" quartet gave an inspirational program the 6th of November. They are from Reedley, California. Our pastor ministered to some churches in Montana during the month of October.—Corr.

—Walton Church, Walton, Kansas: Two hundred seventy-six cans of beef were canned for relief by members of the Walton Church on November 8. Proceeds from the mission supper and bazaar amounted to over $175. Two films, "The Life of Moses" and "Our Great Universe," were seen at the Christian Endeavor meeting November 13. Henry D. Penner, a Canadian student at Bethel College, gave the morning message November 20 in the absence of Rev. Friesen who officiated at the ordination of Ernest E. Baergen at Medford, Oklahoma.—Ella Voth, Corr.

—Zion Church, Arena, North Dakota: From September 18-23 we held meetings and had the privilege of having P. P. Tschetter from Omaha, Nebraska, Grace Bible Institute, as speaker. On September 25 a reception was given in honor of the Albert Neufelts who were married September 6 in South Dakota. They have started a Bible class in the public school every Friday evening for one hour. May this be a blessing to the parents, teachers, and children. The Ladies Society sent 58 pounds of clothing for relief in our November meeting. Mission Festival and an offering was held on Thanksgiving Day. Albert Neufelt brought the message.—Mrs. Bernard Deckert, Corr.

—Gospel Church, Mountain Lake, Minnesota: All day services were observed on Thanksgiving Day. Rev. Suderman gave the Harvest Festival message, and Frank S. Harder and August Ewert brought messages on Foreign Missions in the morning service. At noon a fellowship lunch was enjoyed by all. In the afternoon the Cornerstone Laying Service of the new church building took place. Frank S. Harder gave a Home Mission message based on John 4:4, and August Ewert based the Cornerstone Laying message on I Cor. 3:11 and I Peter 2:7, 8. The Heavenly Father gave us favorable weather for the day, although some rain and snow fell the night before. Greetings from Miss Renetta Penner, exchange student from Germany attending Tabor College, Hillsboro, Kansas.—Elizabeth Lohrenz, Corr.

—First Church, Hutchinson, Kansas: The annual Homecoming-Missionary Festival was observed November 27. At the morning services three new members were received by letter. Special offerings were taken for missions, relief, and local work which amounted to nearly $300. Mrs. Orlando Waltner was guest speaker in the afternoon. A number of improvements to the church building have been made recently. The Home Builder's Class put a ceiling in the basement. This work was done by members of the Class. New carpets have been laid in the auditorium —Mrs. Victor Sawatzky, Corr.

—Johannestal Church, Hillsboro, Kansas: Menno Fast who has done relief work in Poland for about three years spoke and showed pictures of the same in our church on November 20. One of our brethren, namely Wm. Ratzlaff, saw the picture of his sister whom he had not seen since he came to this country about forty years ago. On Thanksgiving Day morning Ferd Ediger from Bethel College, orginally from Canada, gave a good Thanksgiving Day sermon. Harley Stucky, professor of history at Bethel College, gave us the message on November 27. He spoke on "Keeping the Faith," with his text being "I have fought a good fight, I have finished my course, I have kept my faith." He illustrated the governing of our lives with three types of navigation. (1) Dead reckoning (self sufficient living), (2) Piloting (never losing sight of familiarities, therefore, never venturing out into the deep), (3) Celestial navigation, (a) having the mind on God, (b) having our own experiences with God, (c) using the Bible.—Mrs. Arnold A. Plenert, Corr.

Into the Beyond

MRS. MELVIN D. (CATHERINE YODER) LANTZ, Topeka, Indiana, born June 17, 1867, a member of the Topeka Mennonite Church, mother of Mrs. Jene Smucker and Mrs. Ernest Bohn, and died November 21, 1949.

ANNA MARIE GRABER, Noble, Iowa, was born June 5, 1889, a member of the Eicher Emanuel Church, Noble, and died November 13, 1949.

GUSTAV E. PENNER, Beatrice, Nebraska, was born May 12, 1884, a member of the First Church, Beatrice, and died November 12, 1949.

Mennonite Youth

"A United Mennonite
Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Prayer Meetings Plus

By Don Snider
Youth Director, Church of the Brethren

THE best and only way to learn to swim is to get into the water and practice regularly. Reading and watching others does not help you much. Fast growth comes by continuing in the water each day, trying different strokes, learning to relax, and adding distance each day.

It is similar with prayer. Reading about prayer and listening to others pray is helpful but there is no substitute for regular praying on your part. As you continue each day you add new concepts, feel fresh power, learn to offer flash prayers at spare moments and gradually learn the true meaning of Paul's advice, "Pray without ceasing."

After you learn to swim there is the urge to do more difficult things in the water. The graceful springboard diver intrigues you. It looks like an individual achievement but very few divers have mastered the art without the pressure or approval of a group of divers. "Let's play follow-the-leader." "I'll try if you do." "Tell me what's wrong with this one." These are the cries which start you out. It would be little fun learning alone. It is much easier to achieve the difficult by learning together.

Compare this with prayer. Few people go far in prayer alone. To deepen the prayer life most of us need to join with others, not however on the competitive "I-dare-you" basis, but from a more humble "I-need-your-help, join-with-me" challenge. Those who have been a part of prayer training cells testify repeatedly that they never know true Christian living until they joined with others in such an intimate, sharing fellowship.

Prayer cells are not new in Christendom. Jesus developed the most powerful prayer cell with some Galilean laymen. Prayer meetings through the years have been a vital part of the life of the church. But the word *cell* has recently been attached to the word *prayer*. Why has this come about?

In many places prayer meetings fail to go far enough. Youth are not interested because prayers are sterotype and the approach is unimaginative and limited. Spiritual life deepens to a degree, then stops. Certain areas in the lives of some Christians fail to get redeemed. Some participants become self-righteous, and others detour life's realities.

Prayer cells have been born because Christians have available "the mightiest force in the world," and prayer meetings have not used prayer as such. Prayer cells are prayer meetings plus. Here are some of the plus elements. The groups are kept small so that everyone feels free to participate. Individual growth is a major concern. Various techniques are used: much use of silence where everyone is equal, everyone praying silently for the one who is praying aloud, the use of prayer magnets and prayer horseshoes (special seating arrangements). Disciplines are worked out to help measure each one's spiritual growth. Specific action is expected between meetings. No leader dominates the experience. The Bible plus much additional excellent literature is used for resource and study. Group singing and manual labor help unite the group. The total job of Christian thinking and acting is met head-on in the prayer cell training fellowship.

Christianity needs "teeth" in it. One of the best ways for Christians to get beyond the milk-toast stage of religion is to start a prayer cell. Join with a few other Christians who are concerned because they do not know how to pray either and feel utterly incapable and unworthy of winning others to Christ, and start training one another to be strong where you are weak. Spend a dollar and ten cents for first step literature by buying Alternative to Futility, by Trueblood, and The Why and How of Christian Training Cells, by Don Royer. If you have only ten cents buy the last mentioned. In it you will read: "It is very likely that trained fellowship groups will be the nucleus, the core, of the ongoing church in the event that a severe crisis, such as atomic war or prolonged depression, undermines the church as we know it today."—**The Gospel Messenger**

Comments by the Editor -- "Things to Do in December"

JUST today I read an article criticizing the secularism and the materialism of today's Christmas. There is obviously an uneasy Christian conscience over the pomp, display, and business connected with Christmas. Retail merchants gird themselves for the biggest spending spree of the year. Advertizers put out their best lures to weaken a weary consuming public. Postmen brace themselves to the crushing load of mail. The Christmas festival has become the great splurge of the year.

How may we rescue some of the great eternal things of Christmas, the things of real spiritual significance? There are several suggestions one might make.

1. Go caroling not for the treats, but in remembrance of and to honor people of your community. There are shut-ins, old people, lonely people. Pick them out and sing with spirit and zest for them.

2. Have a Christmas party for poor children. If your community has an "across the tracks" com-

munity, seek out some of the poorest of the families and give their children a party as a Christian gesture. Such seeds once planted grow like the mustard seed of Scripture.

3. Participate in or attend great musical festivals such as "The Messiah." Once you have attended such an oratorio ten years, you will never want to miss hearing it again and it will be a great spiritual treat.

4. Make your "White Gift" a really special one that will in a particular way remember "one of the least of these." Make your "white gift" a personal gift, not a mere reaching in the pocket and "shelling out."

5. Read the Christmas story from the Gospel of Luke. Do this at a Christmas party. Another suggestion is to read Dicken's "A Christmas Carol." We don't read to each other much any more and it is sad to see such a grand thing fading out. There are untold treasures in the experience of reading to one another in a group. Make an evening of it.

6. Attend Christmas services in other churches including the Catholic church which holds High Mass on Christmas Eve at midnight. The Catholic Mass will look strange, but recall that this mass has been said on a thousand Christmas Eves before this one and you are witnessing a historic celebration—whether you agree with it or not.

7. Plan for a Watch Night Service on New Year's Eve at which, as the bell brings in the 50th year of this century, you and your group may be on their knees praying to God—for the 50 years that have passed have been the most destructive and the bloodiest of all time.

8. Welcome folk home to your church and community with a banquet or party during Christmas week. It may be called a Homecoming banquet at which you can make them feel their church is concerned and gladly welcomes them.

Christmas may be secular, but it needn't. You are the one who decides what Christmas is. You have your choice.—E.L.

Young People's Union Council Meets at Mountain Lake, Minn.

THE annual Council meeting of the Young People's Union was held November 28 and 29 at Mountain Lake, Minnesota. On Saturday evening, November 26, and Sunday evening, November 27, a community-wide youth rally was held at which the youth work of the church was emphasized and inspirational addresses were given.

The annual Council meeting consists of representatives of each District of the General Conference and representatives from the church schools. These representatives come to discuss the program of the Young People's Union and to map its future development and work. This year's meeting was of significance being the first Council meeting held in a church community. The previous meetings have always been held at schools and on campuses.

This year's Council meetings was one of major importance because it discussed some new plans and developments under consideration in regard to the Young People's Union. For one thing, the Young People's Union has to the present been essentially a project-sponsoring organization. Discussed at this meeting was the proposal of entering the program field and the matter of making a more direct service to local organizations and societies.

Program Materials Issued by the Y.P.U.

DURING the past six weeks, the Young People's Union of the General Conference has issued program materials designed to be used by local youth societies and fellowship groups. The first such packet of material issued was on "Missions" and consisted of six studies of General Conference mission fields. This work was in the hands of Rev. Verney Unruh of Pulaski, Iowa. The programs are made up in a manner that local socieites may file them away and keep them for future reference and use. Thus, if a study of missions is not appropriate at the present time, they may be held for the time when that subject is appropriate.

The November materials has as its subject "Stewardship." The Thanksgiving season is unusually appropriate for a study of stewardship and the materials were designed with that in mind. Because of production difficulties, these materials were late in appearing so that the Thanksgiving emphasis may not apply aptly. However, the "Stewardship" theme is always usable.

December materials are in the process of being issued. These materials will deal with the Christmas and New Year themes. They will be suggestive of what may be done among youth in the church during the Christmas holiday season.

The program materials are not being designed to be followed slavishly. Rather, they are suggestive and intended to be guides so that each local group may be creative in developing what would be peculiarly appropriate to their own situation.

This is a new service being rendered by the Young People's Union. The response received on them so far indicates that it is a much-needed service. If local groups do feel this way and encourage this effort, there will be additional services developed along this line. As it now stands, plans are to issue ten program packets during the present year—September to July. Each packet will deal with a special subject. The local leader can use this file for gathering additional materials on this particular subject. For instance, stewardship notes may be collected in the Stewardship folder. Thus, an ever-growing repository of materials may be collected locally.

The Young People's Union has issued this material to all the churches making no charge for them as a service on their part. If local churches are appreciative of this service, they may express their appreciation by supporting the Young People's Union General Fund through their District Conference treasurer.

Byways of Bible Knowledge

By Roderic Dunkerley

Stories of the Apostles

IN the first centuries after Christ there was a very considerable literary activity in the Church, and a great number of apocryphal Gospels and Acts and other similar documents have come down to us. In the main they are of no value historically, their main interest for us being in the idea and beliefs which they shew to have been popular amongst Christians in those early days, and the strange lapses from the high and holy teaching of the Gospels.

We have seen in previous articles that there are, however, a few stories and sayings of Jesus to be culled from such sources, and the same is true regarding the apostles. I propose to narrate three such tales here—about Paul, Thomas, and John. It should perhaps just be said that it is uncertain whether the John in the third of these stories was the disciple or another of the same name, commonly called "the Elder," who makes an occasional appearance in the records of those days.

There is first of all the famous story of Paul and Thecla, which has often been thought to have been based on an actual happening. Sir William Ramsay, the well-known New Testament scholar, believed that internal evidence in the narrative as we have it proved that it contained material dating from the middle of the first century—that is to say, contemporaneous with Paul's visit to Iconium in Asia Minor (Acts 14:51).

He is depicted as being the guest of a citizen of Iconium, by name Onesiphorus (II Timothy 1:16; 4:19), and to have preached and taught in the courtyard of his house. The burden of his message is given as "the word of God concerning abstinence and resurrection." In the window of a house near by sat Thecla, who listened entranced and "rejoiced exceedingly." Now Thecla was betrothed to a young man named Thamyris, and when her mother saw how fascinated she was by what she heard she sent for him in great concern. "My daughter, like a spider at the window, bound by his words, is held by a new desire and a fearful passion." And she told how Thecla was eating and drinking nothing.

Thamyris went in to speak with Thecla but she ignored him and all his pleading was of no avail. In great anger he went out and conferred with others in the city who were equally disturbed by the effects of Paul's preaching on their wives and daughters. As a result Paul was charged before the governor and thrown into prison. Thecla, however, visited him there, bribing the jailers with her braclets and a silver mirror. When her absence from home was discovered, there was much consternation, and when at last she was found with Paul, he was expelled from the city. Thecla resisted all efforts made to turn her from the Christian faith, and had a marvelous escape from wild beasts in the amphitheater. She was helped by a certain rich queen, Tryphaena—a historical personage well known in Asia Minor in the first century, and was the means of converting her to Christ.

Next we have the tale of Thomas and the Royal Palace— a kind of parable or allegory. As stated in a previous article, a good case can be made out for the view that Thomas did actually visit and evangelize part of the Indus Valley, and in this story a king of that region appears whose name is Gundaphorus. It is interesting to know that coins bearing this name has been unearthed there.

When Thomas arrived, we read, and the king learned that he was a builder, he commissioned him to erect a royal palace. Thomas promised to do so and was given much money by the king who then departed and was absent for a long time. Instead of setting to work Thomas went about doing good, distributing the money to the poor and afflicted, preaching the gospel and healing the sick. When the king returned and found no palace he was very angry and Thomas was thrown into prison. But the same night the king's brother died and was taken to heaven, where he saw a beautiful palace in which he asked permission to dwell. He was told, however, that it had been built by Thomas for the king—" a building of God, an house not made with hands, eternal in the heavens."

The brother was then permitted to return to earth in order to purchase this lovely house, and when he appeared to the king with his request, the king's heart was touched and he became converted to Christ.

The last story is the most

beautiful of the three—John and the Robber. It is found in a book by Clement of Alexandria, one of the most famous of early Christian writers, and is in all probability founded on fact.

In the course of his missionary travels, John met a youth of fine appearance and good character, and was enabled to bring about his conversion to Christ. He commended him to the elders of the Church in that place where he had met him, and on departing elsewhere urged them to watch with care his progress and to train him in the right way of life.

Some years later, John again passed that way and made inquiries regarding the youth; he searched for him in vain amongst the congregation of the Church, and presently was told that he had fallen away from the faith and had joined a band of robbers and bandits who infested the hills and were causing much trouble round about. This news made the apostle very sad, and without a moment's hesitation he bade farewell to his friends and set out in search of the young man.

Up into the hills he went, alone and unarmed, seeking everywhere for tidings of the robber band. At last he finds traces of them and presently is himself waylaid and taken prisoner by them. Led into the presence of the robber chief he sees there his young friend and convert standing as one of the chief's bodyguard. Boldly he called to him, asked what he was doing in such company, reminded him of Christ and his former faith in him, pleaded with him to think again and to yield himself in penitence.

The young man was deeply affected, and soon repented of his sin and renounced his evil ways. Not only so, but the robber band itself was affected by these strange happenings, and chief and men alike listened to the gospel and presently gave their allegience to Christ.

The absence from this beautiful tale of anything fantastic or miraculous and its fine moral challenge commend it to us. Probably true in actual fact, it is certainly true in spiritual significance and teaching.

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"Can These Bones Live?" A Vision of Voluntary Service in Europe

"We weren't Germans or Americans in this camp; we were just people." ...."In my circle of acquaintances everyone had become mercenary and selfish. I thought that there were hardly any people left who do good without expecting something in return." ... "What I like about this camp is that we say less about religion, but do more about it." ... "I have just had some sad experiences and no longer cared to live. Now my whole life has been changed." ... "You don't know how hard it is for us to believe. We must see and feel again and again the demonstration of the simple, vital faith that we experienced here." ... "The time I spent in the camp enriched my inner life and brought me nearer to God." ... "I gained an insight into a joyful, unselfish service for the Lord."

"Son of man, can these bones live?" This question posed by God to Ezekiel in the valley of dry bones might well be asked regarding much of Europe's Christendom today. Can the skelton of lifeless faith in hazy, impotent creedal concepts be reinfused with a new living and acting belief in a living Christ? According to these few random testimonials from participants in several of our voluntary service camps, one can say, "Yes, these dry bones can live."

To attribute this much effectiveness to voluntary service is not to claim that a whole continent can be transformed by a few small camps, but these statements to indicate that there is a response to a Christianity that is genuinely realistic and tangible. Voluntary service is a demonstration in Christian living and community, and in certain respects, a logical sequence of the relief program. In relief there was a demonstration—Christian love ministering to human need with the demonstration incidental to the ministry. But in a sense this demonstration was only an exhibition because it was viewed from without by the beneficiary. It did not imply his participation. The automobile was in the show window where it could be seen at will, but voluntary service can say, "Come in and drive it yourself."

At a certain point this illustration breaks down because faith is not acquired as one acquires an automobile. On the other hand, voluntary service actually goes much further. Here people of all types are welcomed, regardless of nationality or politics. There is a balanced program of camp life where every aspect —physical, social, cultural, recreational, spiritual—is held in its proper proportion. But the basic pattern and atmosphere, the major premise, of the camp life is Christian. Here is the world in miniature in a little circle of 15 or 30 young people, where all the problems of man's relationship to God and to his fellow man arise. There is work to be done, decisions to be made, opinions of others must be respected. In other words, a harmonious community must be achieved. The camp leadership rests on a core of Christians who seek to fulfill the principles of the Gospel in every respect—in worship, work, and fellowship. In this atmosphere the agnostic finds the veneer on his unbelief grows thin, the sincere doubter and seeker may take his first step of faith, the inexperienced Christian finds joy and growth in service, the lonely finds friendship, the embittered soul from whom the war has taken everything again can feel something of the goodness of God, the skeptic who had been alienated from the church by her inconsistencies sees that there can be and is a genuine Christianity, and the militaristic see the Christian way of peace.

Voluntary Service? Yes. We need to continue and increase it.

—Paul Peachey.

PERFECT LOVE

Slow to suspect — quick to trust
Slow to condemn — quick to justify
Slow to offend — quick to defend
Slow to expose — quick to shield
Slow to reprimand — quick to forbear
Slow to belittle — quick to appreciate
Slow to demand — quick to conciliate
Slow to hinder — quick to help
Slow to resent — quick to forgive.

—*Herald of Holiness.*

Beyond Our Own

ISRAEL.—Israel's Ministry of Religion has announced that the country's non-Jewish population includes 62,000 Moslems, 14,000 Druzes, and 31,000 Christians. It was said that the Christian population had increased by nearly 15,000 during the last few months.—*The Watchman-Examiner*.

MINNEAPOLIS, MINNESOTA.—Reestablishment of Israel as a nation is the outstanding sign that the "end of the age is near" and that "Christ will return to earth soon," speakers told the 30th annual convention of the World Christian Fundamentals Association here. — *The Protestant Voice*

LOS ANGELES, CALIFORNIA. Crowds, including many seemingly hungry for the gospel, forced the Christ for Greater Los Angeles union evangelistic campaign to continue beyond the scheduled closing date of October 17.

Cancelling other engagements, Evangelist Billy Graham acquiesced to the demands of the Los Angeles committee to continue the campaign at least until the end of the month. Preliminary reports indicated that some 3,000 had made public confessions of Christ. A popular radio newscaster was included in the list of converts, Graham reported.—*Christian Life*

JAPAN.—Some 2,000 ministers and laymen attended a special ceremony in Tokyo marking 90 years of Protestant mission work in Japan. The ceremony was held in connection with an all-Japan Christian Workers' Conference to rally support for the 5-year evangelism drive launched by the United Church of Christ in Japan (Kyodan) last April. Dr. Michio Kozaki, moderator of the Kyodan, presented citations to clergymen and missionaries who have worked in Japan for over 40 years. He also awarded certificates of commendation to 1,089 Japanese lay men and women who have been Christians for more than 50 years. Rev. Zentaro Ono, who has been a minister for 52 years, accepted the citations for the clergymen, and Dr. William Axling, of the Baptist Mission, represented the missionaries. The laymen's certificates were accepted by the heads of the 18 dioceses into which Japan is divided.—*The Watchman-Examiner.*

TIBET. In recent months the Bible in the Tibetan language has at last been completed. Tibetan is the 188th language to receive the whole Bible. Its capital, Lhasa, is known as the "Forbidden City," and throughout the nineteenth century no European was allowed to go there, or, if he got there by stealth, he was exiled as soon as he was discovered.

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"Readers Says". . . from page 2

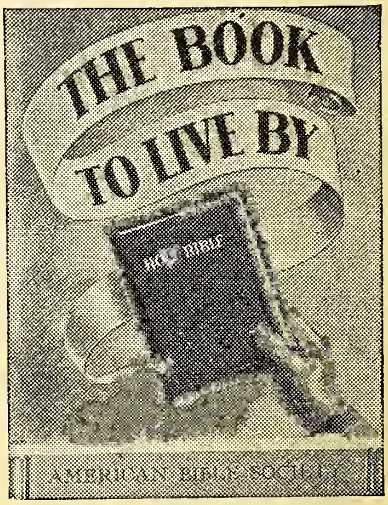
use on Saturdays. In Uruguay the Danziger group was still in two camps. Most of the men and many girls were working at various places. A group of five families were on a modern dairy farm which they had rented on shares. To my estimation these in Uruguay will get along well without much help, but the Chaco will need help for some time yet. Rev. Litwiler of the Old Mennonite Conference in Buenos Aires is doing much to help the Mennonites there. We left Montevideo, Uruguay, on October 1 and landed in New York on October 17. A fine trip, only the last two days we were caught in a hurricane which delayed our landing nine hours.

At present we are recuperating from some of the effects of our stay in the tropical climate. THE MENNONITE was a welcome paper in South America, although it took from four to six weeks befor it reached us. For November 13 we are scheduled to be in Beatrice, Nebraska, to give a report of the work in general in South America. Next Tuesday we will speak to the Men's Brotherhood of the English Lutheran Church in York, Nebraska. Thank you for your fine editorials which I read with great interest.

Sincerely yours,

A. W. Friesen
Henderson, Nebraska

Thanksgiving to Christmas 1949



Read carefully and unhurriedly.

These readings feature Bible selections which bring out helpful truths concerning the theme.

Tuesday	Acts 17:16-34
Wednesday	Revelation 22:1-7
Thursday	John 3:1-17
Friday	I Thessalonians 5:12-28
Saturday	Mark 4:1-20
Universal Bible Sunday Dec. 11	II Chronicles 7:11-18
Monday	John 4:1-14
Tuesday	Luke 10:25-37
Wednesday	Matthew 25:31-46
Thursday	Exodus 20:1-17
Friday	Matthew 6:5-15
Saturday	Psalms 119:33-40
Sunday, Dec. 18	John 1:1-14
Monday	Matthew 5:1-12
Tuesday	Isaiah 9:2-7
Wednesday	Romans 8:12-39
Thursday	I Corinthians 15:35-58
Friday	Isaiah 40
Saturday	Isaiah 53
Christmas, Dec. 25	Luke 2

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

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For thou shalt be a witness for him unto all men of what thou hast seen and heard. Acts 22:15

This was chosen at the Mountain Lake, Minnesota, Council of Boards at Bethel Church (above) as the Conference verse for the 1950 Session of General Conference.

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Of Your Pen Acquaintance

RONALD VON RIESEN ("The Lost Gospel"), Chicago, Illinois, is Executive Secretary of the Conference Board of Education. At present he is completing his Seminary training at Mennonite Biblical Seminary. His article included in this issue was given at the Christian Education Rally at Mountain Lake, Minnesota, in connection with the Conference Council of Boards.

BENJAMIN EWERT ("The Blessed Advent"), Winnipeg, Manitoba, is member of both Conference and Canadian doctrine and conduct committees. He has served as itinerant minister in Canada under the Home Mission Board and now serves as spiritual leader of the Girls' Home in Winnipeg.

"Reader Says"

Dear Editor:

I would like to commend you on your first editorial which appears in the October 25, 1949, *The Mennonite*. The statement by Brother Lehman is also to the point. I am filing these two items for possible future use or reference.

Your picture of the church on page ten reminds me of what the pastor of one of your churches said about the architecture of certain of your churches, particularly in the Middle West. He called to our attention the forts rigged on the front or side of many of these *nonresistant* churches. Being sort of a architectural fan, he traced the reason for this back to the days of the Minute Men, and to the Medieval days in Europe when watchmen stood on the towers (the church towers where the highest things then) and let out notes of warning when approaching armies appeared. He then ridiculed, as only this man could, the idea that Mennonite Churches would still have "forts" on them. Ever since that day, whenever I see a picture or actually see one of these churches, I am surprised at the incongruity of the thing. (Of course, in saying this, I recognize that perhaps some of our "barns" could perhaps use a decorative feature or two.) This obviously does not mean that you should not have printed the picture of the church building or that you should start a tirade to eliminate these; I am simply expressing my amusement, chagrin, disappointment, or whatever, when I see churches of this sort.

I enjoy reading your paper and can say that I generally always read an article or two and scan the rest rather closely.

Sincerely
Mennonite (Old) Publishing House
Ford Berg, Editor of Missions—
Gospel Herald

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

December 14, Founders' Day, Freeman Junior College.

December 25, Sunday, Christmas.

NEXT YEAR —

January 1-7, Universal Week of Prayer.

January 3, beginning of Winter Term, Canadian Mennonite Bible College.

January 29 to February 5, 1950, Seventh annual observance of Youth Week.

January 30, Second semester classes begin, Bluffton College.

March 12-17, Annual Bible Lectures, Bethel College.

March 17-19, Eighth Annual Rural Life Conference, Bluffton, College, participated in by Friends, Brethren, and Mennonites.

April 9, 1950, Easter.

May 28, 1950, Pentecost.

August 18-23, General Conference Minister's Retreat.

August 23-30, 1950. Tentative dates for the General Conference Sessions, Freeman,. South Dakota.

December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

Secretaries of Boards, Committees, Conferences, and Conference Schools on both the General Conference and District Conference level, are urged to send in the dates of important activities for this column in our paper.

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1950
INDEX
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Editorials

THE CONFERENCE BUSINESS COMMITTEE is to be commended for the excellent program that they have outlined for the coming General Conference in Freeman, South Dakota, next August 23-30. (Have you reserved these days on your calendar?) Using Acts 22:15 as the Conference verse, "For thou shalt be a witness for him unto all men of what thou hast seen and heard," and "Witnessing unto all men," as the Conference motto, the Committee suggests a program that follows the true logic of the gospel. Gearing in with the Conference-wide and nation-wide emphasis on evangelism the program proposes to build up to a great evangelistic service appealing for decision and renewed decision on the fourth day of Conference. Then the emphasis shifts to the consequent responsibility in Christian service building up to Foreign Missions day with the Conference India Jubilee program and a great missionary rally climaxing the eighth day of Conference. Decision based on the exposure of the whole man to the redeeming gospel and consecration to service in witnessing to the whole gospel to all men has the possibilities of sending any body of believers to new heights of accomplishment in response to the challenge of the Master as He sends us forth with the saving Gospel.

> The outreach of our concern for our fellowmen measures rather accurately the depth of our own experience.
> —Selected.

THERE IS ONLY ONE RESORT in seeking the true sense of balance in our Christian witness—that is to measure it always by the person and work of our Lord Jesus Christ. Our various boards and committees are intended to assist us in giving a corporate and personal witness to all that we "have heard, which we have seen with our eyes . . . and our hands handled concerning the Word of life." To leave out anything is to distort the gospel and hinder its full effectiveness. To make any particular application of the gospel a substitute for the gospel is to fall into dangerous heresy. In Jesus Christ we have not only the ground of our salvation but the pattern for our life after we have been converted. In Him we see various methods geared to one ultimate objective and permeated by one supreme passion—to cleanse men from all sin through the atoning love of God as manifest at Calvary. Whatever the nature of our ministry, then, whether it be teaching, healing, helping, counseling, preaching or any of a host of other methods—unless it is permeated with the persuasive love of Christ that makes men uncomfortable in the presence of any sin and woos them to the Saviour, it is not presenting the full Gospel of salvation.—J.J.E.

The Blessed Advent

by Benjamin Ewert

THE present time, the four weeks before Christmas, is called and is known in Christendom as "The Blessed Advent." The expectation is that during this time special emphasis is to be put on the theme of Christ's coming to us by sermons, articles in periodicals, by song and recitations, and otherwise declaring with the words of the prophet Zachariah: "Rejoice greatly, for behold the King cometh unto thee!" or as is stated in Psalm 24:11: "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, that the King of Glory may come in!" Thus we shall be in full expectation of the visit of the Lord Jesus Christ and give him a hearty welcome—yes, even give him a sincere invitation. We have in German a well-known prayer which is often spoken at the partaking of our meals—namely, *"Komm, Herr Jesu, sei unser Gast, und segne was du uns bescheret hast!"* I wonder whether we sincerely mean it, when we pray thus; whether that really is our desire?

We welcome visits of our own people and enjoy their presence. We surely will also enjoy the visit of the Lord Jesus by having devout conversations together, in meditation and prayer, receiving spiritual blessings, joy through the holy spirit, peace, contentment, comfort, and enlightenment as was the case of His visit in the home of Mary, Martha, and Lazareth. Or we may also receive reproach or correction, as was the case when He once was in the house of that man Simon or during the conversation with Nicodemus. Then it must also be known, what is stated John 1:12: "As many as received him, to them gave he power to become the Sons of God, even to them that believe on his name." Note therefore of what great importance the visits of Jesus with us and the conversations together is in different respects.

In addition to what has been said there is another thought regarding the expected and welcome visit of Jesus: Namely the future return of Him in Glory. As he has stated John 14:3: "I will come again and receive you unto myself; that where I am, there ye may be also," Regarding which event numerous Scripture passages are given. We are told and admonished to expect and welcome him at his future coming. As stated in Matthew 24:44: "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh." And in Matthew 28:20 we have the Lord's promise: "And lo, I am with you alway, even unto the end of the world!" Do we expect him? Are we ready to receive him? Will he be welcome to us when he comes?

The Lost Gospel

by Ronald von Riesen

A message delivered at the Christian Education Rally held in connection with the Council of Boards.

SOMEWHERE—something, seems to have been lost by the Christian church which has seemingly brought it much dishonor. We live in an age where to a large extent the essence of the gospel has been lost. It has become for many a sealed book.

I would like to suggest three things that have to a large extent been lost to our living.

Lost: The Gospel of Conviction

For one thing, we have lost the gospel of conviction and belief. If we would have asked the question, "What difference do beliefs make?" before the second World War, a majority of people would have answered, "Very little difference." They would have said, "What matters is not what you believe but what you do." People had grown weary of doctrine. They had seen so much inconsistency on the part of believers, so many church people who were ready to recite the apostle's creed but whose lives showed little more honesty or kindness than the mass of men, that they lost respect for beliefs. They had seen religious doctrines beget so much intolerance and cause so much controversy that they had come to the conclusion that a definite system of beliefs was not only unnecessary but harmful. Consequently, men were trying to build up a Christianity without a creed, a vague sort of religion of mere goodwill.

> Is not this, perhaps, our greatest need—a genuine experience that will interpret both the sinful state of our hearts and the glorious news of the redeeming Saviour.

However, if we asked this same question today, I have a feeling that it would not be answered so glibly. The scheme of living without knowing what one believes has not been too successful. A religion of mere sentiment is no real protection against an aggressive secularism nor has it enough backbone to carry men far and courageously into tasks that call for real sacrifice and devotion.

We are beginning to see that the trouble was not and is not with our beliefs but with the superficiality of our profession. Wherever young people gather today to talk about Christianity, a new interest in beliefs is appearing. People, both young and old, are no longer satisfied to talk simply about what should be done in the world; they want to know what is back of it all, what is the meaning of life, what supports there are for our service. We are beginning to see that beliefs do matter, that they are the mainspring of our actions.

The Moulding Power of the Invisible

William Beebe, in his book on the Bermudas, speaks of the moulding power of the invisible. He speaks of the cedars that grow on the island. They are all bent to the northwest, away from the force of the winds. In the forests back inland, where they are protected, they stand upright, but the nearer the beach you go, the more are they bent. At the shore, where they feel the full power of the blast, they lie almost flat, only lifted enough from the ground to escape the rubbing of the sand. By looking at these cedars one can see the direction of the prevailing winds. The wind, unseen and yet powerful, is the moulding influence of their growth. Similarly, our beliefs, hidden deep in our minds and apparently so unimportant, are the factors that shape our lives.

Christianity has always tied faith and action together. The Apostle Paul has given us an excellent example of this truth in most of his writings. In Romans, for example, he sets forth the doctrine of being justified by faith—that in all ages, men were and always shall be justified by faith. He devotes the entire first eleven chapters to this major thesis. Then he comes to the pivot of his epistle in chapter 12:1, which reads, "Therefore, brethren, I appeal to you by the mercies of God, that you present your bodies a living sacrifice, wholly and acceptable unto God, which is your reasonable service." The key rests in the little Greek word, "oun." It is the connecting link. All that preceded is of no avail unless it issues forth in that which follows after, namely, a consecrated life. And all that follows after, or a good life, is useless unless it is founded on that which goes before.

Our generation needs to rediscover the significance of having a belief to serve as a basis of our actions. It is still true that what we profess and really believe in will determine our course of action.

Lost: Our Sense of Evangelism

Again, I would like to suggest, that we have lost our sense of evangelism in winning people about us, to a saving relationship with Jesus Christ.

The word, "evangelism" is one of those words that seems to have lost caste. It once had a glorious meaning. Then the time came when it did not move us at all. In some instances it even came to be looked down upon. Unfortunately, the years brought numerous abuses on the part of the unwise leaders. Some of these actually created an aversion on the part of those they professed to help.

There is something tragic about this, because evangelism is at the very heart of Christianity. The two can never be separated. If we abandon evangelism, we lose the gospel itself, for evangelism is the gospel being proclaimed and lived. If we outgrow evangelism, we do not grow. We are dwarfed. We retreat. We lose life.

If we look at the early church, it was this very thing that made it grow. Read again the thrilling story as recorded in Acts 2. Just a few weeks before there were twelve in the upper room; then one-hundred-and-twenty; then Pentecost with three thousand souls and mention is made of the enthusiastic fellowship that surrounded all their acts, "And the Lord added to their number day by day those who were being saved." Acts 2:47.

(Continued on page 5)

Community Acquaintance Program

Earlier in the week representatives of various boards and committees participated in a Mission Rally, a Youth and Christian Education Rally, and a Christian Service Rally held on Sunday afternoon and evening, and Monday evening respectively, which in addition to Thursday night's program made up the Community Acquaintance phase of the Council of Boards meeting.

Among those speaking at these various public meetings, were Mrs. P. W. Penner, returned missionary from India, A. J. Neuenschwander, secretary of the Home Mission Board, Gerald Studer, president of the (Old) Mennonite Youth Fellowship, Erland Waltner, board advisor to the Y.P.U., Ronald von Riesen, executive secretary of the Board of Education (see message in this issue, page 4), Bennie Bargen, manager of the Conference Publication Office, J. Winfield Fretz, secretary of the Mutual Aid Board, Elmer Ediger, associated with M.C.C. Voluntary Service, Erna Fast, recently returning from serving as a relief worker in Hamburg, and J. N. Smucker, president of the Conference.

Council of Boards Sidelights

Mountain Lake, Minnesota, is a community of 1,800 people situated about 125 miles southwest of the Twin Cities.

More than a hundred Conference officers, board and committee members and others associated with the above were graciously provided with lodging by members of the three Conference churches in Mountain Lake—First, Bethel, and Gospel Churches. An average of fifty meals were served at the Bethel Church by the Bethel women at lunch and dinner each of the three days. You see, this is a friendly town; many were invited to homes.

Various Conference churches of the area participated in the Community Acquaintance Program by furnishing special music.

Among the hundred or so officers, board and committee members, were represented some 70 family names with 8 Millers, 6 Friesens, 5 Kaufmans, 5 Unruhs, etc. They came from twelve states and Canada: 39 from Kansas, 10 from Ohio, 8 from Pennsylvania, 8 from Ohio, etc.

THE LOST GOSPEL . . . Continued from page 4

It was a witness that grew out of a great spiritual experience and issued forth in a victorious life.

Look at Paul. It was Christ's Spirit that laid hold of Paul and after that experience he was not content unless he was bringing others into that glorious fellowship. In the face of death or trials, he was never discouraged. He had been redeemed from a spiritual desperation. "The good that I would I do not: but the evil which I would not, that I do . . . Evil is present with me . . . Who shall deliver me from the body of this death?" Paul's sense of need was so great that only God in Christ could meet it.

We Have Never Dared . .

Perhaps one of the reasons that many of us do not have a yearning to see others transformed into Christlikeness is that we have never dared to look into our own hearts. We have failed to realize our own deep need of the redeeming Christ. Paul well knew that the good news of the gospel meant most to those who are spiritually desperate and mortally ill. That is one reason why we need a recovery of the sense of sin. Christ took it for granted that all men are sinners. The Bible assumes it throughout.

C. S. Lewis says, "until we become conscious of this fact, though we are a part of the world He came to save, we are not part of the audience to whom His words are addressed." Too often we have examined only our outward circumstances of life, and thus have been misled into feeling that they are the accurate indications of our spiritual state. Such was the case of Nicodemus, but the words of Jesus still stand, "Except ye be born again, ye cannot enter into the Kingdom of Heaven." It is absolutely essential that we have a thorough-going experience that grows out of a spiritual desperation before we will ever be in a position to share with others. It is only after we have truly experienced the redemptive power of Christ, that we will have an inner compulsion to share.

The story is told of a Russian girl who had suffered cruelly. One day she conducts around the Louvre in Paris a young man from a very comfortable English home. The two of them stop before a picture of a loaf of bread and a flagon of wine. But the sight of it nearly breaks the girl's heart, while the Englishman is seemingly unaffected. She turns to him in desperation, and says vehemently, "The trouble with you is that you have never been poor, never been hungry, never been lonely. If you had, this picture would break your heart too. You would see it as the cry of the despised and the rejected, the mystery of man's lot on earth." You see, the trouble with that young man was that he had not had enough experience to understand the meaning of that picture. Is not this, perhaps, our greatest need—a genuine experience that will interpret both the sinful state of our hearts and the glorious news of the redeeming Saviour. When we experience that, we will share because we care. Someone has said that the outreach of our concern for our fellowmen measures rather accurately the depth of our experience.

Lost: The Gospel of Divine Urgency

Finally, we have lost the gospel of divine urgency. We have lost the burning sense of commission in favor of complacency and indifference. The first impression one gets from reading Luke and John is this overwhelming sense of urgency about the teachings of Jesus. In John, Jesus speaks to the people saying, "My time is not yet come: but your time is always here." In Luke, Jesus came preaching "This is the acceptable year of our Lord." These words are seemingly the tone of the gospels and that sense is repeated over and over again. It appears in the parable of the friend at midnight; the wise and foolish virgins; and, the banquet to which the

(Continued on page 16)

Europe's Greatest Needs This Winter

An M. C. C. Roundup

The great overall need in Germany has passed, but there continue to be certain sectors of population which are in need of assistance. Among the greatest of these is the refugees. There are approximately 8,000,000 refugees in the Western Zones, 1,000 arriving daily. Their needs: warm winter clothing, men's clothing being urgent. Shoes are needed for children; work shoes for men. Bedding, and food are needed. (2) Old people whose savings have been wiped out, who are unable to find employment are found in every city of Germany. Their needs: clothing, bedding, food, medicine. (3) Children with TB. Needs: nutritional food, medicine, clothing. (4) Delinquent and wandering youth, students and orphans. Estimated that there are 650,000 wandering youth in the British and American Zones, 60 per cent of whom have no parents or cannot locate them. The North Rhine Westphalia area has 5,000 youth under 21 in prison. Needs: clothing, food, recreational and rehabilitative material. Students require supplementary feeding and financial assistance. (3) Prisoners of war are in need of high protein foods, clothing and medical supplies.—Walter Eicher, European M.C.C. Director

In Germany

It is hard to state in a short article the needs of the British Zone of Germany but if it must be in short, it is clothing, clothing, and more clothing. We have seen too many families of refugees who have nothing. Especially is this true concerning their bedding and linen. It is also to be noted that there is need among the old people, the sick, the bombed out families, the returned prisoners of war and such groups who have suffered directly from the war, but again I must repeat the need is primarily for clothing without exception of perhaps the old people who have no money to buy food so we are going to concentrate on that area among refugees and other people in the British Zone this winter.—Howard Blosser.

In Berlin

West Berlin's most urgent need is hope—hope for the future—hope in the face of winter and the surrounding Russian Zone. With one in four able workers unemployed, many homes will remain unheated while children and adults go seriously underclad and underfed. The thirty D-marks given to the aged per month have much less purchasing power in Germany than thirty dollars have in America. Fifteen to twenty of these D-marks are paid out for rent while the rest must go for food as well as clothing, fuel, light bills, carfare, and any number of essential items. Thousands can only starve. While our Neighborhood Center cannot feed and clothe all the multitude, it can present the fact that Christians care.—Harold Buller

---

Donations Can Be Used!

A recent inquiry as to "whether there might be a need for a donation for Foreign Relief" might be indicative of similar question in the minds of others also.

Although the conditions in Europe and elsewhere have improved much through the relief of past years and the United States Government's program of aid, it is found that there still are many people whose circumstances are particularly unfortunate and who suffer very definite need unless aid is given them on an individual basis. The M.C.C. endeavors to seek out such needy individuals and helps them as may be necessary.

In some places the primary emphasis of relief work has shifted from distribution of supplies alone to what is often called rehabilitation, in which the purpose is that of not merely meeting immediate food and clothing need, but helping people to become established spiritually as well as physically and economically.

As the relief program continues in accordance with the wishes that have been expressed by the Mennonite church groups, all the money and material gifts that our churches have to give this year, can be effectively used in helping truly needy people.

In Italy

In many places in the world the need for material aid has been greatly decreased and people are better able to care for themselves. In Naples the situation has not yet reached that point and probably will not for some time to come. The poverty and physical suffering in Naples has existed for a long time and was only agitated by the past war. Of course most of the debris, as a result of the war, has been cleaned away and many buildings and housing projects are under construction. However, the need is one of long term continuing until something is done about the greatly overcrowded slum areas. The needs then include food, clothing (especially for the winter months) and free medical aid and medicines. Certainly all the material aid that could be given would not be long in finding a needy recipient and would very soon be absorbed.—Ross Goldfus.

In Austria

The economic situation in Vienna and in all of Austria has developed so that food is no longer the problem that it once was. Understanding that many will have great difficulty buying enough for their use, it is still true that food is available once more and will shortly be completely ration-free. Certain areas and groups will still require help but not in the quantities previously needed. We feel the special need to emphasize the clothing situation. A study of average wage earners and their needs has shown that it is possible to purchase food and lodging but that there is left absolutely nothing for clothing. The need is acute in many places. We feel that we have only touched the surface of this need thus far. We should also mention the refugees. They will need continual support for some time until the present turmoil settles. Some are doing fairly well but all are uncertain about the morrow. We feel a call to work among them with material aid (clothing, shoes, some special food distributions) and such spiritual witness as we can give.—Howard Blosser.

Our Colleges and Seminary

MENNONITE BIBLICAL SEMINARY

Ernst Crous and wife who shepherd the Mennonite Church in Goettingen, Germany, were visitors at the Seminary during the past week. Crous was the former head of the State Library in Berlin; Mrs. Crous was also a librarian there. They were especially interested in the outstanding libraries in the city of Chicago,

Students of the Seminary attending the Council of Board meetings of the General Conference in Mountain Lake, Minnesota, during the past week were Elmer Ediger, Ronald von Riesen, and Erna Friesen. Dr. S. F. Pannabecker also attended the meetings.

Alcohol Education was the discussion topic on Forum Day at Bethany Seminary this week. James Renz, director of temperance for the Church of the Brethren led the discussions.

Among the interesting practical work jobs by the Seminary students this year is that of Helmuth Dyck, student from Niagara-on-the-Lake, Ontario, Canada. Helmuth is one of twelve student assistant pastors at the First Baptist Church of Chicago. The pastor of the church is Rev. J. Morikawa, who was released several years ago from a Japanese Relocation Camp, to serve as assistant in the church. Later he became the full-time pastor. The church is inter-racial in membership and has an active educational program.

Marvin Dirks returned from Beatrice, Nebraska, where he had been holding a week of services sponsored jointly by the Beatrice Mennonite and the First Mennonite Church. These meetings were held November 21 to 25.

CANADIAN MENNONITE BIBLE COLLEGE

The evangelism class of the Canadian Mennonite Bible College has recently begun a project which consists of a city-wide survey of Mennonites. There are many Mennonite people living in the city of Winnipeg who have lost contact with our church or do not attend church at all anymore. The evangelism class has taken up this religious census in an effort to reach out and contact all such people and invite them to our churches. There are, in all, nine Mennonite churches in the city of Winnipeg and its surrounding suburbs.

Another effort that is being made again this school year is that of visiting and singing for the sick and invalid in the various hospitals and old-folk's institutions of the city. This work is sponsored by the Deputational Committee of the student body. Just north of Winnipeg the Mennonite Old-Folk's Home, "Bethania," is situated, and students have frequently sung for the patients here. Also at various other such places arrangements have been made for such visitation work. The students feel grateful for this opportunity of serving in this way for it provides many opportunities for practical service!

Katherine Klippenstein, Rush Lake, Sask. has been elected to represent the College student body at the annual Y. P. meeting this year. The Y. P. meeting will be held during the regular General Conference Board Member's meeting on November 26th to 29th, at Mountain Lake, Minnesota. I. I. Friesen, instructor at the College, will also attend this meeting as a member of the Board of Education. Missionary Jacob Dick, India, was a guest speaker in chapel on Thursday, November 17th. Missionary Dick based his message on John 5:2-9. In presenting this message about the 38-year-old infirm man he especially emphasized the verse, "I have no one that will help me." He then compared the pagans to this infirm man who also cry out to the Christian world today, "We have no one that will help us." Missionary Dick also related some of his personal experiences. He fled from Russia in 1933 and crossed into China. From there he passed over the mountains by foot into India where he received his call to mission work.

G. G. Epp, Eigenheim, Saskatchewan, addressed the student body with a brief message during the prayer meeting on Saturday night, November 26th. Epp is a member of the Home Mission Board and was traveling en route to the General Conference Board meeting in Mountain Lake, Minnesota.

BETHEL COLLEGE

The following faculty members of Bethel College attended the meetings of the Council of Boards of the General Conference which were held November 26th through November 29th at Mountain Lake, Minn. Eldon Graber, J. J. Enz, J. W. Fretz, President Ed. G. Kaufman, Erland Waltner, H. A. Fast, R. C. Kauffman, and C. Krahn.

The following Bethel College representatives attended the Young People's Union executive meeting of the General Conference at Mountain Lake: Henry Claassen, Public Relations Assistant at Bethel College and president of the Western District Y. P. U.; Henry Schrag, vice-president; Leo Miller, representative of the Y. P. U. of the Northern District Conference and of Bethel College; and Erland Waltner, adviser to the executive committee of the Y. P. U.

H. A. Fast, professor of Bible at Bethel College, returned from his Canadian speaking tour. During the six-week tour, Dr. Fast visited many places, starting in Winnipeg, Manitoba, and ending in Vancouver, British Columbia.

Two interesting addresses were given during chapel hours this week: On Tuesday, Miss Honora Becker, Professor of English, spoke about present trends in literature.

The other chapel speaker was J. Hoffman Cohn, of the American Board of Missions to the Jews. He gave an interesting account of the origin, growth, and significance of the Jewish Zionist movement.

The Newton Community Chorus rendered its 22nd Annual performance of Handel's *Messiah,* in Memorial Hall, on Sunday, December 11th.

Evangelism an
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An Editorial Report on
(Photes by George D. Hess, M

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Dinner time at the Council of Boards meeting in the basement of Bethel Church, Mountain Lake, Minnesota.

MOUNTAIN LAKE, MINNESOTA, December 1, 1949. "Witnessing unto all men" is the theme that will keynote the 1950 General Conference Sessions to be held at Freeman, South Dakota, August 23 to 30, according to an announcement made at the closing session of the Council of Boards here tonight (Thursday).

Several hundred members of the six General Conference Churches of this area who took advantage of the closing program of the newly inaugurated Community Acquaintance Program held in connection with the Council of Boards meeting heard representatives of the various boards and committees report on their work and plans for the ensuing Conference year.

Business Committee Outlines Coming General Conference Program

Announcement was made by Walter Gering, member of the Business Committee, of plans for a Conference Evangelistic Service to gear in with the United Evangelistic Advance to be held on Saturday night of the Conference to be followed on Wednesday night by a challenging missionary rally. Contrary to the usual schedule, the closing day will feature foreign missions with the India Golden Jubilee program scheduled for the afternoon. Other days of Conference will feature "Our Witness through Education . . . Relief . . . Home Missions, etc."

At the End of a Half-Century in Missions

In this home-town of the late P. A. Penner, founder of our mission in India, the Foreign Mission Board laid plans for next year's celebration of the Golden Jubilee of the establishment of the India Mission. Howard Nyce, Pretty Prairie, Kansas, spoke for the Board. The Board is suggesting that the Conference appoint an official delegate to represent the churches at the Jubilee celebration in India to be held between Christmas and New Year's Day in 1950. It was further suggested that one Sunday late next year we set aside as India Jubilee Sunday.

Y.P.U. Representatives on the Steps of Bethel Church

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With reference to the work of Foreign Missions as a whole, the plan is to keep the personnel at the same level in number replacing those who may retire. Difficulties in the political situation in China and Colombia make the work of this board complicated.

Consideration is being given to the expansion of the work among the American Indians.

The Foreign Mission Board is the only major board to step up its budget. The Board has raised its budget to $265,000 from a figure of $260,000 for 1949.

Home Missions in Hemispheric Ministry

Canada, United States, Mexico, Brazil, Paraguay and Uruguay—all these come into the vocabulary of the Home Mission Board. John J. Plenert, Lansdale, Pennsylvania, spoke of this two-continent ministry to

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PROPOSED BUDGETS OF GENERAL CONF
SUMMARY OF B

Year

	1946 Budget	1946 Income	1947 Budget
Foreign Missions	150,000	217,209	235,000
Emergency Relief	$117,200	$218,357	$298,300
Home Missions	40,000	69,248	40,000
Biblical Seminary			
Peace Committee	130,000	64,378	20,000
Board of Education	19,000	8,181	30,000
Board of Publication		3,669	12,000
General Treasury		3,242	2,150
Ministers Aid			
Y. P. U.	3,400	588	3,200
W. M. A.			
Mutual Aid Board	500	41,728	2,000
Laymen's Fund			
Doct. & Con. Com.	500	474	1,000
TOTALS	$460,600	$626,974	$643,650

*Includes $2,000 for Executive Committee; $1,750 Placement Committee; and $350 for the Church Unity C

†Includes only expenses and projects independent

‡Includes $10,000 for loan capital.

ons to Keynote ference

erence Council of Boards
and S. F. Pannabecker, Chicago

spiritually-needy communities of Mennonites as well as city and mountain missions. In the United States the Board cooperates with the various districts. The Board also assists some 27 ministers in Canada. Significant was the report that there are more Mennonites in Mexico than in South America.

In South America the Board has assisted in the building of church buildings as well as in the support of pastors. Through the visit of A. J. Neuenschwander and others, the Board has kept in touch with the needs there.

It was also reported that the Board supports with loans college students planning to enter the ministry as well as seminary students.

Serving under the Home Mission Board is the Evangelism Committee. Jacob T. Friesen of Beatrice spoke of the United Evangelical Advance in which our churches are encouraged to participate.

Emergency Relief—Ministry of Mercy

Reflecting a receding need for large-scale Relief operations, the Emergency Relief budget was slashed by more than $110,000 according to John C. Mueller, Freeman, South Dakota. However, it was pointedly brought out that while the need for food is no longer the major item there is still a heavy need for clothing and shoes (see "M.C.C. Roundup" in this issue).

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Mountain Lake's Community Old People's Home under Construction.

Furthermore, the food for the body has served to reveal a much deeper need in war-torn countries—namely, an intense hunger of the soul. In this need as well as in the great task of finishing the resettlement of the refugees in the Americas, the Emergency Relief Board must plan for some distance into the future.

Finally, this Board is responsible for the interests of the Conference in the building of mental hospitals in connection with the Mennonite Central Committee.

Voluntary Service Program Endangered

Due to insufficient contributions to Voluntary Service, Albert Gaeddert, secretary of the Peace Committee, pointed out that this phase of our peace witness may need to be curtailed. This witness, for which the Peace Committee and the Young People's Union are jointly responsible, sponsors the General Conference Voluntary Service projects such as the youth groups that assist in our home mission work, our foreign work among the American Indians, and in our churches as youth teams. There is also cooperation with the M. C. C. Voluntary Service program on such projects as the Gulfport, Mississippi, rehabilitation work as well as European and Mexico Voluntary Service. The European work emphasizes especially rehabilitation of young people, both so-

(Continued on page 10)

Bethel, Hospital, Mountail Lake

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OS AND COMMITTEE, 1950 TOGETHER WITH
ANNUAL INCOME
31, 1949

et	1948 Income	1949 Budget	1949 Income to 10-31-49	Per Cent Budget Rec'd by 10-31-49	Proposed 1950 Budget
)	231,936	$260,000	$171,429	66	$255,000
)	191,292	293,250	95,729	33	178,250
)	51,694	60,800	39,374	65	59,800
)	64,454	56,000	39,051	70	56,000
)	5,440	35,000	4,862	14	10,500
)	29,568	17,250	11,937	69	17,000
7	7,687	10,660	5,720	54	10,000
)	9,440	10,350	3,734	36	5,115*
				-	6,000
)	1,251	4,000	3,149	79	3,800
3	1,367	2,825	1,658	60	9,500†
)	2,208	1,125	1,194	106	11,850‡
	466	1,000	2	—	
	700	500	725	145	400
5	$597,503	$752,760	$378,564	50	$623,215

mmittee; $665 for the Pension Committee; $350 for the

l Foreign Mission work.

From the Steppes to the Prairies

Readers of our church papers will be interested, we feel sure, on a brief report on the sales on the little book FROM THE STEPPES TO THE PRAIRIES.

Reviewers, public libraries, museum collectors, as well as individual readers in our Mennonite constituency have said some very nice things about this book and what is more than just fine words—they have bought it.

Total sales to October 31, 1949 were 627 copies. This gives us the opportunity to point out that the total edition of this little booklet, which we consider one of the most readable accounts of this nature, amounted to only 1,500 copies and when the first edition is sold out no additional copies will be available. Therefore, if you have not ordered your copy may we suggest you write to nearest book store (Yes, Rosthern, Sask.; Newton, Kansas; or Berne, Indiana), price $1.50.

Now we know you would be disappointed if we did not include in this little report a suggestion that this little booklet makes a very nice Christmas gift for young and old alike and it takes just a little checkmark on your check to change your 1 to a 4 which will bring you three copies instead of one.

So that's that for your gift problem this Christmas!

WHAT THEY SAY . . . . . about The Handbook to the Mennonite Hymnary

". . AN EPOCHAL STUDY of the *Mennonite Hymnary* which came out in 1940 with its extraordinary volume of seven books in one . . . data is accurate and scholarly. I count it a joy to have the *Hymnary* and the *Handbook to the Hymnary* on my desk and in classrooms for the constant use in the build up of Graduate Hymnology."—H. Augustine Smith, Boston University College of Music.

Evangelism and Missions . . . Continued from page 9

cially and spirtually, and so much is it being appreciated that German *Evangelisches Hilfswerk* has asked the M. C. C. Voluntary Service to go into the young peoples work of the churches.

In addition to witnessing through Voluntary Service, the Peace Committee has the objective of peace education. In line with this the Committee has plans for a peace oratorical contest to be held in our Conference. The Committee has ready for publication a 300-page book by H. A. Fast entitled "Jesus and Human Conflict." Provision is also being made for tracts and teaching helps on peace.

The Committee called on our colleges to send representatives to the Detroit Conference on Church and War to be held in Detroit, May 8-11. The Conference is sponsored by peace organizations within the Protestant churches; the Historic Peace Churches are included in these organizations, and it promises to be a far-reaching conference taking particularly the Biblical basis both for its study program and its program of suggested activity.

The Committee cut its annual budget from $35,000 to $10,500.

The Board of Education—Custodian of Our Future

Wide variation marks the ministry of the Conference Board of Education according to Erland Waltner, North Newton, Kansas. Through its subsidiary Curriculum Committee such new projects as the JUNIOR HYMNAL, a handbook to the CATECHISM edited by Walter Gering, a junior graded series for Sunday school, and a leadership training school are either being worked on or planned for. Through its Interschool Committee, arrangements are being made to have a choir at General Conference at Freeman consisting of singers representing all the Conference schools. Through its Ministers, retreat committee plans are underway to have the 1950 retreat near Freeman, August 18-23.

The Young People's Union, for whom this Board provides an adviser and which is under the general responsibility of this Board, reached a new high in interest and enthusiasm at its own Council meeting also held in Mountain Lake, November 26-29. Reports will be found in the "Mennonite Youth" section of this paper.

The concern of foreign-student exchange continues while the C.P.S. Educational Rehabilitation program is tapering off.

This Board cut its budget from over $24,000 to $18,500.

LAYMEN, THE "LAST-COMERS"

Terming themselves the "last-comers" as far as conference organizations go the Laymen, as represented by J. S. Shultz, Bluffton, Ohio, reported that they are working on a constitution and promoting the establishment of church and district brotherhoods many of which have already been established.

WOMEN PIONEER IN MIGRANT WORK

In addition to serving as an auxiliary to the Home and Foreign Mission Boards by taking up mission projects of particular interest to women, the Women's Missionary Association as represented by Mrs. A. M. Lohrentz, McPherson, Kansas, reported that they are sponsoring the first conference work among migrants. The Association is also assisting with the Foreign-Student Aid program.

(Reports to be continued next week)

Jottings

—Hoffnungsau Church, Inman, Kansas: Special efforts are being put forth to again organize a church mixed choir. The response is gratifying and the membership stands at sixty-five. The three sewing circles held its annual mission sale on November 12. The proceeds reached the sum total of $1346. On November 13 the two C. E. organizations met. The Junior group presented a Thanksgiving drill, "God is Love." The Senior group presented "A Service of Worship for Thanksigiving Day."—Mrs. Albert Ediger, Corr.

—Bethesda Church, Marion, South Dakota: Thanksgiving Harvest-Mission Festival speakers were H. J. Brown and J. D. Unruh. Monthly Bible study on the book of Ephesians are held on the second Sunday. A young people's class has been organized to discuss "Jesus and the everyday problems of life."—Amelia Becker, Corr.

—Faith Church, Greensburg, Kansas: Mission Day was observed in our church on October 30. Our speakers were Mrs. W. C. Voth of Newton and Grace Liu, Chinese student at Bethel College. They brought inspiring messages and told of mission work in China. On November 13, we were also privileged to have with us Floreine Dirks from the Sudan Interior Mission. She told us of her experiences and work in Africa and also showed pictures during the evening services.—Corr.

—Bethel Church, Hydro, Oklahoma: Edna Peters R.N., who has spent some time in Europe, spoke and showed pictures in our church last Wednesday which was a real treat. We have added several good books to our library recently. Practice has begun for our Christmas program. Our annual business meeting was held recently.—Wilfred Ewy, Corr.

—First Church, Sugarcreek, Ohio: Our great minister for Sunday morning, November 20, was Kenneth Bauman, president of the General Conference Young People's Union and a ministerial student at Bluffton College. William Stauffer, our pastor, has been gone during the past week visiting several of the churches in the Manitoba, Canada, area. The Swiss Men's Chorus of the Bluffton-Pandora community gave a fine concert of sacred music at our church Sunday morning, November 27.—Wiley McDowell, Corr.

—Zion Church, Souderton, Pennsylvania The religious sound film entiled "Salt of the Earth" was shown in our church on November 27, 1949. It has a great message on Stewardship and Evangelism.

—Farm for Rent: 160 acre farm, Harvey County, Kansas, for rent on one-third crop plus some cash rent. See W. H. Entz, 3½ miles east of Newton, or the Board of Mutual Aid, North Newton, Kansas.

—Menno Church, Lind, Washington: Our annual mission meetings began Thanksgiving Day, November 24 and continued through November 27. Orlando Waltner, missionary to India, was the special speaker at the four meetings. During November 285 pounds of new and used clothing was packed and sent by the Mission Society to the General Conference Headquarters, and also a hundred pounds of home-made soap. A child consecration service was held on November 27. The parents of the five baby boys were Davis Bauers, Robert Franzes, Herbert Janztens, Lawrence Whitesides, and Leo Dycks. Janet Soldner, missionary to Colombia, South America, was guest speaker on October 16.—Mrs. C. C. Claassen, Corr.

—West Zion Church, Moundridge, Kansas: The Come-Join-Us Sunday School class sponsored a Fun Night on Friday, November 25. The high school gymnasium was rented and the evening was spent playing basketball. Refreshments were sold to defray expenses. Our church celebrated its annual Harvest Festival on Sunday, November 27. At the morning service Howard G. Nyce of Pretty Prairie spoke on missions. In the evening Menno Fast, a relief worker in Poland, talked about and showed pictures of his work. The morning offering went for missions and the evening offering for relief.—Mrs. L. L. Lehmberg, Corr.

—First Church, Reedley, California: Two events of importance have taken place here recently. The first was the dedication. The first was the dedication, on November 6, of our enlarged church auditorium. The seating capacity has been increased from about 250 to almost 500, and the choir loft was moved and enlarged. Work is continuing on the basement. The second event was the ground breaking services on November 20, for the New Kings View Homes mental hospital. Speakers were P. C. Hiebert of the Mennonite Central Committee, and Frank Tallman, Director of California State Department of Mental Hygiene. Several thousand persons attended these services, showing that there is considerable interest in this project. —Corr.

UNDER ORDERS

The ordination of Roy Henry, who has been called as pastor of the Burrton Mennonite church, took place Sunday, December 4, at the Bethel College Mennonite Church, North Newton, Kansas. Rev. Lester Hostetler was in charge. The Burrton congregation joined in the service.

—West Swamp Church, Quakertown, Pennsylvania: This fall in connection with the weekly Bible study we are having a helpful study on "How to teach in the Church School," taught by Rev. Wilmer S. Shelly. The first Sunday in November the entire Sunday School started the offerings for the White Gift. The Anniversary and Mite-Box service of the Young Women's Missionary Society was held Thanksgiving Day evening. Speakers were Mr. and Mrs. Ely Fretz who told us of the many places of Mennonite interest in our country which they had visited. Recently 587 pounds of clothing for relief were taken to Akron, Pennsylvania.—Corr.

—First Church, Upland, California: We observed the annual Thanksgiving and Home-Coming day with a dinner served by the "Menno-Knights" Sunday School Class. D. D. Eitzen of Los Angeles was the afternoon speaker. The freewill offering was for an outdoor bulletin board. Our Christmas program will include the consecration of babies. Two displaced Estonia families arrived through a Farm-Labor program. The men are picking lemons and oranges. They attend our church services, but do not understand our language; one member speaks some German. Some German families are expected soon at the same camp.—Metta Niswander, Corr.

—Meadow Church, Colby, Kansas: We had as visiting minister for Friday morning, November 25, and Sunday morning and evening, November 27, C. H. Suckau from Omaha, Nebraska; who brought inspiring messages. He also visited at the different homes. Sunday morning, November 27, six members were added to our church by letter and vote. We observed Holy Communion on December 4. On December 18 a Christmas program will be given by the Christian Endeavor and on December 24 our Sunday Schools will give their Christmas program.—Mrs. Peter J. Franz, Corr.

Mennonite Youth

"A United Mennonite
Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Christmas vs. Yuletide

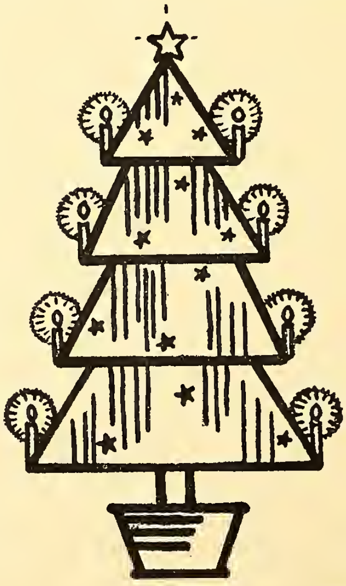
By Matilda Rose McLaren

From whence came the many Christmas customs of caroling, the Christmas tree, the yule log, the Epiphany season, the exchanging of gifts? If you have wondered about Christmas customs, read this story of their origins.—Ed.

EDUCATORS TELL US in order to teach we must lead students from "the known to the unknown." Many hundreds of years ago the early Christian missionary in northern Europe knew the only way to lead our forebears, the Germanic and Celtic people, to Christianity, to teach them of Jesus' coming to shed light on the world—of which they knew nothing—was through the sun's annual return, following weeks of darkness—of which they knew something. By using their superstitious customs as "visual aids," the pioneer shepherds followed a modern educational principle.

Since Jesus' birth occurred during Yuletide which these non-Christians had celebrated for many centuries, it was not difficult to help them understand his mission of hope when it was correlated with the coming of the sun.

Thus, history records the words Yuletide and Christmas are not synonymous. When the angels sang, "Peace on earth, good will toward men," it was not a premier, it was the theme song of the season.



Because, apparently, the sun threatened each year to go down and never come back, people of northern Europe, subjected to the long winter nights, lived in awe of it. They believed the sun ran its course across the sky each day and descended into *hel* at night. *(Hel* and grave were synonymous.) Each night they worried: Since the sun had grown so weak, would it have strength to return in the morning?

Based on their observation of the midnight sun, a great many people were sure it stood still for forty nights when Yule logs were burned for light as well as heat. Later, oldtimers observed that while they went regularly through seasons of dread, eventually the sun never failed to return. There was a definite day, December 24, when you could notice "the days begin to lengthen, and the cold begin to strengthen." By January 6, there was no doubt about it. So January 6, twelve days after December 24, became Twelfth Night, or Epiphany which means *appearance.* This twelve-day period was called *Hweol-tid,* or Yuletide, meaning *turning point.*

DURING YULETIDE only the necessary chores were performed. Since the sun was considered to be a huge wheel, farm machinery and spinning wheels stood still in mute respect. To work with them would have been foolhardy, lest through the power of suggestion the Great Wheel should feel itself coerced. When on Twelfth Night these Northerners were sure they were again in the good graces of the sun, their first activity was to roll huge wagon wheels from farm to farm, as a symbol that now the wheels of the world could again be set into motion.

During Hweol-tid it was also considered wrong to harm animals. Fishing nets were hauled in, traps sprung, and hunting clubs hung up. There simply had to be "Peace on earth," lest the sun become angry and refuse to return.

An old legend says that once a farmer took refuge from severe weather in a bear's den. Since it was Yuletide, he knew the bear would not harm him. But when, next day, the farmer returned to the den, club in hand, the bear killed him. Even the widow said it served her husband right. He should have known better than to disturb peace on earth!

"If the Christmas signs do not fail," is the weather prophecy which originated with these early celebrants. Each of the twelve days in Yuletide represented a month, and the father of the house made twelve daily weather records on the rafters. If the first day was stormy, so would its first month of the coming year be; if the sun shone brightly on the tenth, the tenth month would be lovely.

Twelfth Night was a gala occasion. Did not the sun, parent of warmth, light, and fertility, shine upon them again? Feasting and dancing was in order.

"The horn was blown for silence, come was the votive hour,
To Frey's high feast devoted they carried the boar."

According to the Eddas, Odin (Wodin), traveler of the Northlands and descendant of Saturn, fled out of Asia through "Russland to Saxony" (Russia to Germany), on to Frankland (France), Jutland, Sweden, and Norway. A more virile, vigorous, if not too virtuous man never lived. He had a son to place in charge of each conquered country, and to establish the customs of his ancestors.

THE ORIGIN OF some of these includes the story of Balder, the sun god, who lost his life because of

(Continued on page 13

jealousy, at the scheming hands of Loki, fire god. Loki knew Balder was immune from every earthly element—fire, water, air, and earth. Only mistletoe, a parasite directly dependent on none of these, could injure Balder. Loki, therefore, set out to find mistletoe and found it growing on an oak tree, "on the eastern slope of Valhalla." Craftily, Loki fashioned himself a mistletoe arrow and waited until the gods assembled for Yuletide when their favorite sport was to shoot darts and throw battleaxes at Balder, the immune. Then Loki placed his arrow into the hands of the god of darkness, Hoth, who was, of course, blind. When it came Hoth's turn to throw something at Balder, he let go with his mistletoe arrow. The sun god fell dead. He descended into *hel*. The gods itched to kill Hoth—but it was "peace time!"

Great was the mourning of Frigga, Balder's mother, the goddess of beauty, and of the other gods, so a long period of mourning ensued. Balder's grave was showered with gifts, and he showed his appreciation by sending gifts from his grave, so was established the custom of exchanging gifts at Yuletide. Frigga decreed that never again should mistletoe be used as an instrument of destruction. Because she herself was so beautiful, henceforth it should serve as a beautifier. When a swain kissed his maiden beneath it, that maiden would, like Frigga, become so beautiful the swain would be sure to marry her before next Yuletide. After Balder's death, Druid priests cut mistletoe only with golden scythes, never used for another purpose. Because the connection of mistletoe with Christmas is so pagan, to this day it is not used in church decorations.

The Christmas tree itself is said to be a bridge between Yule and Christmas celebrations. *Christmas*, of course, means: Christ's mass. Back in the ninth century, St. Winifred traveled north to preach Christianity to the Druids and their followers, who believed in human sacrifice. He found a crowd gathered around a great oak tree for such a ritual. As a minister of Christ, he demanded a halt in the proceedings and chopped down the oak. As it fell, a tiny fir tree rose in its place. St. Winifred cried: "Here is a new tree, unstained by blood. See how it points to the sky. Call it the tree of the Christ Child. Henceforth you shall not go into the shadows of the forests to hold your feasts with secret and wicked rites. You shall hold them within the walls of your own home in the north where on the birthday of Christ, the whole family will gather around the fir tree in memory of this day and to the glory of God."

THE EXACT DAY of Christ's birthday is not known. There was a time when, like Easter, it was not celebrated on the same date each year. It fell anywhere between January 1 and January 6, the Jewish celebration of Hanukkah, or Feast of Lights. Pope Julius, served from A.D. 337 to 352, after much research, decided Christ must have been born the second day of Yuletide, December 25. Bishop Liberius declared it the legal Roman date in 354 and by the Christian world. During the Jewish Hanukkah candles were not only given as gifts but were used extensively in the households. This explains why all Palestine was alight the night of Christ's birth. Today, Greeks still call Christmas the Feast of the Lights.

SINCE ODIN LEFT a son in Saxony and the Saxons eventually came over to England, these customs and celebrations were brought along.

Celts celebrated in cowhides. Holly adorned their long hair. Home fires were cut out, in order that they might be rekindled during Yule from the fires of Druid temples. Young men were dispatched to leave gifts of mistletoe, the cure-all, and recipients made substantial gifts in the temple.

Banquet plates were huge half biscuits heaped with fish and fowl. When the meal was over, plates were thrown into alms baskets. Guests helped themselves with their hands and ate with their fingers. Juice ran into the biscuit plates and was quickly absorbed. After the meal came games and musical entertainment.

King Alfred added grandeur to the occasion. Walls were hung with tapestry. Food was served on golden platters and golden goblets supplanted gourds and horns. Men cut their flowing beards into fancy figures; tunics were of cowhide, wool, linen, silk with heavy embroidery. Chains, bracelets, and rings weighted them down, but clanked merrily during the dancing and dining.

* * *

Christmas

By Phillips Brooks

The earth has grown old with its burden of care,
  But at Christmas it always is young;
The heart of the jewel burns lustrous and fair,
And its soul full of music breaks forth on the air
  When the song of the angels is sung.

It is coming, old earth, it is coming tonight!
  On the snowflakes which cover the sod;
The feet of the Christ-child fall gentle and white,
And the voice of the Christ-child tells out with delight
  That mankind are the children of God.

On the sad and the lonely, the wretched and poor,
  That voice of the Christ-child shall fall,
And to every blind wanderer opens the door
Of a hope that he dared not dream of before,
  With a sunshine of welcome for all.

The feet of the humblest may walk in the field
  Where the feet of the holiest have trod;
This, this is the marvel to mortals revealed
When the silvery trumpets of Christmas have pealed,
  That mankind are the children of God.

* * *

During the merry 1500's the Yule log was so big it required four to eight men to bring it into the great halls. The log was never placed horizontally with the back of the fireplace, but at right angles extending deep into the room. As the end burned off, it was pushed farther across the hearth. Children and men sat on its cold end to make Yule wishes. An oak log was preferred. If luck was to be with the family, a piece of the log must be saved to rekindle next year's fire.

Following the autumn boar hunts, the heads were pickled for Christmas. The serving was preceded by a procession with trumpets. The father of the household

(Continued on page 15)

The Carol That Was Written for Sunday School Children

By Vincent Edwards

IF the thousands who join in singing *O Little Town of Bethlehem* during the Christmas season, it isn't likely that one in ten is aware that this popular carol was originally written for a group of Sunday school girls and boys

Its author was the beloved Bishop Phillips Brooks. He wrote it in 1868, when he was the thirty-year-old rector of the Church of the Holy Trinity in Philadelphia.

Few noted churchmen have ever shown such a fondness for children and Christmas. Whenever the joyous season rolled around, it seemed as though Bishop Brooks caught an added glow of happiness, and his feelings are reflected in the lines of his carols:

"Everywhere, everywhere, Christmas tonight!"

and

"The earth has grown old with its burden of care
But at Christmas it always is young."

At his Philadelphia church Phillips Brooks had already attracted a great following. When he preached, the church was so packed that seats had to be set up in the aisles. He was especialy popular with the children of the Sunday school, for he was one of the jolliest parsons who ever lived, and he took great delight in the singing of so many girls and boys.

When the Christmas season arrived in 1868, the gifted rector remembered the trip he had made to the Holy Land three years before, and wrote *O Little Town of Bethlehem* for the young folks who had never been there. It is said that his visit to the land where the Saviour had lived made a lasting impression on Phillips Brooks and intensified his own religious life. These Christmas verses lead one to believe that he stood out under the quiet stars of the Bethlehem sky when he came to the place of the Nativity.

It is one thing to have the words of a beautiful carol and quite another to have music to which they can be easily sung. Finding himself in this situation, Phillips Brooks turned to the man that was the superintendent of his Sunday school and the organist and choir leader of the church—Lewis H. Redner. He was also adept at composing music.

Mr. Redner seems to have been inspired on this occasion. He told the rector he would do the best he could and took a copy of Mr. Brooks's carol home with him. Only a day remained before the Christmas service, but that very night he woke up from a sound slumber with his lovely tune "St. Louis" ringing in his mind. It is this tune to which the words are universally sung, and a finer matching of melody to text can hardly be imagined.

The carol was enthusiastically sung by the Sunday school, and it made an instant appeal to all listeners. Gradually it came to the knowledge of people in other churches, not alone in Philadelphia, but all over the country, so that, in time, it was given a place in most hymnals. *O Little Town of Bethlehem* is now one of the season's most familiar carols.

Yet, when it is sung today, it is not inappropriate to remember the youthful audience for which it was first intended. In the now yellow Christmas program of the Church of the Holy Trinity of the year 1868, there appeared an additional verse, which proves that the author's first thought was of his Sunday school girls and boys:

"Where children pure and happy
Pray to the Blessed Child,
Where misery cries out to Thee,
Son of the Mother mild;
Where Charity stands watching,
And Faith holds wide the door,
The dark night wakes, the glory breaks,
And Christmas comes once more."

—Front Rank

Comments by the Editor-- "Program Materials"

ANYONE who has had the job of making up a program for his local youth group knows the task he has. It is not easy to make up a program in a creative way. It is quite easy to fill in an hour's time, but to have an effective program is not filling in an hour's time, as we all know. Doubtless, all too many of our programs are the "filling in an hour" variety. What we need is effective material, well-planned, creatively used.

This Autumn, the Young People's Union has been publishing Program Materials. Each month a set of materials has been sent out dealing with a pertinent topic. The first material issued was on Missions, the second on Stewardship, the third on Christmas. These materials were issued in a file folder. They are not complete in themselves. They need additional material. For instance, the Christmas materials could well be used with additional material gleaned from periodicals. Had you ever thought of using articles from the Mennonite for your collection of Program Materials?

In this issue there are articles on a Christmas theme. They would be excellent for storing away and using in a Christmas program. The article on origins of Christmas customs, "Christmas vs. Yuletide," would be of value and interest. Sometime, in a group discussion, you may want to discuss such a subject as the origin of customs. Then you could use such material telling of the origins of Christmas customs.

There are program materials everywhere, just as there is a sermon in every day's experience. By keeping our eyes open, we can find them and make use of them for our purposes—if we file them away and collect them! Let us work toward vital, dynamic programs by collecting our programs in a Program File. E.L.

Christmas Customs in Other Lands

In Spain it has been customary to release minor offenders from the prisons and give special treats to those in hospitals on Christmas Eve.

* * * *

Also in Spain, before the bells announce the stroke of twelve on Christmas Eve, everyone must see to it that he has done at least one good deed.

* * * *

In Italy the shepherds come down from the mountains to sing and pray at the shrines of the Virgin and Child. They also pray and sing before all carpenter shops in reference to St. Joseph, the carpenter.

* * * *

The climate is too warm for Santa in Mexico so the Aztec god of the sun and air takes his place as the one who does good deeds.

* * * *

The Midnight Mass is an integral part of Christmas observance among many people, including the French, Spanish and Italian.

* * * *

In Italy an old fairy rewards or punishes children on the twelfth day after Christmas by putting sweets or dirt and stones into the stockings which the children hang near the head of their beds.

* * * *

Candles are placed in the windows and doors are left unlocked on Christmas Eve in Ireland so that the Virgin may enter if she should happen to pass.

* * * *

Lighted candles are also placed in the windows in the homes in England. The tradition comes from a legend that the Christ Child wanders the fields and streets at Christmas and goes where the welcoming candle lights the way.

* * * *

On New Year's morning Polish children wake to find a switch or a gift under their pillow. The switch is a reminder to the naughty that they are to mend their ways.

* * * *

The nativity is re-enacted in every hamlet in Poland, peasants playing the role of the worshiping shepherds at stables buried in snow.

The Yule Log and the singing of carols have long played an important part in England's merry Christmas festivities.

—*The Northern Light*

MORE BAR MAIDS THAN COLLEGE GIRLS

Dr. W. P. Clemens, a Methodist layman, says, "There are three times as many criminals in America as college students. There are more bar maids than college girls. Children spend eight times as many hours at the movies as in the Sunday school, and one out of twelve persons in America attends church regularly. Seven out of eight children quit church and Sunday school when they are fifteen. There is a murder every twenty two seconds. The people of America spend $750.00 for amusements and luxuries for every dollar contributed for mission. Certainly we are a godless nation." —*The Christian Leader.*

Our Christmas Paryer

Eternal Father, we thank Thee for a faith so high it can link the far-off pilgrim stars with the cradle of a Little Child . . . .

Make us truly wise, with the wisdom of a Little Child, that the highest truth may be born in our hearts, shepherded by Love and Joy and Wonder. May we be brave to seek and faithful to find Thy need to keep close to the warm heart of life. Call us back from a wisdom that is not wise, because it is hard, untrustful and doubtful of those starry ideals by which Thou art revealed. . .

Let not our souls be busy Inns that have no room for Thee and Thine, but homes of prayer and praise, ready for Thy welcoming. Make us to know that near us even in our city, is Christ the Saviour, whom seeking with joy, we shall find. Humbly we offer our Christmas prayer in His Name.

—Joseph Fort Newton

CHRISTMAS vs. YULETIDE . . . Continued from p. 13

laid his hand on the "boar of atonement," and pledged fidelity to his family for one more year. Only a man of good reputation could officiate.

Often boar's head was followed with pheasant pie. The bird's body was drawn, stuffed with herbs and baked, then placed in its original skin and decorated with feathers.

About 1380, Richard II held a Christmas party at Litchfield, when 2,000 oxen and 200 tons of wine were consumed. Regularly this king kept 2,000 cooks to prepare food for his 10,000 "regular boarders." In return for this lavish feeding constituents were expected to give handsome gifts, and dance and sing for the King and Queen. This was the origin of Christmas carolers who, in many communities, even today, sing until they've been fed.

With the advent of Puritanism in England, all English Christmas merry-making ceased. In fact, in 1652 Parliament ordered: "No observance shall be had of the five and twentieth day of December, commonly called Christmas; nor any solemnity used or exercised in churches upon that day in respect thereof." No Yule fires burned, not even candles. Today, the English Christmas is akin to ours—church, gifts, and dinner.

This year, may we be mindful not only of the ever-returning sun, but of the ever-living Son whose coming shed light upon the world during its darkest era of ignorance and superstition.—*Front Rank*

BEYOND YOUR OWN!

Please enclose this label when writing.

DO YOU HAVE A PENCIL HANDY? Just take a minute to sign your name below. Then, at the left fill in the names of your friends for whom you would like to do a Christmas favor.

One . . . two . . . three . . . four . . . you can easily choose four or more. (If you need more space simply use a separate sheet giving same information.)

Now you can cross these names off your list for Christmas gifts. They are cared for—and their surprise and delight is assured. They will be getting THE MENNONITE, our Conference paper, that you are enjoying now—a full year's subscription with your compliments—and at minimum cost to you.

Gift Subscription $2.50 each. Fifty fine weekly issues.

A Free Gift Card will be sent to your friends with your own personalized choice of signature.

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My Gift Card should read—"From ______________________________

THE LOST GOSPEL . . . Continued from page 5

invited guests would not come. People truly believed it was the acceptable year of the Lord, and lived under that inner compulsion.

This also seems to be the theme of the book of Acts—not tomorrow, but today. There was present in the hearts of the early Christians this divine sense of urgency, an inner compulsion, a powerful dynamic, which literally "set the world on fire."

The spread of the gospel can be compared to the flowing of a river as seen from a high mountain. Once it flows swiftly. Again it flows sluggishly along the plains. Looking at history, one can say that when the Gospel seized men with a sense of divine urgency it made progress. This is clearly illustrated in the (1) rise of the Reformation movement; (2) the Wesleyan movement; and (3) the nineteenth century missionary movement. These are places where the gospel has cut the deepest. But where men sailed with complacency and indifference, Christianity ceased to be a force and became a form, and at times completely dry.

In our own time we have seen "ism" after "ism" grow and sweep across a nation because of this sense of urgency and untiring effort on behalf of those who were unreservedly committed to a cause.

The story is told of a church in Florida, which was installing rocking chairs instead of the traditional pews. Now, I realize that there is no particular merit in sitting on hard pews, other than economy, but, when the rocking chair becomes the symbol of the church, it might as well close its doors.

Rufus Bowman, president of Bethany Biblical Seminary, upon returning from his world tour and on his opening chapel address, pleaded with the students for the recovery of this lost sense of urgency and that we once more return to the pulpits, the conviction that all men, everywhere, are LOST, without Christ.

May the Christian church and the Mennonite Church in particular awaken to the needs of the hour and restore once again the TOTAL gospel of our Lord Jesus Christ, which will give to every member an intelligent faith, a passion for evangelism, and a divine sense of urgency.

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Volume 64 — December 20, 1949 — Number 50

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"for there was no room"

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by Robert Kreider

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Cover

This year's Christmas cover may well be called "The Madonna of the Atomic Age." The photo is used through the courtesy of *Mennonite Life.*

The Mennonite

Acting Editor, Jacob J. Enz.

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Of Your Pen Acquaintance

N. LAURENCE BURKHALTER ("Experiencing Christ Through the Music of Christmas"), Bluffton, Ohio, is instructor in orchestral instruments at Bluffton College. He received his master's degree recently at Northwestern University. He is the son of a Conference missionary in India, Mrs. P. A. Wenger.

ROBERT KREIDER ("A Cross-Centered Gospel of Peace"), Chicago, Illinois, until recently serving as administrator of M.C.C. Relief in Germany which he was responsible for initiating, is continuing his graduate studies. The article is the English original of a German address delivered at the international Mennonite peace conference held at Elspeet, Holland, in July of this year.

Announcements

The Executive Committee of the General Conference is glad to announce that P. K. Regier, of Reedley, California, has been selected, and has consented, to give full-time service to the work of the Conference in the capacity of Executive Secretary. Walter H. Dyck had held this position in connection with his work as General Secretary of Conference, but this spring he felt led to accept the pastorate of the Emmaus Church, Whitewater, Kansas, and desired to be relieved of full-time Conference work. Brother Dyck continues as General Secretary while Brother Regier will take over the many other duties of an Executive Secretary, spending about half of his time in the field, representing the work and needs of the Conference, and the rest of his time at the Headquarters Office at Newton, Kansas. May our united prayers sustain him as he undertakes this important work in the very near future.

For the Executive Committee,
J. N. Smucker, *Chairman*

The Universal week of Prayer will be observed January 1-8. A special booklet containing seven special topics may be ordered from the Department of Evangelism. (Five cents a copy; ten per cent discount on orders of 200 or more.) Address: 297 Fourth Ave., New York 10, New York.

VISA has been granted to the Orlando Waltners that they may return to India. Word was received of this action on Saturday, December 10. They will sail as soon as they can secure booking by steamship.

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

December 25, Sunday, Christmas.

NEXT YEAR —

January 1-7, Universal Week of Prayer.

January 3, beginning of Winter Term, Canadian Mennonite Bible College.

January 29 to February 5, 1950, Seventh annual observance of Youth Week.

January 30, Second semester classes begin, Bluffton College.

March 6, Spring quarter opens at Bethel College.

March 12-17, Annual Bible Lectures, Bethel College.

March 17-19, Eighth Annual Rural Life Conference, Bluffton, College, participated in by Friends, Brethren, and Mennonites.

April 9, 1950, Easter.

May 28, 1950, Pentecost.

August 18-23, General Conference Minister's Retreat.

August 23-30, 1950. Tentative dates for the General Conference Sessions, Freeman, South Dakota.

December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

Secretaries of Boards, Committees, Conferences, and Conference Schools on both the General Conference and District Conference level, are urged to send in the dates of important activities for this column in our paper.

The Reader Says

TO ALL OUR FRIENDS IN THE TWO AMERICAS, AND IN EUROPE

The Advent Season is here again. From Europe arrive the letters of gratitude, of supplication, and letters so full of praise, and quotations from the Bible, that one cannot but mistrust them. Nevertheless, one would like to consider them all and

(Continued on page 16)

THAT'S RIGHT
JUST WRITE
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1950
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TO THE MENNONITE

(Sent only upon request. No orders accepted after December 30, 1949).

Address

MENNONITE PUBLICATION OFFICE
722 North Main Street
Newton, Kansas

Editorials

THERE IS AN ETERNAL NEWNESS about Christmas. Whenever it seems that it is nothing but the same old story, the same old rush, and the same old program at one year's end after another, we may be sure that we have lost the true Christmas. Either we have permitted the reality and sparkling splendour of its message to become overlaid with a deadening vaneer of sentimental associations or else we have forced the message into the mold of dogmatism and thus cut off its tremendous life-changing dynamic. If we permit either of these to happen, we sustain a terrible loss.

If we sense the fact that we are drifting in either of these two directions, we may check our course by the underlying inescapable elements that made the first Christmas possible. There is a Christmas equation that is as eternally relevant and changeless as two-plus-two-equals-four. This equation is simply, God plus man equals life. The Virgin Birth, the angelic messengers, and the guiding star represent the mysteriously Divine elements or the God-factor. The yielded parents, the birth of a child, the humble shepherds, and the believing wise men represent the human factor. When the desire of God to lift up and save, which is always present, and the willingness of man to be used of God in helping others, which is long in coming—when these two factors meet there is "Joy to the world!"

SOMETIMES WE CONCENTRATE on the sentiment of Christmas. We glory in the so-called "Christmas-spirit" that sends us on what would almost seem endless and aimless shopping escapades or that lists for us terrific and sometimes almost unbearable social schedules. It even invades our church programs n the form of irrelevant recitations that turn our eyes manward instead of Christ-ward. We have worked out a Christmas ritual for the holiday season hat leads to the crowded and noisy inn instead of he humble, peaceful stable. And, oh!—let us not orget the annual donation to the poor. How far we have wandered from Bethlehem! So far, in fact, hat we become like the woman who stopped short n front of a store in the midst of her holiday shopping pree; and, noting a manger-scene display, she remarked to her co-shopper, "It beats all how they rag religion into every thing!" We have accepted he fruits of Christmas without the roots, and the fruit is spoiling on us.

To break this thick veneer of sentiment is most ifficult. But it must be done if the gospel is not to ome into greater disrepute in our world. We must ome to understand that Christmas is God's judgment pon our human ways as well as His manifestation of ve and grace. Life in and of itself is not automatically God-possessed. Christmas is the eternal reminder that without the righteousness and love of God as revealed through our Lord Jesus Christ, history and life are empty and meaningless.

AGAIN WE CONCENTRATE on the God-factor and miss Christmas. While we cannot eliminate miracle from Christmas or from the gospel without losing its essence, it nevertheless is possible for us to become so involved in explaining or defending these mysteries that we fail entirely to recognize that God could never have touched earth in this way without people like Mary and Joseph, the shepherds, and the wisemen, who were in a position to receive and be used of God. Furthermore, God intended that Christmas, much more than being the central event in the life of history, should be the central event in the life of every individual. As history had a new birth at Bethlehem and Calvary, so each individual must have a new birth with Christ being formed anew in us because of the same Bethlehem and Calvary.

As history had a new birth at Bethlehem, so each individual must have a new birth with Christ being formed anew in us.

At this point, of course, the Christmas message has rough going. There are still political systems which, while tolerating Christmas and its message, nevertheless fear the intrusion of the mightiest power in the world—God's love. There are still mercenary innkeepers (if we may be permitted to read between the lines of Scripture) who would rather be host to the world's 'great' than to heavens guests. Like Herod, we too would go to worship, but with a dagger under our coats. While there is a Christmas dogma, it must never be forgotten that dogma marks the end of true living if it fails to find expression—'incarnation' in our lives.

The eternal newness of Christmas can be sustained only as God inspired love becomes incarnate anew in the very midst of our fitful, hateful, and self-centered human ways and not canned in a dogma. The redemption that is in Christ Jesus attains its highest glory when it is brought into direct contact at all points with the sinful world it is intended to redeem.—J.J.E.

GARA LOSES CASE IN COURT OF APPEALS

The U. S. District Court of Appeals in Cincinnati, in a unanimous decision handed down Monday, refused the appeal and upheld the conviction of Larry Gara, former Bluffton College instructor, who is serving a sentence in the Federal Correctional Institute at Milan, Michigan, for violation of the peacetime draft act.

Gara, however, will be paroled next Tuesday, the parole beginning five days after the earliest possible date on which he could have become eligible, according to a probation official.

"Where Christ Should Be Born"

by Walter H. Dyck

"When Herod the king had heard these things, he was troubled and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born." (Matthew 2:3-4).

ACCORDING to ancient historians there was in the East a prevalent expectation that out of Judea a sovereign would arise who should rule the whole world. Having seen the "star in the east," a number of wisemen came, expecting to find all Jerusalem in excitement about the coming king. How odd it seemed that, instead, they themselves should be the ones to herald the advent of the King of Kings to the otherwise informed leaders of His people.

The question of the wisemen, "Where is he that is born King of the Jews?" caused all Jerusalem to be troubled. Herod immediately sent the Hebrew "wisemen" to find "where Christ should be born." This question needs to be regarded both as an inquiry as well as an imperative declaration. The great, crying need today is for men willing to explore and expose areas "where Christ should be born."

Consider three of the many areas "where Christ should be born": Christ needed to be born into the manger in Bethlehem; He needed to be born into individual hearts of lost and sinful men; and He needs to be born into the lives of professing Christians.

Forsooth, you are standing
"Where Christ should be born;"
Your heart is the manger, though fainting and small;
You honor this Christmas convincingly well
By trusting the Savior, by heeding His call.

Into the Manger

Every devout believer in Israel expected the birth of the Messiah. Prophets had foretold his place of birth. To the little town of Bethlehem, Micah had said, "Out of thee shall he come forth unto me that is to be ruler in Israel." Isaiah had prophesied: "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel," the name meaning "God with us." To Joseph, the angel of the Lord said, "Thou shalt call his name JESUS: for he shall save his people from their sins." God came to be with man in the person of His Son that might assure him of His love. Christmas is God's pledge to man that there would be a Calvary; that He would save His people from their sins, A Christian is happy for the manger in Bethlehem.

Into the Heart

The Christmas of Bethlehem must become the Christmas of each individual heart. Jesus says, "To this end I was born, and for this cause I came into the world, that I should bear witness unto the truth." The sacred truth is that man needs a Saviour. "The heart is . . . . desperately wicked." God alone can cleanse it. Christ must be born into your heart and mine. Jesus said, "Marvel not that I say unto thee, Ye must be born again." As there is joy when "a man is born into the world." so there is also joy "in the presence of the angels of God over one sinner that repenteth." The Apostle Paul could humbly say of himself: "I live; yet not I, but Christ liveth in me." This is what the Bible calls being "born again." A Christian is glad and thankful for this experience.

Into the Life

There is another "birth" to which the Bible refers. The heart into which Christ comes to live is the gateway to a Christlike life. Deathbeds too often witness "saved souls," but "lost lives." We have emphasized that the Christ-Life naturally follows being "born again." Unfortunately, growth often ends at the point where it should begin. The Apostle Paul compares his concern for his converts to the experience of a mother. "My little children, of whom I travail in birth again until Christ be formed in you . . . . for I stand in doubt of you." Thoughtful Christians today stand in doubt as to our birth into true Christlikeness. What kind of a Christ will we worship this Christmastide? Is the Christ of the Scriptures being formed in us? "Beloved, if God so loved us, we ought also to love one another." A Christian covets this as a growing experience for each and all. (Reprinted from *Mennonite Life.*)

CHRISTMAS STORY A LA 1949

Last night, John Elzey, watchman at the Grand Eagle Department Store, while making his rounds of the bargain basement, found the body of a man lying under a counter. He was thin to the point of emaciation, apparently in his middle thirties, and was shabbily dressed. His pockets were empty and there were no marks of identification upon his person. Store officials believe that he was trampled in the Christmas rush and crawled under the counter for shelter. But they are unable to account for what appear to be nail wounds in his hands. The police are investigating.—From *Saturday Review of Literature* Dec. 25, 1948.

NO "MENNONITE" NEXT WEEK — A JOYOUS CHRISTMAS TO ALL READERS.

Experience Christ Through the Music of Christmas

by N. Laurence Burkhalter

THERE are, in general, two types of music which stir the human heart; first, just music itself, and second, music associated with a great thought. During the Christmas season, we will have occasion to listen to both types. In the literature of so called "pure music," there will obviously be none which can be identified as especially pertinent to Christmas, yet may I suggest that whatever music thrills us with its sheer beauty of form, melody, harmony and tone quality is a partial revelation of the One who is Absolute Beauty, and whose translation into the Son of Man we commemorate at this joyful season.

A Life-encompassing Subject

The greater amount of the music which we will recreate through singing, playing and listening will be that which is associated with the specific thought of the Advent of Jesus. It is music which is very definitely connected with this idea through the medium of poetry. We are willing to accept what appears to be a limitation imposed by the single subject, or idea, because that Subject touches the whole of the Christian's life, and has within it a tremendous scope of related thoughts and situations. Furthermore, the very nature of poetry is such that response to it is unlimited. Wagner once stated that the greatness of poetry can best be measured by what is left unsaid, in order that the inexpressible may speak to us in secrecy.

The words of our Christmas music alone could give us the heart of the Christmas message, but the music gives us the emotional stage-set for a much more meaningful reception of that message. The extent to which the music can do this is very largely in the hands of the performer. I am not referring to a select group, because every reader will very probably perform some piece of Christmas music—either solo, or perhaps with a large group of people. You have a double task then—to set the emotional stage for your listeners appreciation, and, what will perhaps be more tangible—your own inspiration.

Search for That Inexpressible Something!

Although I feel that I am stepping outside my qualifications in suggesting ways to let the poetry speak to our hearts, the scope of this article requires at least a mention of this aspect of the subject. In so doing, I realize also that to seek to interpret poetry to someone else is to destroy its intrinsic value, so rather let me simply and briefly suggest, in the hope that it will stimulate the reader's mind to search for that inexpressible something which will give him his richest inspiration.

Continue This Search!

Let us consider the words of perhaps the best known of our Christmas hymns *Adeste Fidelis*. What do these words . . . each of them . . . imply?

"O come" . . . an act of volition.

"all" . . . implies complete universality.

"faithful" . . . do we qualify here? . . . the faithful and the full-of-faith?

"joyful" . . . a joy not dependent upon circumstances!

"triumphant" . . . "more than conquerors!"

"with one glad accord" . . . leaving resentments behind!

"King of angels" . . . King of infinite souls as well as finite minds.

"adore Him" . . . with intellect, emotion, body, and soul!

This is just a beginning. I urge you to continue this search so that Christ may speak to your particular needs.

The Stark Picture of What is to Come

In the familiar "We Three Kings of Orient Are," the music suggests traveling at night. The tedium is eclipsed by the beauties of the oriental night, the sounds, the fragrances, the cool clean air, the rhythmic plodding of the camels, and the extraordinary beauty of the new star! The wise men are urged on by the burning hope of their mission! Yet, the mode suggests something unexplainably poignant.

(Continued on page 13)

Universal Subscription Under Consideration

CONTINUATION OF REPORT ON COUNCIL OF BOARDS MOUNTAIN LAKE, MINNESOTA

A PLAN for putting THE MENNONITE or DER BOTE into every General Conference home was presented at a joint session of all boards and committees Tuesday evening and was later endorsed by four of the Conference boards and committees—Home Mission Board, Board of Education, Peace Committee, and Executive Committee.

The plan as outlined by the Board of Publication would increase the circulation from some 7,000 to 11,000 of our General Conference homes. Subscription price would be decreased from $1.80 as at present on the 100 per cent plan to $1.00. All churches not now on the 100 per cent plan would be asked to submit a list of names and addresses of their families. Churches not able to pay their subscription price would be asked to contribute what they can. The deficit (if any) would then be divided among the various boards in proportion to their annual contributions (*e.g.*, if a board would receive one-eighth of total Conference income, it would automatically share one-eighth of the deficit it being assumed that the interests of each board or committee is promoted in the church papers.)

Joint Sessions, Two Evenings

Two joint sessions of the boards and committees dealt extensively with the proposed revision of the Conference Constitution as presented by H. A. Fast, chairman of the Coordinating Committee. This Committee plans to publish before the August General Conference a proposed revision of the Constitution which will have the effect of integrating Conference organization and making Conference action more efficient.

Thursday afternoon a service was conducted in the First Mennonite Church for the ladies of the various mission societies of the community and being led by Missionary Association leaders, Mrs. A. M. Lohrentz of McPherson, Kansas, and Mrs. W. C. Voth of Newton were speakers. A large crowd was present.

Mennonite Landmark

Arrangements to bring the deed of the Germantown, Pennsylvania, Church property under General Conference trusteeship have been made by the Historical Committee, for whom S. F. Pannabecker, Chicago, Illinois, reported. The Germantown Church was the first Mennonite Church to be erected in the Western Hemisphere in the year 1683. This committee was responsible for the book FROM THE STEPPES TO THE PRAIRIES edited by C. Krahn, North Newton, Kansas. Another book to follow in this series of Mennonite historical studies is THE LIFE OF PLOCKHOY.

In cooperation with the Old Mennonites this committee is recording the archives having to do with Mennonite historical materials in Amsterdam. Some 10,000 exposures, or about a third of all the material has been photographed. Three volumes of early source material concerning early Mennonite history is ready for the press. (To be continued)

Innkeepers

by Leo Goertz

And yet in years of warfare, hate and blood
We heap upon that inn-host prideful scorn.
At Christmas we do fete Him, eve and morn.
But time is with us, and in truth we should
More clearly see our Lord than he who could
Not pierce the womb to see our Christ unborn.
And seeing, we use tinsel, tree, and horn
To magnify our gain of highest good.

The Babe was sweet, He hushed the angel's song.
The Child was fair, It gardened in the wild.
The Man was wise, He saved men from wrong;
The Man was loving, humble, firm and mild.
The Child grew up to lead us in God's plan.
We take the Child, and yet take not the Man.

—*Mennonite Life.*

WHAT THEY SAY . . . . . about

The Handbook to the Mennonite Hymnary

"Would it not be a fine thing for churches which use bulletins or hymn boards to put a copy of HANDBOOK TO THE MENNONITE HYMNARY in each pew pocket so worshippers could read the setting or background of the hymn before it is used in the service?"—R. L. Hartzler, business manager of the Central Mennonite Publication Board, Bloomington, Illinois.

Editorial Note.—Why, yes, indeed it *would* be a good idea! How many copies may we reserve for your church, good friend reader?

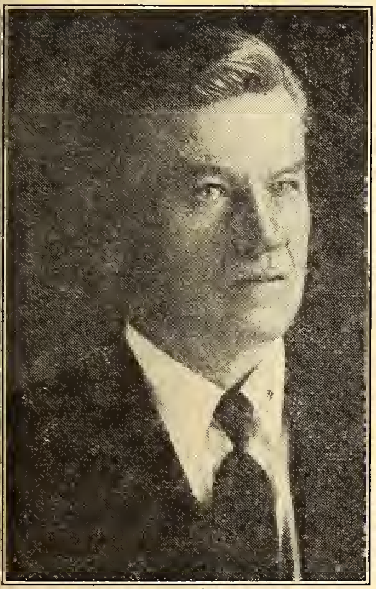
Conference Memorial Page, 1949

8014

FRIEDA REGIER ENTZ 1885—1949

A surrendered life! This was the secret of her abundant living and loving. She was friend to us—we who lived in her "Jerusalem," her "all Judea," her 'Samaria," or in her "uttermost parts of the world."

These outreaches of her love were, to a large extent, made possible through her more than twenty-five years of teaching in the junior department of the Sunday school; her work on the executive committee of the Women's Missionary Association, helping to form decisions on which the large work of the organization was built; her attendance at General Conferences and the interest in all its work.—(Adapted from *Missionary News and Notes.*)



1532

P. H. RICHERT 1871—1949

Memories will continue to linger with us who have known and loved P. H. Richert. The young people will remember him especially as a peace-loving man. During the first world war he was sent by the General Conference to Washington to intercede for the young men. He also contributed much to the C.P.S. Program.

The old and the sick will treasure his visits. He seldom made a social call but many pastoral calls. The Book of Romans seemed to be his favorite book for family worship services.

The work of Bethel College, the Western District Conference, and the General Conference to which he gave 35 years of service as Secretary of the Foreign Mission Board, were very dear to him. Even during the three and one-half years of his sickness he had some one read to him THE MENNONITE to keep posted as to what was being done in the field of missions and schools. Bethel College and the Conferences will miss his suggestions and his service.—H. B. Schmidt, Pastor of the Tabor Church, Newton.

P. A. PENNER 1871—1949

P. A. Penner lived. Multitudes rejoiced in meeting him as God brought him through the course of his life. His was a ministry on two continents. Then came death—sorrow and grief were the experience of many in India, America, Canada, England, and Australia. People under stood that they would no longer find help through P. A. Penner's ministry and counseling. But slowly came the realization that what will be missed even more than his ministry will be the man, himself. Hundreds of Indians, both Christians and non-christians, understanding that the person is not synonymous with his deeds, when speaking of Penner would most often say, "He is a man of love." "He is truthfulness and honesty." "He is gentleness and generosity." "He is kindness and humility." The passing of this pioneer missionary reminds us that a person is greater than his deeds and that the most potent force in the world is the Christian who permits Christ's character to radiate from his life so that the world beholding the Christian's life is conscious not only of great deeds but of love, truth, gentleness, kindness and humility.—O. A. Waltner.

1502

And on Earth Peace

A Cross-cent

(This article is the English original of a German address read at the international Mennonite peace conference held at Elspeet, Holland, in July of this year. Ed.)

THERE are overwhelming arguments against war. Some people equate nonresistance and pacifism with propaganda against war. One can operate on the level of logic and can make a good case against war, but such logic does not always satisfy.

One can repudiate war on the grounds that it won't pay. But that argument is bound to look dull, unheroic, cowardly when the banners are flying and men are being called upon to lay down their lives for the honor of the fatherland.

One can argue that war will mean the collapse of civilization. Another atomic war might well result in that. But such an intangible concern has little power over the hearts of men.

Memorials to Man's Stupidity

One can visit Coventry or Berlin or Heilbronn or Rotterdam or Hiroshima and amid the ruins see the tremendous economic folly of war. I stood once with a German pastor amid the fields of rubble of what was once Heilbronn. I suggested to him that the ruins of Heilbronn should be left as they are, serving as a reminder to future generations of the ultimate stupidity of war. He shook his head sadly and said it wouldn't help.

One can propose the conclusive argument that wars always beget wars. Why not break that demonic chain of events? Again that is too much in the realm of the philosophic to grip the wills of men.

Against Our Best Judgment

One can testify against the diabolical savagery of the ways wars are fought, a savagery which makes any plea that wars are compatible with Christian love an ethical farce. Yet in the rush of national events, we are swept into wars against our best judgment.

One can appeal to the compassion of people, pointing to the 12 million refugees in Germany today —the human back-lash of war. One can point to the children in Hiroshima whose faces are scarred with burns. And yet short is the memory of man. A decade from now we may have forgotten.

We must draw lessons from those mountains of rubble, from the sadness of those refugee camps, from the bitter memories of war. And yet logic and arguments are not enough to inspire men to give themselves to a nonresistant life. I am led to speak from personal experience.

The Pilgrimage of Personal Experience

I was nurtured in a Mennonite home where nonresistance was woven into the very warp and woof of our thinking. It was inconceivable that we would ever go into the army in case of war. Then came college and university and I was attracted to the desire of making my nonresistant position intellectually respectable. Hence, I reached out and grasped all of these arguments against war which I have just reviewed. Unknowingly I came to rest my pacifism on the pillars of logic rather than on the ground of faith. Then came 1939—the invasion of Poland and in the spring of 1940 the sweep of the German armies through Holland and Belgium and down into France. Soon it appeared that England might fall. I remember photographs in the newspapers showing the devastation in Rotterdam—scenes which I had seen in all their peacetime stability but two years before. I felt so helpless as a pacifist against this hard-driving, ruthless force which seemed so bent on world domination. Amid these onrushing events I felt so insecure in my pacifism. The carefully-built house of logic seemed destined to fall because an ugly, demonic force was lashing about in the world.

I Rediscovered . . .

Through the grace of God I rediscovered in that moment my faith. It was a simple discovery, so simple that I have wondered why it so long escaped me. My discovery was this that the Cross of Christ stands in the center of life. The Cross is the supreme redemptive action of history, the central revelation of God's method of dealing with evil, the affirmation that love is the core of the gospel. I found in the Cross of Christ the heart of the Christian mystery. The Cross may be a stumblingblock to Jews and foolishness to Greeks, but nonetheless unto them who are called the Cross is the power and wisdom of God. The foolishness of God is wiser than men. (I Cor. 1:23-24). The foolishness of nonresistant love in a world of hate is wiser than men. Discovering this, I felt better. My calling was no longer that of doing that which was respectable in a world rushing to war. Our calling is to do the will of God. Christ gave us this concentrated call: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9:23). If the Cross stands in the middle of our faith, in the middle of our nonresistance, then we have a message which can stand despite the shifting sands of reason and argument. The Cross is Christ's witness to the weakness and folly of the sword, to the triumphant power of nonresistance, to the new way of overcoming evil with good.

I Am Convinced . . .

Why do I give all this as background? Because I am convinced that to be an effective witness for

I am convinced that to be an e
of all be a witness to the total gospel
and atoning love of Christ. Our speci
attitude toward war. Our first missi
fulness and concreteness of its New

spel of Peace

by Robert Kreider

nonresistance, one must first of all be a witness to the total gospel which finds its heart in the convicting judgment and atoning love of Christ. Our specific mission is not simply that of changing people's attitude toward war. Our first mission is to invite men to be disciples of Christ in the fulness and concreteness of its New Testament meaning. Discipleship means first an experience of regeneration through the atoning love of Christ; the ethical life of the Christian must flow forth from this experience. Nonresistance should be a fruit of this experience. This is a revolutionary experience. It demands a genuine change of mind and outlook, a rejection of the ugly egoisms and aggressiveness of man, a rejection of man's standards of glory and greatness, a new set of life values. If anyone would question this, we may reflect on the fruit of the Spirit: "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," (Gal. 5:22-23), and in contrast the opposite catalogue of "works of the flesh": "idolatry, hatred, variance, emulations, wrath, strife, murders and such like." (Gal. 5:19-21).

Confronted by the Cross

Confronted by the Cross we hear those words of Christ which come to us as a divine commission: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matthew 5:48). And yet we must bow our heads with Paul and make the confession: "For I know that in me dwelleth no good thing:. for to will is present with me; but how to perform that which is good I find not, For the good that I would, I do not; but the evil which I would not, that I do." (Romans 7:18-19). However, we can have the confidence that through Jesus Christ will come to us enabling Grace. If we would be effective witnesses for nonresistance, we can find no better starting point than the Great Commission of Christ: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," (and now the ethics and the nonresistance:) "teaching them to observe all things whatsoever I have commanded you." (Matthew 28:19-20). "All things" means the whole gospel ethic. It means the principles set forth in the Sermon on the Mount, Christ's teachings, and in the writings of the apostles. It means, among other things, nonresistance. The gospel ethic, the Cross, and suffering love are inseparably bound together.

The Proper Preaching Base

One can witness in two ways. We can be doers of the word. We can also be speakers of the word. The two go together. The spoken word is illuminated by lives lived in Christian love. The proper preaching base for nonresistance, therefore, is the Christian community where nonresistant love is a fact of everyday life. Emil Brunner at the Amsterdam conference last year made this most penetrating observation: "Brotherly community is the very essence of the church. . . . The history of Christianity in the first centuries shows that the incredibly fast expansion of the church was due just as much to the contagious example of community life in the local churches as to the preaching of the gospel."

How may we be effective witnesses for nonresistance? If we scan the pages of Scripture we find clues to the techniques and principles of effective witnessing. We have earlier said that we dare not isolate nonresistance from the total gospel message. We have added that the proper base for witnessing is the Christian brotherhood which lives under the shadow of the Cross.

1. Toynbee's Principle of "Withdrawal and Return"

Study the life of Christ and John the Baptist and Paul, and one notes that their periods of great teaching and preaching—that is witnessing—were preceded by periods of self-examination, preparation, prayer, spiritual-refueling. The historian Toynbee calls it the principle of "withdrawal and return." We need those periods of spiritual retreat and re-examination. We, who would tell others that love is the law of life, need first to look within and clean out all the inconsistencies in our own lives. Do I really love other people? If I have a grievance with my brother, do I go to my brother and seek to be reconciled with him in love? Have I conquered the resentments in my heart? Can I sit at a table with a Negro? Are my attitudes right regarding the Mexicans, the French, the Germans? Can I respect and love a Jew? Cleansed of all uncleanness, filled with the spirit of Christ's love—only then can we share the gospel of peace.

2. This Daring Prophetic Quality

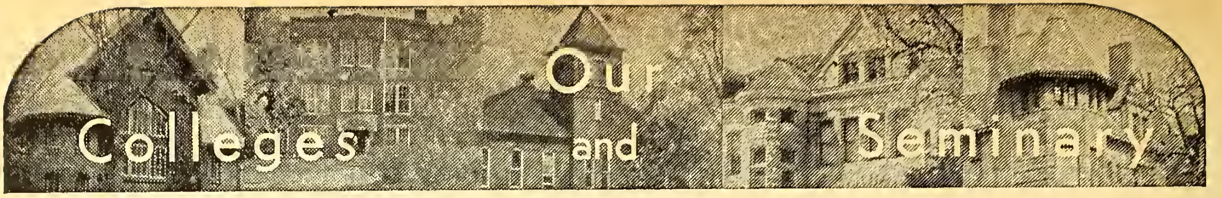
In the 10th chapter of Matthew, Christ asks his disciples to tell their message with simplicity and with courage—even to "preaching from the housetops." If no one wants to hear the good news, then "depart out of that house or city." Through one's witnessing we must have patience and endurance. Listen to our peace teaching today and so much of it seems so respectable, so middle-class. In Christ's message of suffering love, however, is a prophetic message which can be shattering to our complacency. Our witnessing ought to have about it this daring, prophetic quality—proclaiming the Word of God wherever we find tension, injustice, hate.

3. Recognizing "Diversities of Gifts"

The Apostle Paul in the 12th chapter of Romans and in the 12th chapter of First Corinthians informs

(Continued on page 15)

> *for nonresistance, one must first*
> *heart in the convicting judgment*
> *ot simply that of changing people's*
> *en to be disciples of Christ in the*
> *ning.*



Our Colleges and Seminary

BETHEL'S STUDENT VOLUNTEERS IN OKLAHOMA

A group of six Student Volunteers went to Oklahoma during the Thanksgiving vacation for the purpose of giving programs in some of the churches. The programs consisted of vocal and instrumental music and messages. The students hope that by giving the programs they will have stimulated a greater interest in missionary activitiy in our churches.

Member of the deputation team were: Alma Smith, Pawnee Rock, Kansas; Marjorie Wienss, Beatrice, Nebraska; Ruth Neufeld, Enid, Oklahoma; Ramon Jantz, Drake, Sask., Canada; Joe Duerksen, son of Missionary and Mrs. J. R. Duerksen in India; and Arthur Isaak, Aberdeen, Idaho.

H. A. Fast, newly returned from Canada, told of his experiences in a recent chapel hour. He said that of all things he met during his trip he was most interested people. He told of various people he had met and praised the hospitality of the Canadian people.

BLUFFTON COLLEGE

Three Gospel Teams will travel during the week between Christmas and New Years. Each team will consist of a quartet and speaker. The Crusader men's quartet with Dale Dickey as speaker will visit churches at Meadows, Normal, Washington, and Tiskilwa, Illinois; Mountain Lake, Minnesota; and Freeman, South Dakota. The Ambassador men's quartet with Robert Ramseyer as speaker will visit Carlock and Summerfield, Illinois; Fortuna, Missouri; and Pulaski, Donnelson, and Wayland, Iowa. The women's quartet with Mary Gallagher as speaker will visit Souderton, Deep Run, Allentown, Bally, West Swamp, Lansdale, and Schwenksville, Pennsylvania. Faculty sponsors of the three groups are, respectively, Rev. Paul R. Shelly, Rev. Howard Raid, and Miss Edna Ramseyer.

The College closed for Christmas vacation on the evening of the 16th of December and classes will begin again January 3.

The student's annual Christmas banquet was held in the Ropp Hall dining room Thursday evening, December 15.

FREEMAN CONTINUES "WHITE GIFT" TRADITION

Several new students enrolled for the winter quarter.

The Board of Directors held their December meeting this week.

Willard Claassen, pastor of the Salem Church, spoke recently to the students in chapel challenging the group to new life in Christ. He emphasized the changes wrought in those who accept this new life—changes in judgment, in desires, in speech, and in action.

The Student Association decided to continue the "White Christmas" practice which is becoming traditional. Instead of exchanging gifts the group chooses some worthy organization or group and Christmas gifts are sent to them for distribution.

C.M.B.C. HOST TO SISTER SCHOOL

On the evening of December 3rd, the Canadian Mennonite Bible College was host to its sister Bible College here in the city of Winnipeg. The students of the Mennonite Brethren Bible College visited our college and presented a very interesting program. The subject that they presented and discussed was, "The Value of a Higher Christian Education." After the formal meeting a fellowship lunch was enjoyed by the two student groups.

On Tuesday morning, November 29th, William Enns of Springstein, Manitoba, was the guest speaker in chapel. Enns is on the Board of Directors of the Canadian Mennonite Bible College. As a basis for his chapel message Enns used John 1:29, "Behold the Lamb of God, which taketh away the sin of the world." The College choir is planning to give a Christmas program in his church on Sunday afternoon, December 11th. The program will consist of parts of Handel's "Messiah," and four other Christmas selections.

SEMINARY OCTET TO TOUR FOUR STATES

The itinerary of the Seminary Octet which will tour the churches of Kansas and Oklahoma during the holiday season has been announced by Marvin Dirks, the director of the group. The tour will run from December 27, 1949 to January 6, 1950. The following engagements are included in the incomplete itinerary of the octet. Tuesday, December 27, the Eden Church, Moundridge, Kansas; Wednesday, December 28, Friedensfeld Church, Turpin, Oklahoma; Thursday, December 29, Medford, Oklahoma, afternoon engagement, Deer Creek, Oklahoma, evening; Friday, December 30, the Zoar Church, Goltry, Oklahoma; Saturday, December 31, Union evening service of the New Hopedale and West New Hopedale Churches in the New Hopedale Church, Meno, Oklahoma; Sunday morning, January 1, Saron Church, Orienta, Oklahoma; Union evening service sponsored by Bergthal and Herold Churches in the high school auditorium, Corn, Oklahoma; Monday, January 2, Greenfield Church, Carnegie, Oklahoma; Tuesday morning, January 3, Bethel Church, Hydro, Oklahoma, Tuesday evening, First Church, Geary, Oklahoma; Wednesday, January 4, Eden Church, Inola, Oklahoma, (tentative); Thursday, January 5, Bethel Church, Fortuna, Missouri; Friday, January 6, First Church, Summerfield, Illinois.

Jottings

—Apostolic Church, Trenton, Ohio: Robert Kreider, Chicago, Illinois, relief worker in Europe for three years, was guest speaker at the Thanksgiving services November 20. The offering was $171.00 and was given for relief. The choir rendered special music. The Mennonite Christian Service group sponsored a sunshine basket for a shut-in. At the December meeting a Christmas program was given. At the close of the meeting a grab bag was enjoyed by all present. The choir is preparing special music for the Christmas season. Our Pastor J. E. Amstutz and wife attended the ministers and women conferences at Bluffton, Ohio. —Corr.

—Bethany Church, Freeman, South Dakota: The Hutchinson County Association of Protestant Churches to which our church belongs had a special drive for relief clothing. 175 bags of clothing were packed. On Thanksgiving Day Mr. and Mrs. John W. Tschetter and Mr. and Mrs. A. A. Wollman celebrated their 60th wedding anniversary. The Young People's Fellowship sponsored vesper services December 4 with Russel Mast as speaker. Much progress has recently been made on our new church building.—Corr.

—Friedensfield Church, Turpin, Oklahoma: Our church has had a busy season this fall. On October 9 we had our mission festival with H. J. Brown and the Albert Jantzens for our speakers. The offering amounted to $767.36. The first of November we canned 1765 No. 2 cans of beef for relief. We have also been blessed spiritually; on November 18 we finished two weeks of special meetings, our speakers being P. P. Tschetter the first week and H. P. Fast for the second week. On Sunday evening, December 4, Solomon Mouttet showed pictures and told us about the work on the "Go Ye Mission" field.—Corr.

—Salem-Zion Church, Freeman, South Dakota: Our Mission Society packed four hundred twenty-five pounds of new and used clothing for relief. Five new members were received into the fellowship of this church recently. Our annual church meeting was held on December 2 and it was decided to start a fund for the purpose of building a new church at some future time. Combined services of the Salem and Salemn-Zion Churches was held at our church on Thanksgiving Day. The offering amounted to $991.37 which will go for relief.—Mrs. Robert Graber, Corr.

—Kansas University, Lawrence, Kansas: On November 13 the K.U. Fellowship commemorated the 75th Anniversary. David Neuman delivered the message. Lois Lohrentz was in charge of the devotions. They meet regularly on the second Sunday of every month. Three visitors from the M.C.C. unit at the Topeka State Hospital were present.

—First Church, Aberdeen, Idaho: November 23 to 27 our third annual youth Bible conference was held with Paul N. Roth as speaker. Roth, pastor of the Calvary Church, Barlow, is a well-known youth leader and is president of the Pacific Conference.

—Upper Milford Church, Zionsville, Pennsylvania: An inspiring message was brought by a Christian businessman from Allentown at the Sunday School Rally December 4. A large number attended this special program. Open house was held at the parsonage, 108 Main street, East Greenville, on November 25. Refreshment were served by the ladies of the church. A pulpit exchange with Herbert J. Fretz of Deep Run and our pastor was our surprise last Sunday. A class of ten young people are receiving instruction from our pastor. A teacher Training class for our Sunday School are also under the leadership of the pastor. Two sets of folding table and chairs were purchased by the members of the congregation for Orlando Waltner, missionary to India, who spoke recently in our church. Each set folds compact to the size of a suitcase.—Corr.

—First Church, Hutchinson, Kansas: The city of Hutchinson with a population of over 30,000 had a Christmas parade of a different nature this year than in former years. In previous years it has been sponsored by the Chamber of Commerce but this year the churches participated with floats of an entirely religious nature. Our Sunday School entered one float with the verse, "Glory to God in the highest, and on earth, peace, goodwill toward men," as the theme. Our pastor, V. Sawatzky, is conducting a series of meetings from December 4 to the 9th at the Alexanderwohl Church.—Corr.

—Stirling Avenue Church, Kitchener, Ontario: The fifth annual Missionary Convention of our church was held November 20-27. It was a time of inspiration and rededication for all of us. The great need for continued support of missions, both at home and abroad, was again presented to us very forcibly through our speakers. It was our privilege to have John Thiessen, missionary to India, with us on November 21. C. Remple, a member of the group of three who toured Europe for the M.C.C., gave us a new picture of conditions in Europe today. The Harold Ratzlaffs, missionaries to India, were with us on Friday evening and for the Sunday services. The Convention closed on Sunday night with our Crusader dedication service, when the proceeds of our Crusader projects were dedicated to the Lord. The attendance and interest shown was good, and we were all made aware of the urgent need, and the fact that "the harvest truly is plenteous."—N. Bachert, Corr.

—First Church, Burns, Kansas: The afternoon of November 29 the ladies of our church had as their guests the ladies of four neighboirng churches—Swiss, Gnadenburg, Emmaus, and Zion. There were ninety-five ladies present. Each group contributed a number on the program and our guest speaker was Grace Liu, a Chinese student attending Bethel College. A group from our church presented a C. E. program in the Emmaus Church Sunday afternoon, December 4.—Mrs. Carson Crawford, Corr.

—Summerfield Church, Summerfield, Illinois: The annual church business meeting was held December 9. The C. E. sponsored a Christmas caroling party December 11, visiting every Mennonite home. Orlin F. Frey, field secretary of the Middle District Y.P.U., will bring the morning message on December 18 and show slides in the evening. He will observe Holy Communion service on Christmas morning. The Sunday School program will be presented on Christmas evening, followed by the special music of the choir. The Men's Gospel team from Bluffton College will present a program on Thursday evening, December 29. There will also be a Watchnight service New Year's Eve. The Gospel Team of the Mennonite Biblical Seminary will present a program on January 6.—Corr.

—Salem Church, Dalton, Ohio: Bishop Samuel Gerber of the Mennonite churches of Switzerland spent the week-end of December 3 in the Kidron community and spoke to the Salem Church congregation on Sunday evening. The Christian Endeavor Society planned its winter banquet for December 15. Esko Loewen was the speaker of the evening.—Mrs. Merl E. Lehman, Corr.

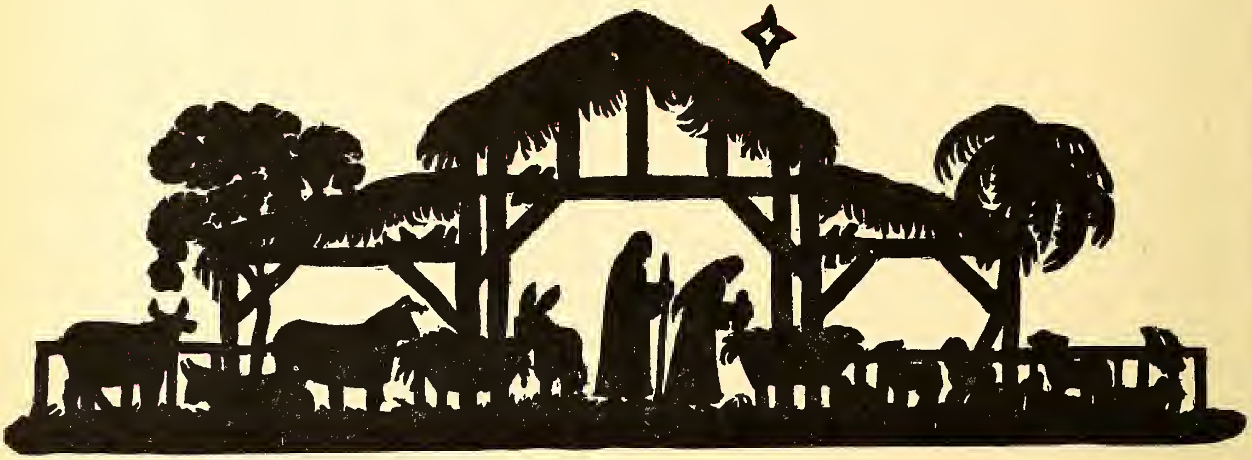
—Bethel College Church, North Newton, Kansas: At a congregational meeting on December 4 it was voted to grant the pastor, Lester Hostetler, one-year leave of absence to accept a M.C.C. call for service in Germany. He and Mrs. Hostetler plan to leave about February 1 for Berlin, where they will be in charge of the M.C.C. neighborhood center. The children's and young people's Sunday school classes are preparing the annual Christmas program to be given on Christmas eve.—Corr.

Mennonite Youth

"A United Mennonite
Youth in Christ"

Sponsored by the Young People's Union of the General Conference, Editor, Esko Lowen, Topeka, Indiana

For Unto Us . . .

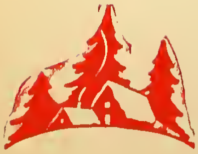


Harmon 8843

For unto us a child is born,
Unto us a son is given:
And the government shall be upon his shoulders:
And his name shall be called
Wonderful,
Counsellor,
The mighty God,
The everlasting Father,
The Prince of Peace.

Read about the joy of the first Christmas:

Luke 1:46-55 — The joy of Mary
Luke 2:1-14 — The joy of the angels
Luke 2:15-20 — The joy of the shepherds
Luke 2:25-32 — The joy of the wise old man



Pioneer of the Christmas Seals

by Vincent Edwards

It was just forty years ago this Christmas season that a big, jolly clerk in a Danish post office had a happy inspiration.

Einar Holboll was stamping the usual stream of holiday letters in Copenhagen when the thought flashed into his mind, "Why couldn't every one of these carry a stamp that would be sold to raise money for poor, tubercular children?"

Einar was not the man to forget something good. He brought his idea to the attention of several leading citizens. All pronounced it a capital scheme.

The post office officials enlisted in it to help put it over, and finally good King Christian himself gave it his hearty approval. A design had to be chosen next. As it was not a regular stamp, something quite different in size and shape was required.

When the next Christmas season rolled around, two million of these special seals were printed and ready for distribution. What fun it must have been for Einar to see them come through the Copenhagen post office! They sold like hot cakes.

The price was 2 *oere* or one cent, and they were on sale in every post office in Denmark. So great was the demand that the first lot were all gone by January 6, 1905, and another huge quantity was ordered printed. When the officials in charge came to reckon up, they found that a total of 4,113,000 seals were sold that first year, and the sum of nearly $41,000 had been raised. This amounted to about two seals for every man, woman and child in Denmark. Not bad, would you say? It must have made Einar Holboll feel as happy as Santa Claus himself.

The good thing about these seals, too, was that it set people to thinking, not alone about the sad sufferers from the disease, but about how it could be prevented. The very next year a fine sanatorium was planned, and a sitewas bought at Kolding, Denmark. A building was started at once. Four years later it was ready for patients.

Meanwhile, the sales of those Christmas seals had soared beyond all expectations. Those merry Danes had their own way of boosting the distribution. They would get hold of an old hat or a worn-out broom or a funny toy and send it through the mail unwrapped except for a covering of seals.

Sometimes one post office staff would start it off themselves. If they found an old shoe or another article that had been kicked around in their office, they'd plaster it with Christmas seals and mail it off to a neighboring office. Here, another lot would be stuck on and off it would go again. By the time that shoe or whatever it was wound up its journey, it would look like an object from "Alice in Wonderland"!

Einar Holboll was pushing the sales on his end, too. He liked to tell around that "letters without the stamp just simply are no good." Catching his zeal as a Christmas seal crusader, one old lady in a country town refused to accept two letters that had come without the holiday insigna. She gave the senders to understand that she was not going to have any friends who didn't use Christmas seals.

It is strange how a scheme to help others will sometimes travel like wildfire. It shows that there must be some kindliness left in the world, no matter how hopeless and dismal things may look at times.

The way the Christmas seal-buying habit caught on is a good illustration of this. Sweden adopted it right after Denmark. Then came Norway two years later.

Of course, it was bound to spread and spread. Another jump and it was clear across the Atlantic to North America. But it couldn't stop there. On, on it swept until, at last, there are today forty-five countries using it to fight the dread White Plague.

Einar Holboll did not die unhonored. In 1909 he was decorated by the King of Denmark, and appointed postmaster at Charlottenlund, the summer residence of the Royal Family. He passed away on February 23, 1927. By that time his Christmas seal symbol had completely encircled the globe.

EXPERIENCE CHRIST . . . . Cont'd from page 5

The fourth stanza, describing the gift of the third wise man, brings us the stark picture of what is to come. O God! Does Thy Gift have to cost so much? Then the everpresent picture of the result of man's sin and selfishness appalls us as we reflect. Yes . . . it could not be had for less! He had to know our death, the aggregate total of it, to give us life! Now the new association changes the once foreboding strains into a triumphant "Allelujah!"

These are but two of a host of Christmas songs. Let us together seek new spiritual food through the inspiration of God's gift of music, by associating it with our deepest and most searching meditations, and with our most exuberant manifestations of praise and gratitude to Him.

Giving

If you want to be rich—
Give!
If you want to be poor—
Grasp!
If you want abundance—
Scatter!
If you want to be needy—
Hoard!

—Selected

Things to Do at Christmas Time

Harmon 8844

Of all seasons of the year, the Christmas season offers an unusually rich variety of activities in which youth may participate. Not only the annual Christmas program at church, the sharing of gifts with your family, the family dinners and get-togethers are to be thought about, but many other experiences as well.

The Young People's Union has mailed out Program Materials in which there are suggestions for activities as well as programs in which you may participate. They are well-planned programs full of good suggestions.

As a fellowship of youth, there are many other things you may do. Here are a few suggestions:

1. At a meeting, about the fire place if possible, read the Christmas story and sing carols. A good reader would read the Christmas story as found in Luke. All of you together would sing carols.

Another suggestion is to read Dicken's "A Christmas Carol" which is a classic story revealing the sort of character selfishness and self-giving mold in the persons of Scrooge and Cratchet. We do not do enough of such reading among ourselves. It is a good custom to cultivate.

2. Go caroling. This hardly needs to be suggested for it is done so universally. However, by careful preparation and placing of voices you can do a much better job of your caroling than sometimes is done. Before you go caroling, make out a list of folk to whom you want to carol.

3. Have a banquet or party and homecoming for students and others who have been away from home. It is a good way to renew old acquaintances and to express your pleasure at having them home. Plan talks, singing, and use the talents of the group for your program.

4. By all means hear great Christmas music and oratorios. All over the country, every year, "The Messiah" is being sung during December. By hearing that over and over again, it becomes one of the richest expressions of Christian faith and something you would go miles to hear.

5. Make Christmas real by sharing with poor families and needy children in your community. One group once had a Christmas party for a group of needy Negro children. It was one of the most memorable experiences the group had ever had.

6. Use the Christmas holiday season for attending a conference, or a short trip. Many youth and student conferences are held during the Christmas holiday season. By attending these, you have the opportunity of getting a broader and richer appreciation of the church and the Christian faith. By taking a short trip to a mission or to a community which lives quite differently from the way you do, you will appreciate more the home community and what it has to offer. A group of students made such a trip once to the cotton country of Mississippi and included an Ozark mission. The experience will never be forgotten.

7. Encourage everyone to find good Christmas programs on the radio. By announcing them and sharing the information, more people will be able to hear them.

8. Besides your own Christmas programs in your church, you might find time to attend Christmas services of other churches or groups. If you live near people with different backgrounds, this becomes especially interesting, for customs vary so greatly.

As you see, there are many things you can do to make Christmas a never-to-be-forgotten season.

A CROSS-CENTERED GOSPEL OF PEACE

(Continued from page 9)

us that among us "there are diversities of gifts." In witnessing for nonresistance to some it is given to work with children, to others to give talks, to others to write stories, to others to challenge youth, to others to have friendly discussions with people about the gospel of love and nonresistance.

4. Missionaries With Love in the Heart

We are propagandists for nonresistance. As propagandists can we tell our message in love, not dispising those who do not believe? Can we free ourselves from condescending pity for those who are not nonresistant Christians? Paul wrote to the Ephesians that they are to "speak the truth in love" and "to walk in love as Christ also hath loved us." It is in this area that we of the peace movement so often fail. Too often we judge harshly and unkindly those who do not take our nonresistant position. It is the sin of the spiritually proud that creeps into our hearts. Missionaries of nonresistance must have love in the heart.

5. Solidly on Biblical Ground

Our witnessing for nonresistance should be planted solidly on Biblical ground. If we "live and move and have our being" in the Bible, then our nonresistance should have a sturdiness for ourselves and, we hope, an attractiveness for others. It is interesting to note that the opponents of non-resistance rarely argue against the Biblical bases of nonresistance. One is confronted rather by such non-Biblical hypothetical questions: "What would you do if . . ." Often times the only answer to the critic is an answer of faith founded on the Bible.

I have not attempted to spell out concretely what are the techniques to be used in spreading the principles of nonresistance—whether we are to mimeograph news-letters, print books, sent out peace teams, hold conferences, write letters to our government officials, organize Sunday school classes . . . The important concern is that we must be active in this the Lord's work.

On a Simple Affirmation

What do we expect to achieve by all this witnessing for nonresistance? Nothing earth-shaking; perhaps nothing even noticeable in history. As John Yoder has expressed it: "To be dismayed by the appearance of futility would be to repudiate our entire purpose. For our work is not undertaken in any anticipation of success. We preach in the face of the indications of history and psychology that we shall never get much closer to having everyone converted; we must feed the hungry regardless of whether we have grounds to expect that they will be filled; we refuse to fight, yet with no expectation of stopping war." Ours is a practical gospel, but it is not to be judged on the grounds of practicality. The Cross stands in the center of our faith. That is beyond pragmatism. Our faith rests on the simple affirmations of God in Christ: "Love one another, as I have loved you."

Comments by the Editor -- Looking Toward 1950

With the ebbing of the year 1949, and the approach of the half-century mark of this twentieth century, it is well to look to the coming year with especial prayer and concern.

As this year closes, the darkest and most tragic half-century in the history of man comes to an end. Never has there been destruction rained down upon peoples in such a total manner as has taken place during this past half-century. Never has there been such cool calulating destruction planned for the future. This is true because man never possessed such extensive powers as he possesses today.

It may well be that, should historians write of this at some future date, they would characterize the twentieth century as the darkest of centuries man has ever known—yes, darker than the so-called dark ages of medieval Europe. And, if they would say that, they would say it in the face of the so-called 'progress' about which we all are so proud.

It shocks one a bit to say that. We are so proud of our intelligence and our 'know-how' that we have at times forgotten what we have done with our intelligence and 'know-how.' Yet, today, as one reads literature, listens to great thinkers, watches the defenders of theologies, one is impressed by the cynicism and despair so prevalent in a supposedly enlightened age when one would expect only sunshine and happiness.

It has often been said and remains true that man's control of power has increased greatly, but his sense of morality and right has failed to increase accordingly. And, in the midst of his selfishness and desire for gain, he sows the seeds of bitterness, hate, and greed.

As the new year approaches, we are celebrating a birthday of a manger child. His message of salvation is immortal; his way is the only way of hope for man. He lived in a world we call quaint and ancient, but he brought a message which no man can live without and which is as modern as tomorrow.

So, as we look to the last half of this tragic century, let us look with a clear eye on Bethlehem and the Galilean, determined as never before to give ourselves to Him and become His Disciples.—E.L.

Beyond Our Own

The American Legion national executive committee on November 6 approved a campaign for compulsory "security training" of all the nation's youth. The use of the word "security" instead of the word military is for propaganda purposes only, since the Legion proposal is for four months of military training in the summer. Boys would be liable when they reach 18 or when they complete high school, whichever comes first.—*Conscription News.*

NEW JERSEY. Bingo, a game frequently seen at carnivals and other places of commercial amusement, has become an issue which threatens to divide Protestants and Catholics at the polls in New Jersey. Republican Alfred Driscoll, up for reelection as governor of New Jersey, said: "Some people characterize bingo as a harmless pastime. I say it is gambling and has been known to be run at times by gangsters and racketeers." His opponent, Democratic Elmer H. Wene, said he saw nothing wrong with the game.—*Moody Monthly*

4614 Woodlawn Ave
Chicago Illinois

Please enclose this label when writing.

These Services Urged

WATCH NIGHT

As the churches approached the Christmas Season the United Evangelistic Advance urged every local church and minister to plan a Watch Night service on New Year's Eve from 11 to 12 midnight.

As New Year's Day opens, marking the arrival of the closing year of the first half of the 20th Century a 24-hour vigil of prayer will begin in many churches.

On New Year's Day, which comes on Sunday, every minister is urged to preach on the text, II Chronicles 7:14, "If my people who are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

Other news of the United Evangelistic advance:

CONFERENCE STEWARDSHIP THERMOMETER

This report gives the receipts up to November 30 in relation to the budget needs for the year. A number of churches have sent in their harvest festival or Thanksgiving offerings, so contributions, especially for Foreign Missions, have been good during November. Thanks be to God our Father for this response for all His love and mercy.

Board or Committee	Budget	Receipts to 11-30-49	Per cent of Budget Received
Emergency Relief	$293,250	$107,522	37
Foreign Missions	260,000	198,603	76
Home Missions	60,800	44,186	73
Biblical Seminary	56,000	47,538	85
Peace Committee	35,000	5,365	15
Board of Education	17,250	12,607	73
Board of Publication	10,666	6,019	56
General Treasury	10,350	4,029	39
Young People's Union	4,000	3,171	79
Women's Missionary Association	2,825	1,681	60
Board of Mutual Aid	1,125	1,206	107
Laymen's Bible Fund	1,000	2	
Doctrine and Conduct	500	727	145
	$752,760	$432,656	57

From the above figures you will realize that it was necessary during the year to curtail support in various areas of our conference work. Your conference board members and officers very much regret this situation. We hope December contributions will be sufficient to put us up to our goal.

Respectfully,
A. Theodore Mueller
Office Manager

Readers Say . . . Cont'd from p. 2.

give to them that ask us, without being too cautious about it. God loves the cheerful giver. According to Matthew 5:42, Jesus wants us to give so, without strings being attached to our gifts, even if that should mean for us to suffer ourselves to be defrauded (I Corinthians 6:7). We would like now, not only to believe in Santa Claus, but to be one, and to dash through the air by reindeer team, dropping into every chimney of our good friends a parcel that would tell them how much we appreciate and love them, and how grateful we are for everything that they have done to us. And into the chimneys of the grateful needy of Europe, and even of the undeserving that they may know, there is a God, and a Saviour Jesus Christ in whose name loving helping hands are being extended to needy people without guile.

But, alas, we are no such Santa Clauses, mother and I. We cannot consider half of the letters which we received. We turn them over to local benevolent organizations for consideration, and give most of them to the M.C.C. whose faithful workers, certainly, will see too it that everyone is being helped who needs help. I wish the needy Europeans would send their supplications to the M.C.C. directly, without causing delay by detouring via Waterloo.

Our friends, near and far have been good to us, not only at special festival seasons but throughout the year, and we have already adequate proof that they have not forgotten us at this season, but are remembering us so liberally that we are unable to reply to all the letters and cards individually, try as we may. The goodness of God and of His people, whom He uses to help and to comfort His own has not lessened but increased, and we wish, therefore, to thank all and every one through our papers who has been good to us all these years, and in the year 1949 especially. May God give you all a blessed Advent Season, a Merry Christmas, and a happy and prosperous New Year, and may he grant us all a glorious entry into the heavenly mansions when our course here will be finished. Then and there we shall celebrate in perfection with HIM at the Marriage Supper of the Lamb.

Yours in the Lord,
Eliese and Jacob H. Janzen.

Index to the Mennonite
for the Year 1949, Vol. 64

How to Use This Index

This index is a single, composite index in which all authors, titles, and subjects of articles which appeared in THE MENNONITE are arranged in one continous, alphabetical series. References at the end of each item is to the issue number and page in that issue. For example, the entry:

Alderfer, Jean, "Understanding" (a poem), 8-16

indicates that this poem will be found in issue No. 8, page 16. The dates of the issues which appeared in the year 1949 are given in the list of issue numbers herewith.

Issue No.	Date of Issue	Issue No.	Date of Issue	Issue No.	Date of Issue
1	January 4	18	May 3	35	September 6
2	January 11	19	May 10	36	September 13
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(No issues during the weeks of July 4 and Christmas)

Abbreviations: Il: Illustrations Por: Portrait or Picture
Ed: Editor or Editorial

Names of individuals are mentioned only, as a general rule, where such individuals were authors of some article. Each article was cross-indexed by approximately two subject references. The only items appearing in the section "Jottings" were the names of churches and the names of Conference institutions.

It is suggested that this index be placed with the first or the last issue of your file of THE MENNONITE for the year covered.

Additional copies of this index are available at 50 cents per copy.

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722 Main, Newton, Kansas

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